The National Catholic Educational Association

BULLETIN

Vol. XXIX NOVEMBER, 1932 No. 1

REPORT

OF THE

PROCEEDINGS AND ADDRESSES

OF THE

TWENTY-NINTH ANNUAL MEETING

CINCINNATI, OHIO

JUNE 27, 28, 29, 30, 1932

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GEORGE JOHNSON,
Censor Deputatus

Imprimatur:
†MICHAEL J. CURLEY,
Archbishop of Baltimore

Baltimore, Md., November 1, 1932.

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CONSTITUTION

ARTICLE I

NAME

SECTION I. The name of this Association shall be the Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION I. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2 To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION I. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

Section I. The officers of the Association shall be a President General; several Vice-Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the President of the Departments, and two other members elected from each Department of the Association.

Sec. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

Section 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

Sec. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE-PRESIDENTS GENERAL

Section 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a pro tempore chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

Section 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to re-election. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

Sec. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

Section 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

Section 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII

AMENDMENTS

Section 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

Section 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

INTRODUCTION

The Twenty-ninth Annual Meeting of the National Catholic Educational Association was held in Cincinnati, Ohio, June 27 to 30, 1932. The deep interest manifested by the Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati, and the splendid arrangements perfected by the Local Committee under his direction combined to make the Meeting of 1932 one of the most successful and important in the entire history of the Association.

The sermon of the Archbishop at the opening Mass was a pronouncement on Catholic Education of most striking importance. It was at once a challenge and an inspiration to the delegates assembled in Cincinnati, and as a consequence they carried on their deliberations with an even deeper sense of responsibility and a new courage in the face of the problems that confront them.

Never was there a time in the history of Catholic education in the United States when sound thinking and prudent action has been so vitally necessary as at the present moment. The economic and industrial crisis through which the world is passing cannot but exert a profund effect upon education. This fact was emphasized in a masterly way by the President General, the Most Reverend Francis W. Howard, D.D., in his opening paper. Loyal to the Church, thoroughly grounded in the principles of Catholic philosophy, adequately informed concerning the forces that are operative in modern society, it is the sacred duty of Catholic educational leadership to strike out boldly for the principles of sound reason and fundamental justice in order that the Catholic school may contribute in the measure of its ideals to the welfare of the Church and the happiness of the Nation.

The great value of the National Catholic Educational Association is that it affords Catholic educators a means of achieving a common mind. The Association is proud of the confidence that has been reposed in it by the Hierarchy of the Nation and is humbly aware of the great responsibility that rests upon it. It offers this volume to Catholic educators and school administrators in the hope that they will find in its pages much to instruct and to inspire them in the noble work they are doing for the cause of Jesus Christ.

MEETINGS OF THE EXECUTIVE BOARD

Cincinnati, Ohio, June 27, 1932

The meeting was called to order on June 27, at 3:00 P. M., at the Gibson Hotel and the following members were present: Most Rev. Francis W. Howard, D.D., Very Rev. James A. Burns, C.S.C., Ph.D., Rev. John B. Furay, S.J., Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., Rev. Joseph M. Noonan, C.M., Ph.L., S.T.D., Rev. Louis A. Markle, D.D., Ph.D., Rt. Rev. Lambert Burton, O.S.B., Rev. Daniel M. Galliher, O.P., J.C.D., Rev. Joseph J. Edwards, C.M., A.M., Brother Philip, F.S.C., Rev. Joseph E. Grady, A.M., Litt.D., LL.D., Rev. Henry M. Hald, Ph.D., Rev. George Johnson, Ph.D.

The minutes of the previous meeting were read by the Secretary and approved. The Secretary General made the following report:

Membership in the Association
to June 30, 1932

Seminaries	24
Minor Seminaries	21
Colleges	55
Women's Colleges	48
Secondary Schools	249
Sustaining Members	49
General Membership	2,528
Total	2,974

A motion was made that the report be accepted and placed on file.

The Right Reverend Monsignor John J. Bonner, D.D., LL.D., then made his report as Treasurer General.

An auditing Committee consisting of Rev. John B. Furay, S.J., Rev. Joseph E. Grady, A.M., Litt.D., LL.D., Rev. Henry M. Hald, Ph.D., Rev. Daniel M. Galliher, O.P., J.C.D., was appointed by the Most Reverend Chairman to audit the accounts of the Treasurer General.

The Auditing Committee made the following report:

"We have examined the report of the Treasurer General and find it agrees with the receipts and vouchers and is correct."

(Signed) John B. Furay, S.J.,
Joseph E. Grady,
Henry M. Hald,
Daniel M. Galliher, O.P.,
Auditing Committee.

A motion was carried that the President General be authorized to appoint the usual Committees on Program, Finance, and Publicity.

The question of holding the Annual Meeting of the Association at some other time in the year, which might prove more convenient to a majority of the members, was discussed and a motion was passed instructing the Secretary General to ask the heads of the various departments to canvass the sentiments of their department on this matter.

The Very Reverend James A. Burns, C.S.C., Ph.D., Chairman, reported on the activities of the Advisory Committee during the past year. A motion was carried appointing the Reverend Dom Augustine Walsh, O.S.B., a member of the Advisory Committee.

A motion was carried instructing the Secretary General, in the interests of economy, to eliminate from the published proceedings all discussions, thus including only the principal papers read at each session.

It was moved that the Executive Board request the Association to authorize the President General to appoint the usual Committees on Nominations and Resolutions.

The meeting adjourned.

George Johnson,
Secretary.

SECOND MEETING

CINCINNATI, OHIO, June 30, 1932

The meeting was called to order at the Cincinnati Music Hall after the close of the general session. The following members were present: Most Rev. Francis W. Howard, D.D., Very Rev. Charles A. Finn, D.D., Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., Rev. Daniel M. Galliher, O.P., J.C.D., Rev. Joseph J. Edwards, C.M., A.M., Rev. Henry M. Hald, Ph.D., Rev. George Johnson, Ph.D.

The Secretary General informed the Executive Board that an invitation had been received from the Most Reverend John Gregory Murray, D.D., Archbishop of St. Paul, inviting the Association to hold its next meeting in St. Paul. A motion that the invitation be accepted and that the Association express its deep appreciation to Archbishop Murray for his interest in its cause was carried.

The meeting adjourned.

GEORGE JOHNSON,
Secretary.

FINANCIAL REPORT

—OF—

The National Catholic Educational Association

TREASURER GENERAL'S REPORT

Philadelphia, Pa., July 1, 1932.

RECEIPTS

1931	To Cash—	
July 1.	Balance on hand	$4,313.30
Dec. 1.	Interest	25.84
1932		
Feb. 1.	Received per Secretary General	2,000.00
Feb. 19.	Loan—Archdiocese of Philadelphia	1,100.00
Apr. 14.	Received per Secretary General	3.25
June 1.	Interest	10.35
June 2.	Received per Secretary General	4,885.52
	Total cash received	$12,338.26

EXPENDITURES

1931	By Cash—		
July 8.	Order No. 1.	Belvedere Press, Inc.	$314.62
July 8.	Order No. 2.	N. C. W. C.—Business Management, Office Rent, June 15 to July 15, 1931	75.00
July 8.	Order No. 3.	N. C. E. A., Office Expense Account	10.00
July 8.	Order No. 4.	Charles G. Stott & Co., Inc., Office Equipment	1.65
July 8.	Order No. 5.	American Council on Education, Annual Dues	100.00
Sep. 19.	Order No. 6.	Belvedere Press, Inc.	56.60
Sep. 19.	Order No. 7.	Virginia Paper Co.	23 30
Sep. 19.	Order No. 8.	St. Joseph's House, Registration Cards	22.50
Sep. 19.	Order No. 9.	W. T. Cowan, Drayage	.85
Sep. 19.	Order No. 10.	N. C. W. C.—Business Management, Office Rent, July 15 to Aug. 15, 1931	75.00
Sep. 19.	Order No. 11.	Office Help, Salary, July, 1931	166.66
Oct. 16.	Order No. 12.	N. C. W. C.—Business Management, Office Rent, Aug. 15 to Oct. 15, 1931	150.00

Oct. 16.	Order No. 13.	Rev. F. A. Moeller, S.J., Chairman, Catholic Deaf-Mute Section Expenses	15.85
Oct. 16.	Order No. 14.	Office Help, Salary, Aug. and Sept., 1931	333.32
Oct. 16.	Order No. 15.	Rev. D. M. O'Connell, S.J., Secretary, Expense of Commission on Standardization, July 1, 1931 to June 30, 1931	500.00
Oct. 16.	Order No. 16.	Boardman, Haas & Geraghty, Inc., Premium Insurance Bond, Treasurer General	12.50
Nov. 28.	Order No. 17.	Belvedere Press, Inc.	252.62
Nov. 28.	Order No. 18.	Merchants Press	7.50
Nov. 28.	Order No. 19.	N. C. W. C.—Business Management, Office Rent, Oct. 15 to Nov. 15, 1931	75.00
Nov. 28.	Order No. 20.	Office Help, Salary, Oct., 1931	166.66
1932			
Jan. 4.	Order No. 21.	N. C. W. C.—Business Management, Office Rent, Nov. 15 to Dec. 15, 1931	75.00
Jan. 4.	Order No. 22.	Office Help, Salary, Nov., 1931	166.66
Feb. 13.	Order No. 23.	Belvedere Press, Inc.	4,000.00
Feb. 15.	Order No. 24.	Belvedere Press, Inc.	17.50
Feb. 15.	Order No. 25.	Bellevue-Stratford, Advisory Committee Meeting Expense	25.15
Feb. 15.	Order No. 26.	N. C. W. C.—Business Management, Office Rent, Dec. 15, 1931, to Jan. 15, 1932	75.00
Feb. 15.	Order No. 27.	N. C. W. C.—Business Management, Office Rent, Jan. 15 to Feb. 15, 1932	75.00
Feb. 15.	Order No. 28.	Office Help, Salary, Dec., 1931	166.66
Mar. 25.	Order No. 29.	Merchants Press	20.00
Mar. 25.	Order No. 30.	Virginia Paper Co.	14.86
Mar. 25.	Order No. 31.	Very Rev. Msgr. F. J. Macelwane, Advisory Committee Meeting Expense	39.00
Mar. 25.	Order No. 32.	Rev. F. M. Connell, S.J., Advisory Committee Meeting Expense	3.75
Mar. 25.	Order No. 33.	Hay Rubber Stamp Co.	3.25
Mar. 25.	Order No. 34.	Postage, Envelopes	21.92
		N. C. E. A., Office Expense Account	10.00
Mar. 25.	Order No. 35.	Very Rev. James A. Burns, C.S.C., Advisory Committee Meeting Expense	18.50
Apr. 23.	Order No. 36.	Postage, Annual Statements	65.00
Apr. 23.	Order No. 37.	Rev. J. H. Ostdiek, Secretary, Superintendents' Section Expenses	36.39
June 11.	Order No. 38.	Belvedere Press, Inc.	1,620.32
June 11.	Order No. 39.	N. C. W. C.—Business Management, Office Rent, Feb. 15 to May 15, 1932	225.00
June 11.	Order No. 40.	Office Help, Salary, Jan., Feb., and Mar., 1932	499.98
June 11.	Order No. 41.	Extra Office Help	78.00
June 11.	Order No. 42.	P. J. Kenedy & Sons, Catholic Directory	4.20
June 11.	Order No. 43.	Merchants Press	9.00
June 22.	Order No. 44.	Rev. George Johnson, Ph.D., Secretary General, Expenses, July 1, 1931 to June 30, 1932	500.00

June 22.	Order No. 45.	Rt. Rev. Msgr. John J. Bonner, Treasurer General, Allowance, July 1, 1931 to June 30, 1932	100.00
June 22.	Order No. 46.	N. C. W. C.—Business Management, Office Rent, May 15 to June 15, 1932	75.00
June 22.	Order No. 47.	Office Help, Salary, Apr., May, and June, 1932	500.06
June 22.	Order No. 48.	Extra Office Help	9.00
June 22.	Order No. 49.	N. C. W. C.—Business Management, Office Rent, June 15 to July 15, 1932	75.00
		Total cash expended	$10,888.83

SUMMARY

1932		
June 30.	Total cash received to date	$12,338.26
June 30.	Bills paid as per orders	10,888.83
June 30.	Cash on hand in treasury	$ 1,449.43
June 30.	Due from Secretary General's office, balance of receipts to June 30, 1932	2,791.00
June 30.	Total cash on hand	$ 4,240.43
	Total receipts of year	$15,129.26
	Net receipts of year	10,815.96

(Signed) JOHN J. BONNER,
Treasurer General.

RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of the receipts of the office of the Secretary General for the year, July 1, 1931, to June 30, 1932.

July, 1931

1.	Cash on hand	$4,313 30
1.	Mt. Rev. A. J. Smith, Nashville	10 00
1.	Loyola Coll., Baltimore	20 00
1.	Spring Hill Coll., Spring Hill, Ala.	20 00
1.	Univ. St. Francis Xav. Coll., Antigonish, N. S.	20 00
1.	Coll. Misericordia, Dallas, Pa.	20 00
1.	Webster Coll., Webster Groves, Mo.	20 00
1.	Aquinas Inst., Rochester	10 00
1.	Bishop McDonnell Mem. High Sch., Brooklyn	10 00
1.	Canisius High Sch., Buffalo	10 00
1.	Immaculate Conception High Sch., Lowell, Mass.	8 00
1.	Inst. Notre Dame, Baltimore	10 00
1.	Lexington Latin Sch., Lexington, Ky.	10 00
1.	Madonna High Sch., Aurora, Ill.	10 00
1.	Mt. Aloysius Acad., Cresson, Pa.	10 00
1.	Newman Sch., Lakewood, N. J.	10 00
1,	St. John Coll. High Sch., Washington	10 00
1.	Mother Josephine, Hartford	10 00
1.	Rev. Father Anthony, Hastings, Minn.	2 00
1.	Rev. D. Barry, San Francisco	2 00
1.	Rev. P. Beck, Manila, P. I.	2 00
1.	Bro. Edward, Providence	10 00
1.	Bro. Eugene, Brooklyn	2 00
1.	Bro. P. J. Ryan, West Park, N. Y.	2 00
1.	Rev. N. Brust, St. Francis, Wis.	2 00
1.	Christian Bros., Eddington, Pa.	2 00
1.	Rev. J. J. Collins, Albany	2 00
1.	Dr. F. M. Crowley, St. Louis	2 00
1.	Rev. G. Deglman, Kansas City	4 00
1.	Franciscan Srs., Bridgeport, Conn.	2 00
1.	Mr. F. P. Garvan, Roslyn, N. Y.	2 00
1.	Rev. J. E. Grady, Rochester	2 00
1.	Grammar Sch. Inst. Notre Dame Md., Baltimore	2 00
1.	Holy Family Sch., Monterey, Ind.	2 00
1.	Holy Trinity Sch., Norfolk, Va.	2 00
1.	Immaculate Conception Sch., Stapleton, S. I.	2 00
1.	La Commission des Ecoles Catholiques, Montreal	2 00
1.	Rev. D. A. Lord, St. Louis	2 00
1.	Rev. J. A. Meskell, Detroit	2 00
1.	Miss. Srs. Sacred Heart, Chicago	2 00
1.	Mother M. Blanche, Eggertsville, N. Y.	4 00
1.	Mother M. Columba, St. John's Nfld.	2 00
1.	Mother M. Mercedes, New Rochelle, N. Y.	2 00
1.	Notre Dame Acad., Cincinnati	2 00
1.	Our Lady Hungary Sch., South Bend, Ind.	2 00
1.	Redemptorist Fathers, New Orleans	2 00
1.	Roman Catholic Orphan Asylum, San Francisco	2 00
1.	Sacred Heart Jesus Sch., Highland Falls, N. Y.	2 00

June, 1931

1.	Sacred Heart Sch., Whiting, Ind.	2 00
1.	St. Agnes High Sch., New York	2 00
1.	St. Ann Sch., Amboy, Ill.	2 00
1.	St. Augustine Sch., Rensselaer, Ind.	2 00
1.	St. Barnabas High Sch., Bronx, N. Y.	2 00
1.	St. Francis de Sales Inst., Rock Castle, Va.	2 00
1.	St. Francis Xav. Sch., Cincinnati	2 00
1.	St. James Sch., Haverhill, Mass.	2 00
1.	St. John Bap. Sch., New Haven, Ind.	2 00
1.	St. John Sch., Cincinnati	2 00
1.	St. John Sch., New Haven, Conn.	2 00
1.	St. John Sch., Bronx, New York	2 00
1.	St. John Sch., Whiting, Ind.	2 00
1.	St. Joseph Sch., Amesbury, Mass.	2 00
1.	St. Joseph Sch., Lowell, Mass.	2 00
1.	St. Joseph Sch., Pomona, Calif.	2 00
1.	St. Mary High Sch., Omaha	2 00
1.	St. Mary Sch., Cincinnati	6 00
1.	St. Mary Sch., Crown Point, Ind.	2 00
1.	St. Mary Sch., Elgin, Ill.	2 00
1.	St. Monica Sch., Jamaica, L. I.	4 00
1.	SS. Peter and Paul Sch., Lottaville, Ind.	2 00
1.	St. Raphael Cathedral Sch., Dubuque	2 00
1.	Sr. Agnita Concepta, New York	2 00
1.	Sr. M. Almira, Michigan City, Ind.	2 00
1.	Sr. M. Basilla, Eugene, Oreg.	2 00
1.	Sr. M. Cecilia, New York	2 00
1.	Sr. M. Constance, New York	2 00
1.	Sr. M. Francis, San Antonio	2 00
1.	Sr. M. Leo, Pittsburgh	4 00
1.	Sr. M. Theola, Cumberland, Md.	2 00
1.	Sr. Superior, Presentation Sch., Chicago	4 00
1.	Sr. Teresa, New York	2 00
1.	Srs. Charity, Staten Island, N. Y.	2 00
1.	Srs. Charity Nazareth, Newport, Ky.	2 00
1.	Srs. Holy Child Jesus, Sharon Hill, Pa.	2 00
1.	Srs. Mercy, Westerly, R. I.	2 00
1.	Srs. Nazareth, Derby, Conn.	2 00
1.	Srs. Notre Dame, Covington	2 00
1.	Srs. Notre Dame, South Boston	2 00
1.	Srs. St. Dominic, Mt. Vernon, N. Y.	2 00
1.	Srs. St. Joseph, Jersey City, N. J.	2 00
1.	Srs. St. Joseph, McSherrystown, Pa.	2 00
1.	Mr. A. F. Smith, Boston	2 00
1.	Mt. Rev. U. J. Vehr, Denver	2 00
1.	Education Dept., N. C. W. C., rent of half office, May, 1931	25 00
2.	W. P. Dickerson, M. D., Newport News, Va.	2 00
2.	St. Dominic Acad., Waverley, Mass.	2 00
2.	St. Mary Sch., Putnam, Conn.	2 00
2.	Sr. M. Angelica, Greensburg, Ind.	6 00
3.	P. J. Cardinal Hayes, New York	100 00
3.	Ottumwa Heights Coll., Ottumwa, Ia.	10 00
3.	Sacred Heart Acad., Lancaster, Pa.	20 00

June, 1931

3.	Ursuline Nuns, Woodhaven, N. Y.	2 00
6.	Rev. F. X. E. Albert, New York	2 00
6.	Rev. J. P. Glueckstein, New Holstein, Wis.	2 00
6.	Rev. L. S. Hauber, Osawatomie, Kans.	6 00
6.	Msgr. W. P. McNally, Philadelphia	2 00
6.	Mother M. Dominica, Dubuque	2 00
6.	Rev. M. F. Reddy, Providence	2 00
6.	St. Viator Sch., Chicago	2 00
6.	Sr. M. Modesta, Wilmette, Ill.	2 00
6.	Sr. St. Margaret of the Cross, Antigonish, N. S.	2 00
6.	Srs. Divine Providence, Cincinnati	8 00
6.	Xaverian Bros., Lowell, Mass.	2 00
7.	St. Mary Coll. Library, St. Mary Coll. P. O., Calif.	20 00
7.	St. Xavier Acad., Chicago	10 00
8.	Canisius Coll., Buffalo	20 00
8.	Sr. Superior, Utica Cath. Acad., Utica, N. Y.	2 00
9.	Mt. Rev. J. W. Shaw, New Orleans	25 00
9.	Miss G. M. Sewell, Detroit	6 00
11.	Mt. Rev. J. B. Morris, Little Rock,	10 00
11.	Msgr. E. J. Cahill, Springfield, Ill.	10 00
11.	V. Rev. J Gillen, Aviston, Ill.	2 00
11.	Rev. W. D. McCarthy, Denver	2 00
11.	St. Mary Grammar Sch., De Kalb, Ill.	2 00
13.	Marquette Univ., Milwaukee	20 00
13.	St. Louis Coll., Honolulu	10 00
13.	Redemptorist Fathers, Bronx, N. Y.	2 00
13.	Sr. M. Clotilda, Nazareth, Mich.	2 00
13.	Srs. Mt. Prec. Blood, O'Fallon, Mo.	2 00
13.	Srs. St. Joseph, Charlestown, Mass.	2 00
13.	Rev. J. M. Wolfe, Dubuque	2 00
14.	Franciscan Srs., Brooklyn	6 00
15.	St. Mary Lake Sem., Mundelein, Ill.	25 00
16.	St. Felix Capuchin Monastery, Huntington, Ind.	10 00
16.	Mt. Rev. J. Barry, Goulburn, N. S. W.	1 52
16.	Miss M. R. Locher, Detroit	2 00
16.	Rev. A. Strazzoni, Syracuse	2 00
17.	St. Joseph Sch., Fort Wayne	2 00
20.	Holy Ghost Acad., Techny, Ill.	10 00
20.	Conv. Our Lady Perp. Help, Buffalo	2 00
20.	St. Hedwig Sch., Floral Park, L. I.	2 00
20.	St. Kilian Sch., Farmingdale, L. I.	2 00
20.	St. Lawrence Sch., Sayville, L. I.	2 00
20.	St. Mary Sch., East Islip, L. I.	2 00
20.	St. Michael Sch., Brooklyn	2 00
20.	St. Thomas Ap. Sch., New York	2 00
21.	Msgr. J. H. McMahon, New York	2 00
22.	St. Frances of Rome Sch., Bronx, N. Y.	2 00
22.	Rev. J. J. Vogel, Toledo	4 00
24.	Roman Cath. High Sch., Philadelphia	10 00
27.	Rev. L. E. McWilliams, Jersey City, N. J.	10 00
27.	Sr. M. St. Charles, Santa Rosa, Calif.	10 00
27.	Bro. Francis Louis, Poughkeepsie, N. Y.	2 00
27.	Miss A. C. Ferry, San Francisco	2 00
27.	Mother M. Bettina, Notre Dame, Ind.	12 00
27.	St. Joseph Sch., Escanaba, Mich.	2 00
27.	Srs. St. Benedict, New Munich, Minn.	2 00
28.	V. Rev. A. F Canon Isenberg, Lafayette, La.	2 00
28.	Rev. S. Klopfer, St. Francis, Wis.	6 00
28.	Sr. M. Edith, St. Mary's, Pa.	2 00
31.	Srs. St. Joseph, San Francisco	2 00
31.	Reports	7 00

CONVENTION RECEIPTS

June, 1931

23.	Coll. Misericordia, Dallas, Pa.	20 00
23.	Rev. H. T. McFall, Philadelphia	10 00
23.	Miss M. H. Bowman, New York	2 00
23.	Mrs. P. A. Brennan, Brooklyn	2 00
23.	Bro. Anthony B. Weber, Philadelphia,	2 00
23.	Bro. Benjamin, Baltimore	2 00
23.	Bro. Calixtus, New York	2 00
23.	Bro. Cornelius, New York	2 00
23.	Bro. George N. Sauer, Dayton, O.	4 00
23.	Bro. John A. Waldron, San Antonio	2 00
23.	Bro. D. Joseph, Washington	2 00
23.	Bro. Joseph Stamler, Detroit	4 00
23.	Bro. Thomas, New York	2 00
23.	Mr. H. S. Brown, New York	2 00
23.	Dr. E. S. Burroughs, Emmitsburg, Md.	4 00
23.	Miss H. F. Carey, Stamford, Conn.	2 00
23.	Rev. S. F. Carr, Bristol, Conn.	2 00
23.	Rev. C. F. Carroll, San Francisco	2 00
23.	Rev. B. A. Connelley, Oconomowoc, Wis.	2 00
23.	Rev. E. Corby, Covington	2 00
23.	Rev. W. S. Dolan, Jersey City, N. J.	2 00
23.	Rev. W. J. Donovan, Batavia, Ill.	2 00
23.	Mr. F. J. Drobka, Washington	2 00
23.	Rev. F. Edic, Dongan Hills, S. I.	2 00
23.	Mr. J. G. Fagan, New York	4 00
23.	Mr. J. W. Fay, New York	2 00
23.	Mr. J. J. Fisher, New York	2 00
23.	Mr. F. E. Fitzgerald, Jamaica, N. Y.	2 00
23.	Mr. J. F. Flynn, New York	2 00
23.	Rev. R. I. Gannon, Jersey City, N. J.	2 00
23.	Rev. E. J. Gorman, Fall River	2 00
23.	Rev. R. Gross, Dongan Hills, S. I.	2 00
23.	Mr. F. E. Harrington, Darien, Conn.	2 00
23.	Rev. J. E. Heir, Philadelphia	2 00
23.	Mr. A. L. Lochman, Pittsburgh	2 00
23.	V. Rev. J. J. McAndrew, Emmitsburg, Md.	4 00
23.	Mr. W. C. McCroskey, Hasbrouck Heights, N. J.	2 00
23.	Rev. P. J. McHugh, Newton, Mass.	2 00
23.	Rev. A. McIntyre, Dongan Hills, S. I.	2 00
23.	Rev. W. A. Maguire, Washington	2 00
23.	Miss M. Malley, Minersville, Pa.	2 00
23.	Mrs. C. S. Montani, Philadelphia	2 00
23.	Mr. N. Montani, Philadelphia	2 00
23.	Mother M. Albina, Philadelphia	2 00
23.	Mother M. Carmelia, Philadelphia	2 00
23.	Mother M. Kostka, West Chester, Pa.	2 00
23.	Mother Rose O'Hara, New York	2 00
23.	Mother Ursula, New York	2 00
23.	Mother Verecunda, Philadelphia	2 00
23.	Mr. M. J. Noone, Philadelphia	2 00
23.	Miss M. M. Reilly, Philadelphia	2 00
23.	Rev. B. Reithmeier, Latrobe, Pa.	2 00
23.	Rev. W. A. Roddy, Cincinnati	2 00
23.	Mr. J. Rustland, New York	4 00
23.	St. Donata's Sch., Philadelphia	2 00
23.	St. James Sch., Elkins Park, Pa.	2 00
23.	Sr. Dolorita, New Haven, Conn.	2 00
23.	Sr. Lauretta, Wilkes-Barre, Pa.	2 00
23.	Sr. Loretto, Portsmouth, Va.	2 00
23.	Sr. Madeleine, Portsmouth, Va.	2 00
23.	Sr. Maria Francis, Brentwood, L. I.	2 00
23.	Sr. Marie Louise, Providence	2 00
23.	Sr. M. Angela, West Chester, Pa.	2 00
23.	Sr. M. Bertrand, Scranton	2 00
23.	Sr. M. Brendan, Providence	2 00
23.	Sr. M. Crescentia, Saginaw, Mich.	2 00
23.	Sr. M. Czeslava, Pittsburgh	2 00
23.	Sr. M. Digna, Trenton	2 00
23.	Sr. M. Dolorosa, Nazareth, Mich.	2 00

June, 1931

23.	Sr. M. Felicitas, Scranton	2 00
23.	Sr. M. Gonzaga, Albany	2 00
23.	Sr. M. de Lourdes, Camden, N. J.	2 00
23.	Sr. M. Olivia, Brooklyn	2 00
23.	Sr. M. Patricia, Linden, N. J.	2 00
23.	Miss K. M. Sweegan, Wilmington	2 00
23.	Rev. A. Tasch, Latrobe, Pa.	2 00
24.	First Cath. Slovak Girls' High Sch., Danville, Pa.	5 00
24.	Rev. L. V. Barnes, Lincoln	2 00
24.	Bro. Samuel, Brooklyn	2 00
24.	Bro. B. Thomas, Troy, N. Y.	2 00
24.	Miss H. Costello, New York	2 00
24.	Rev. F. McNelis, Altoona	2 00
24.	Mother De Pazzi, McAdoo, Pa.	1 00
24.	Rev. R. B. Navin, Cleveland	2 00
24.	Rev. J. A. M. Quigley, Philadelphia	2 00
24.	Rev. J. F. Ross, Brooklyn	2 00
24.	St. Aloysius Sch., Philadelphia	2 00
24.	St. Mary Sch., Gloucester, N. J.	2 00
24.	Sr. M. Ambrose, Ambridge, Pa.	2 00
24.	Sr. M. de Lillis, Altoona	2 00
24.	Sr. Mary of Cross, Old Mines, Mo.	2 00
24.	Sr. M. Scholastica, Washington	4 00
24.	Sr. Peter Nolasco, St. Louis	2 00
24.	Sr. Rose Mary, McAdoo, Pa.	1 00
25.	Chaminade High Sch., Mineola, L. I.	10 00
25.	Bro. Christian, Brooklyn	2 00
25.	Rev. W. T. Craugh, Rochester	2 00
25.	Rev. T. A. Lawless, Philadelphia	2 00
25.	Rev. J. F. McElwee, Philadelphia	2 00
25.	Mother M. Aquinas, Brooklyn	2 00
25.	Sr. Agnes Veronica, Brooklyn	2 00
25.	Sr. Bertwina, Bethlehem, Pa.	2 00
25.	Sr. Fidelis, Stamford, Conn.	2 00
25.	Sr. Francis Joseph, New York	2 00
25.	Sr. Grace Marie, Brooklyn	2 00
25.	Sr. M. Antonia, Hempstead, L. I.	2 00
25.	Sr. M. Aquinas, Brooklyn	2 00
25.	Sr. M. Augustine, Brooklyn	2 00
25.	Sr. M. Clarissa, Brooklyn	2 00
25.	Sr. M. Cyril, Brooklyn	2 00
25.	Sr. M. Dominic, Brooklyn	2 00
25.	Sr. M. Donato, Philadelphia	2 00
25.	Sr. M. Ermelina, York, Pa.	2 00
25.	Sr. M. Generosa, Baltimore	2 00
25.	Sr. M. Imelda, Brooklyn	2 00
25.	Sr. M. Inez, Philadelphia	2 00
25.	Sr. M. Mechtilde, Long Island City	2 00
25.	Sr. M. Olympia, Arrocher, S. I.	2 00
25.	Sr. M. Pascaline, Baltimore	2 00
25.	Sr. M. Rosalie, Brooklyn	2 00
25.	Sr. M. Stanislaus, Brooklyn	2 00
25.	Sr. Maud, New York	2 00
25.	Sr. Miriam Anita, Southampton, L. I.	2 00
25.	Sr. Paula, Philadelphia	2 00
25.	Sr. Xavier Marie, Brooklyn	2 00
25.	Srs. Mercy, Rochester	2 00
25.	Sch. Srs. Notre Dame, Brooklyn	2 00
25.	Srs. St. Joseph, Brooklyn	6 00
25.	Mr. W. N. Tanner, Jr., Chicago	2 00
25.	V. Rev. J. F. Tucker, Wilmington	2 00
25.	Unknown	2 00

August, 1931

3.	Sr. M. Euphrosine, Chicago	2 00
3.	Sr. M. Redempta, Davenport	2 00
3.	Srs. Notre Dame, Tacony, Philadelphia	6 00
4.	Sr. M. Blanche Rooney, Troy, N. Y.	10 00
4.	Srs. St. Joseph, Baltimore	2 00
5.	Rev. J. T. McMahon, Perth, W. Australia	4 00

August, 1931

6.	Rev. L. A. Lindemann, New Albany, Ind.	2 00
7.	Rev. J. M. O'Hara, Catasauqua, Pa.	2 00
7.	Srs. Notre Dame, Camden, N. J.	2 00
8.	Rev. W. R. Kelly, New York	10 00
8.	Sr. Margaret Rosaire, W. New Brighton, S. I.	2 00
10.	Mr. M. L. Melzer, Milwaukee	2 00
10.	St. Joseph Sch., St. Joseph Minn.	2 00
12.	Rev. G. C. Eilers, St. Francis, Wis.	2 00
12.	Rev. V. Fernandez, Malolos, Bulacan, P. I.	2 00
13.	Dom Xavier de Mattos, Sao Paulo, Brazil	4 00
15.	St. Martin Coll., Lacey, Wash.	25 00
15.	Holy Ghost Ap. Coll., Cornwells Heights, Pa.	20 00
15.	Acad. Notre Dame, Moylan, Pa.	10 00
15.	Acad. Sacred Heart, Philadelphia	10 00
15.	Annunciation B. V. M. High Sch., Shenandoah, Pa.	10 00
15.	Immaculate Conception High Sch., Allentown, Pa.	10 00
15.	Norwood Acad. for Boys, Philadelphia	10 00
15.	Pottsville Cath. High Sch., Pottsville, Pa.	10 00
15.	St. Leonard Acad., Philadelphia	10 00
15.	St. Matthew High Sch., Conshohocken, Pa.	10 00
15.	St. Stephen High Sch., Port Carbon, Pa.	10 00
15.	Waldron Acad. for Boys, Merion, Pa.	10 00
15.	Good Shepherd Sch., Philadelphia	2 00
15.	Sacred Heart Sch., New Philadelphia, Pa.	2 00
15.	Sacred Heart Sch., Philadelphia	2 00
15.	St. Bonifacius Sch., Philadelphia	2 00
15.	St. Joseph Sch., Frackville, Pa.	2 00
15.	St. Mary Assumption Sch., Philadelphia	2 00
15.	St. Patrick Sch., Pottsville, Pa.	2 00
15.	St. Raphael Sch., Philadelphia	2 00
20.	Education Dept., N. C. W. C., rent of half office, June and July, 1931	50 00
21.	Srs. St. Basil, Factoryville, Pa.	2 00
28.	Msgr. J. A. Weigand, Columbus	2 00
31.	Mother St. Paul, Ozone Park, L. I.	2 00
31.	St. Columbkille Sch., Boston	2 00
31.	Reports	2 00

September, 1931

1.	Rev. S. J. Carmody, South Bellingham, Wash.	2 00
1.	Sr. M. Hildegarde, Roxbury, Boston	2 00
2.	Benedictine Acad., Elizabeth, N. J.	10 00
2.	St. Mary Acad., Denver	20 00
2.	St. Augustine Sch., Milwaukee	2 00
2.	Sr. M. Alexandra, Quincy, Ill.	4 00
2.	Srs. Notre Dame, Port Washington, Wis.	2 00
5.	Rev. G. J. Mayerhoefer, Cincinnati	2 00
9.	Srs. St. Dominic, Bronx, New York	2 00
10.	Srs. Holy Names, Pomona, Calif.	2 00
10.	Mother Superior, Providence Heights, Allison Park, Pa.	2 00
10.	Sr. Superior, St. Ann. Conv., Castle Shannon, Pa.	2 00
10.	Sr. Superior, St. Joseph Conv., Dover, O.	2 00
10.	Sr. Superior, St. Joseph Conv., Duquesne, Pa.	2 00
10.	Sr. Superior, St. Mary Conv., Ford City, Pa.	2 00

September, 1931

10.	Sr. Superior, St. Mary Conv., Glenshaw P. O., Pa.	2 00
10.	Sr. Superior, St. Mary Conv., Johnstown, Pa.	2 00
10.	Sr. Superior, St. Mary Conv., McKeesport, Pa.	2 00
10.	Sr. Superior, St. Mary Conv., McKees Rocks, Pa.	2 00
10.	Sr. Superior, St. Francis Conv., Munhall, Pa.	2 00
10.	Sr. Superior, Sacred Heart Conv., New Philadelphia, O.	2 00
10.	Sr. Superior St. Boniface Conv., Penn Station, Pa.	2 00
10.	Sr. Superior, Holy Trinity Conv., Pittsburgh	2 00
10.	Sr. Superior, Mt. Immaculata, E. E. Pittsburgh	2 00
10.	Sr. Superior, St. Ambrose Conv., N. S. Pittsburgh	2 00
10.	Sr. Superior, St. Basil Convent, Pittsburgh	2 00
10.	Sr. Superior, St. Joseph High Sch., E. E. Pittsburgh	2 00
10.	Sr. Superior, St. Norbert Conv., Pittsburgh	2 00
10.	Sr. Superior, St. Cecilia Conv., Rochester, Pa.	2 00
10.	Sr. Superior, St. Mary Conv., Sharpsburg, Pa.	2 00
10.	Sr. Superior, St. Alphonsus Conv., Springdale, Pa.	2 00
10.	Sr. Superior, Sacred Heart Conv., Tarentum, Pa.	2 00
11.	St. Stanislaus Sch., Meriden, Conn.	2 00
14.	St. John Dioc. Theol. Sem., Brooklyn	100 00
14.	St. John Coll., Brooklyn	20 00
14.	Girls' Catholic Central High Sch., Grand Rapids	10 00
14.	St. John H. Sch., Brooklyn	10 00
14.	Rev. J. J. Cleary, Mt. Hope, N. Y.	6 00
14.	Srs. Cong. Notre Dame, Kankakee, Ill.	4 00
15.	Srs. Charity, Martinsburg, W. Va.	2 00
17.	Rev. I. Cwiklinski, Sturtevant, Wis.	2 00
21.	Srs. Charity, Chicago	2 00
21.	Srs. St. Dominic, New York	2 00
21.	Srs. St. Joseph, Cape May, N. J.	6 00
23.	Srs. I. H. M., Benton Harbor, Mich.	4 00
24.	Bro. Director, Sacred Heart Coll., San Francisco	2 00
24.	Sr. St. Eliza, Montreal	2 00
26.	St. Ambrose Coll., Davenport,	20 00
26.	Sr. Alice, Duluth	4 00
26.	Rev. E.Stoll, Manila, P. I.	2 00
30.	Rev. M. Larkin, New Rochelle, N. Y.	2 00
30.	Sch. Srs. Notre Dame, Logansport, Ind.	4 00

October, 1931

6.	Srs. St. Joseph, Shelton, Conn.	2 00
7.	Sr. M. Ignatius, Nazareth, P. O., Ky.	20 00
10.	Felician Srs., Brooklyn	2 00
10.	St. Mary Sch., Paterson, N. J.	2 00
10.	Sr. M. Cosmas, Newark	2 00
13.	Srs. St. Dominic, Cornwall-on-Hudson, N. Y.	2 00
15.	Transfiguration Sch., New York	2 00
16.	Sr. Antonette, Springfield, Ill.	2 00
19.	E. I. Donovan, M. D., Langdon, N. D.	2 00
19.	Srs. St. Aloysius' Sch., Little Falls, Minn.	2 00
20.	Sr. Theresa, Port Jefferson, L. I.	2 00

October, 1931

24.	Mr. J. Janok, Latrobe, Pa.	4 00
24.	St. Leo Sch., Cincinnati	2 00
24.	Sr. M. Aquinas, Pittsburgh	2 00
24.	Univ. Santo Tomas, Manila, P. I.	2 00
30.	Srs. St. Joseph, Waterbury, Conn.	2 00
30.	Education Dept., N. C. W. C., rent of half office, August and September, 1931	50 00
30.	Reports	3 00

November, 1931

3.	Sr. Sainte Praxede, Bristol, Conn.	2 00
5.	Mr. H. T. Vlymen, Hempstead, N. Y.	2 00
9.	Miss B. V. Hermann, Carteret, N. J.	2 00
9.	Mother M. Anselm, Amityville, L. I.	2 00
9.	Rev. J. B. Mullin, Boston	2 00
9.	Sr. Superior, St. Alphonsus Conv., Wheeling	2 00
14.	Srs. St. Francis, Butler, N. J.	2 00
17.	Queens Borough Pub. Library, Jamaica, N. Y.	2 00
19.	St. Mary Sch., Nutley, N. J.	2 00
19.	Sr. M. Irene, West New York, N. J.	2 00
19.	Sr. M. Raymond, West New York, N. J.	2 00
19.	Rev. J. J. Wynne, New York	4 00
23.	Ursuline Acad., Cleveland	10 00
23.	St. Ann Acad., Albany	2 00
23.	Srs. St. Francis, Albany	2 00
24.	St. James Inst., Albany	2 00
24.	Sr. M. Borromeo, Albany	2 00
24.	Srs. St. Joseph, Watervliet, N. Y.	2 00
25.	Rev. J. L. Gerrets, New Orleans	2 00
30.	Postage	1 00

December, 1931

5.	St. John Coll. H. Sch., New York	8 00
5.	Rev. P. J. Ternes, Marine City, Mich.	2 00
9.	Cathedral Acad., Albany	2 00
9.	Mr. E. J. Gergely, Philadelphia	2 00
9.	Education Dept., N. C. W. C., rent of half office, October, 1931	25 00
11.	Miss M. M. Stenger, Peoria	2 00
12.	Dominican Srs., Fall River	2 00
18.	St. Patrick Acad., Catskill, N. Y.	2 00
21.	Mr. G. A. Pflaum, Jr., Dayton, O.	6 00
21.	St. Ann Par. Sch., Cohoes, N. Y.	2 00
21.	St. John Acad., Rensselaer, N. Y.	2 00
21.	St. Mary Sch., Troy, N. Y.	2 00
21.	St. Patrick Sch., Cohoes, N. Y.	2 00
21.	St. Patrick Sch., Watervliet, N. Y.	2 00
21.	S. S. de l'Assumption, Hudson Falls, N. Y.	2 00
21.	Srs. St. Francis, Gloversville, N. Y.	2 00
31.	Cathedral High Sch., Burlington	40 00
31.	Cath. Cent. High Sch., Hammond, Ind.	5 00
31.	Cathedral Sch., Burlington	4 00
31.	Mr. J. P. Hurley, Brooklyn	5 00
31.	Miss A. M. Marceron, Washington	2 00
31.	Interest	25 84
31.	Reports	6 00

January, 1932

7.	St. John Sch., Orange, N. J.	2 00
7.	Srs. St. Francis, Buffalo	2 00
8.	Srs. St. Joseph, Marquette	2 00
12.	Srs. St. Francis, No. Judson, Ind.	2 00
13.	Sr. M. Pauline, Wichita	2 00
15.	Holy Trinity High Sch., Chicago	10 00
18.	Coll. St. Francis Joliet, Ill.	8 00
25.	Immaculate Conception Sch., Los Angeles	2 00

January, 1932

25.	Mary, Star of Sea Sch., Los Angeles	2 00
25.	Our Lady Loretto Sch., Los Angeles	2 00
25.	St. Anthony Sch., Long Beach, Calif.	2 00
25.	St. Mary Sch., Los Angeles	2 00
25.	St. Matthew Sch., Long Beach, Calif.	2 00
25.	St. Thomas Sch., Los Angeles	2 00
25.	St. Vibiana Cathedral Sch., Los Angeles	2 00
27.	Sr. M. Carmel Henley, Louisville	8 00
27.	Education Dept., N. C. W. C., rent of half office, November, 1931	25 00
31.	Reports	38 00

February, 1932

4.	Rev. J. M. Stadelman, New York	2 00
5.	Mother Clotilde Murphy, Newtownbarry, Ireland	2 00
8.	Sr. M. Liguori, E. Providence	2 00
23.	Rev. J. Fitzmaurice, New Haven, Conn.	4 00
23.	Sr. Alphonsa, Springfield, Ill.	4 00
24.	Rev. H. J. Carroll, Pittsburgh	2 00
24.	Education Dept., N. C. W. C., rent of half office, December, 1931	25 00
29.	Loan, Archdiocese of Philadelphia	1,100 00
29.	Reports and Bulletins	10 00

March, 1932

5.	Benedictine Acad., Paterson, N. J.	20 00
5.	O. L. Guadalupe Sch., Brooklyn	2 00
5.	St. Brigid Sch., Brooklyn	2 00
5.	St. Joachim Sch., Cedarhurst, L. I.	2 00
5.	St. Luke Sch., Whitestone, N. Y.	2 00
5.	St. Peter of Alcantara Sch., Port Washington, N. Y.	2 00
5.	St. Sebastian Sch., Woodside, L. I.	2 00
5.	Sr. Grace Madeleine, Flushing, N. Y.	2 00
7.	Sr. Superior, St. Ann Acad., Victoria, B. C.	6 00
9.	St. Clement High Sch., W. Somerville, Mass.	4 00
17.	St. Patrick Inst., Albany	2 00
17.	SS. Simon & Jude Sch., Brooklyn	2 00
17.	Ursuline Acad., Kirkwood, Mo.	2 00
31.	Rev. C. G. MacMahon, Butte, Mont.	2 00
31.	St. Christopher Sch., Baldwin, L. I.	2 00
31.	Srs. St. Francis, Streator, Ill.	6 00
31.	Report	1 00

April, 1932

18.	Ursuline Coll., Cleveland	20 00
21.	St. Patrick Sch., Johnstown, N. Y.	2 00
22.	Miss M. D. Calvo, New York	2 00
30.	Refund	3 25
30.	Report	1 00

May, 1932

2.	Rev. P. Beck, Manila, P. I.	2 00
2.	Rev. R. MacDonald, New Aberdeen, N. S.	2 00
3.	Blessed Sacrament Sch., Brooklyn	2 00
3.	Holy Name Sch., Brooklyn	2 00
3.	Our Lady Angels Sch., Brooklyn	2 00
3.	St. Antony Padua Sch., Brooklyn	2 00
3.	St. Boniface Sch., Elmont, L. I.	2 00
3.	St. Nicholas Sch., Brooklyn	2 00
3.	St. Thomas Ap. Sch., Woodhaven, N. Y.	4 00
4.	St. Francis Coll., Brooklyn	20 00
4.	Marianist Preparatory, Beacon-on-Hudson, N. Y.	10 00

May, 1932

4.	St. Brendan Dioc. High Sch., Brooklyn	10 00
4.	West Philadelphia High Sch., for Boys, Philadelphia	10 00
4.	Rev. J. I. Barrett, Baltimore	10 00
4.	Rev. D. A. Coyle, Bayonne, N. J.	10 00
4.	Miss J. M. Barry, Derby, Conn.	2 00
4.	Mr. H. S. Brown, New York	2 00
4.	Mr. D. F. Burns, Boston	2 00
4.	Rev. J. J. Doyle, Washington	2 00
4.	Miss A. M. Marceron, Washington	2 00
4.	Rev. J. A. O'Connor, Clairton, Pa.	2 00
4.	Rev. R. Neagle, Malden, Mass.	2 00
4.	St. Paul Acad., Binghamton, N. Y.	2 00
4.	Msgr. J. F. Sheahan, Poughkeepsie, N. Y.	2 00
4.	Mr. V. L. Shields, Washington	2 00
4.	Srs. St. Joseph, Brooklyn	2 00
5.	St. Vincent Sem., Latrobe, Pa.	25 00
5.	Georgetown Univ., Washington	20 00
5.	Coll. New Rochelle, New Rochelle, N. Y.	20 00
5.	Coll. St. Rose, Albany	20 00
5.	Boston Coll. High Sch., Boston	10 00
5.	Brooklyn Preparatory Sch., Brooklyn	10 00
5.	Northeast Cath. High Sch., Philadelphia	10 00
5.	St. Agnes Acad., College Point, N. Y.	60 00
5.	St. Francis High Sch., Brooklyn	10 00
5.	St. John Prep. Sch., Danvers, Mass.	10 00
5.	St. Joseph Coll. High Sch., Emmitsburg, Md.	10 00
5.	Rev. P. E. Campbell, Pittsburgh	10 00
5.	Rev. J. P. Hanrahan, Albany	10 00
5.	Msgr. W. F. Lawlor, Bayonne, N. J.	10 00
5.	Rev. R. J. Quinlan, Boston	8 00
5.	Rev. W. J. Barry, East Boston	2 00
5.	Rev. M. A. Bennett, Easton, Pa.	2 00
5.	Mrs. N. J. Cartmell, Forest Hills, L. I.	2 00
5.	Christian Bros., Baltimore	2 00
5.	Christian Bros. Acad., Albany	4 00
5.	Rev. T. F. Coakley, Pittsburgh	2 00
5.	Msgr. E. J. Connelly, Washington	2 00
5.	Msgr. J. N. Connolly, New York	2 00
5.	Rev. L. A. Deering, Media, Pa.	2 00
5.	Col. F. L. Devereux, New York	2 00
5.	Prof. H. Hyvernat, Washington	2 00
5.	Immaculata Sem., Washington	2 00
5.	Mr. H. Krone, Jr., Hackensack, N. J.	2 00
5.	Mr. E. McCarthy, Cleveland	2 00
5.	Msgr. T. H. McLaughlin, Darlington, N. J.	2 00
5.	Rev. M. E. Madden, Canton, Mass.	4 00
5.	Rev. D. J. Maguire, Lowell, Mass.	2 00
5.	Rev. R. D. Murphy, Uxbridge, Mass.	2 00
5.	Rev. C. E. Paulonis, Brooklyn	4 00
5.	Msgr. N. Pfeil, Cleveland	2 00
5.	Rev. W. H. Russell, Washington	2 00
5.	Sr. M. Blanche Rooney, Troy, N. Y.	2 00
5.	Sr. M. Dafrose, Brooklyn	2 00
5.	Sr. M. Gonzaga, Albany	2 00
5.	Sr. M. Joseph, Peekskill, N. Y.	2 00
5.	Sr. M. Veronica, Pittsburgh	2 00
5.	Miss Z. E. Stauf, Baltimore	2 00
5.	Mr. E. N. Stevens, Boston	2 00
5.	Rev. J. V. Tracy, Boston	2 00
5.	Mr. H. T. Vlymen, Hempstead, N. Y.	2 00
5.	Rev. T. A. Walsh, Washington	2 00
5.	Rev. H. Watterson, Westfield, N. J.	2 00
6.	Immaculate Conception Sem., Darlington, N. J.	25 00
6.	Mt. St. Mary Sem., Norwood, O.	25 00

May, 1932

6.	St. Paul Sem., St. Paul	25 00
6.	St. Mary Manor & Ap. Sch., So. Langhorne, Pa.	10 00
6.	St. Joseph Coll., Philadelphia	20 00
6.	Univ. Notre Dame, Notre Dame, Ind.	20 00
6.	St. Joseph Coll. for Women, Brooklyn	20 00
6.	Immaculate Conception High Sch., Allentown, Pa.	10 00
6.	La Salle Mil. Acad., Oakdale, L. I.	10 00
6.	Mt. St. Joseph Coll., Baltimore	10 00
6.	Notre Dame High Sch., Cleveland	10 00
6.	St. Joseph Female Orphan Asylum, Brooklyn	10 00
6.	Waldron Acad. for Boys, Merion, Pa.	10 00
6.	V. Rev. J. M. McDonough, Cleveland	10 00
6.	Rev. J. S. Barry, Bondsville, Mass.	2 00
6.	Benedictine Srs., N. S. Pittsburgh	2 00
6.	V. Rev. R. Butin, Washington	2 00
6.	Mr. P. R. Byrne, Notre Dame, Ind.	2 00
6.	Conv. Notre Dame, Lowell, Mass.	2 00
6.	V. Rev. A. M. Cyr, Bedford, Mass.	2 00
6.	Msgr. T. J. E. Devoy, Manchester	2 00
6.	W. P. Dickerson, M. D., Newport News, Va.	2 00
6.	Rev. W. T. Dillon, Brooklyn	2 00
6.	Mr. J. C. Dockrill, Chicago	2 00
6.	Mr. .E R. Donalds, Evanston, Ill.	2 00
6.	Msgr. J. J. Donnelly, Fitchburg, Mass.	2 00
6.	Miss F. G. Donovan, Philadelphia	2 00
6.	Msgr. C. E. Duffy, Buffalo	2 00
6.	Rev. E. Fitzgerald, Worcester, Mass.	2 00
6.	Franciscan Fathers, Harbor Springs, Mich.	2 00
6.	V. Rev. P. J. Gallagher, Emmitsburg, Md.	2 00
6.	Rev. H. D. Gartland, Union City, N. J.	2 00
6.	Rev. H. Hammeke, Philadelphia	2 00
6.	V. Rev. E. F. Harrigan, Catonsville, Md.	2 00
6.	Msgr. E. A. Lefebvre, Grand Rapids	2 00
6.	Mr. A. A. McDonald, St. Louis	2 00
6.	Rev. C. J. Merkle, Newport, Ky.	2 00
6.	The Minister Provincial, O.M.C., Louisville	2 00
6.	Mother M. Aquinas, Brooklyn	2 00
6.	Rev. J. Naab, Winfield Junction, N. Y.	2 00
6.	Mssr. T. J. O'Brien, Brooklyn	2 00
6.	Miss J. I. O'Hara, Westchester, N. Y.	2 00
6.	Rev. H. J. Reis, Lake Linden, Mich.	2 00
6.	St. Bernard Sch., Detroit	2 00
6.	St. Francis Assisi Sch., Minersville, Pa.	2 00
6.	St. Gregory Sch., Philadelphia	2 00
6.	St. Joseph Acad., Titusville, Pa.	2 00
6.	St. Mary Sem., Buffalo	2 00
6.	St. Patrick Acad., Catskill, N. Y.	2 00
6.	St. Patrick Sch., Philadelphia	2 00
6.	Rev. V. Schaaf, Washington	2 00
6.	Mr. P. P. Schaefer, Champaign, Ill.	2 00
6.	Rev. J. J. Shaw, Lowell, Mass.	2 00
6.	Sr. Eugenia Fealy, Normandy, Mo.	2 00
6.	Sr. Fidelis, Stamford, Conn.	2 00
6.	Sr. M. Aquinas, Brooklyn	2 00
6.	Sr. Basilia Cosgrove, Altoona, Wis.	4 00
6.	Sr. M. Bertrand, Bronx, New York	4 00
6.	Sr. M. Justitia, Chicago	2 00
6.	Sr. M. Lucida, St. Louis	6 00
6.	Sr. M. Martina, Philadelphia	14 00
6.	Srs. Charity, Swissvale, Pa.	2 00
6.	Srs. Humility Mary, Cleveland	2 00
6.	Srs. I. H. M., Philadelphia	2 00

May, 1932

6.	Srs. St. Joseph, Bayonne, N. J.	2 00
6.	Srs. St. Joseph, Mt. Airy, Phila.	2 00
6.	Rev. F. P. Stack, Detroit	2 00
6.	V. Rev. J. B. Tennelly, Washington	2 00
6.	Rev. J. A. Tieken, Cincinnati	2 00
6.	Transfiguration Sch., W. Philadelphia	2 00
6.	Rev. F. Valerius, Covington	2 00
6.	Rev. J. J. Vaughan, Scranton	2 00
7.	St. John Bos. Eccl. Sem., Boston	25 00
7.	Cathedral Coll., New York	10 00
7.	Aquinas Coll., Columbus	20 00
7.	St. Norbert Coll., W. De Pere, Wis.	20 00
7.	Seton Hall Coll., So. Orange, N. J.	20 00
7.	Spring Hill Coll., Spring Hill, Ala.	20 00
7.	Nazareth Coll., Louisville	20 00
7.	Nazareth Coll., Rochester	20 00
7.	Acad. Notre Dame, Belleville	10 00
7.	Acad. Visitation, Dubuque	10 00
7.	Cecilian Acad., Philadelphia	10 00
7.	Chaminade High Sch., Mineola, L. I.	10 00
7.	Fenwick High Sch., Oak Park, Ill.	10 00
7.	Marywood Sem., Scranton	10 00
7.	Mt. St. Joseph Coll. Inst., Philadelphia	10 00
7.	Our Lady Angels High Sch., Glen Riddle, Pa.	10 00
7.	St. Joseph Acad. High Sch., Tipton, Ind.	10 00
7.	St. Lawrence Acad., New York	10 00
7.	Seton Hall High Sch., So. Orange, N. J.	10 00
7.	Rev. L. D. Burns, Philadelphia	10 00
7.	Rev. T. V. Cassidy, Providence	10 00
7.	Msgr. J. V. S. McClancy, Brooklyn	10 00
7.	Bro. Adolph, Poughkeepsie, N. Y.	2 00
7.	Bro. Alfred G. Beigel, Hamilton, O.	2 00
7.	Bro. Eugene, Brooklyn	2 00
7.	Bros. Mary, Baltimore	2 00
7.	Rev. W. Byrne, Ithaca, N. Y.	2 00
7.	Col. P. H. Callahan, Louisville	2 00
7.	Catholic Inst., Jersey City, N. J.	2 00
7.	Rev. J. M. Cooper, Washington	2 00
7.	Rt. Rev. P. P. Crane, St. Louis	2 00
7.	Rev. J. B. Culemans, Moline, Ill.	2 00
7.	Rev. J. C. Fallon, Pittsburgh	2 00
7.	Felician Srs., Lodi, N. J.	4 00
7.	Rev. H. J. Grimmelsman, Norwood, O.	2 00
7.	Bro. Fred. Hartwich, Dayton, O.	2 00
7.	Rev. J. A. Hurley, Roxbury, Boston	6 00
7.	Rev. H. F. Klenner, Detroit	6 00
7.	Miss S. E. Laughlin, Philadelphia	2 00
7.	Mr. A. W. Lynch, Chicago	2 00
7.	Rev. J. McCarthy, Oconomowoc, Wis.	2 00
7.	Msgr. C. F. McEvoy, Syracuse	2 00
7.	Rev. Provincial, Md.-N. Y. Province, S. J., New York	2 00
7.	Rev. G. Regenfuss, St. Francis P. O., Wis.	2 00
7.	Rev. G. J. Rehring, Cincinnati	2 00
7.	Sacred Heart Sch., Washington	2 00
7.	St. Agnes Acad., Indianapolis	2 00
7.	St. Agnes Sch., Arlington, Mass.	2 00
7.	St. Aloysius Sch., Philadelphia	2 00
7.	St. Francis de Sales Sch., Charlestown. Mass.	2 00
7.	St. Francis de Sales Sch., New York	2 00
7.	St. Mary Sch., Gloucester, N. J.	2 00
7.	St. Mary Star of Sea Sch., Beverly, Mass.	2 00
7.	St. Michael Sch., Rochester	2 00
7.	Sr. Leonora, Newark	4 00
7.	Sr. M. Cecilia, New York	2 00

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7.	Sr. M. Evangelista, New York	2 00
7.	Sr. M. Gertrude, Union City, N. J.	2 00
7.	Sr. M. Ildephonse, New York	2 00
7.	Sr. M. Louisita, Freehold, N. J.	2 00
7.	Sr. M. Madeleine, Easton, Pa.	2 00
7.	Sr. St. Francis, Brooklyn	4 00
7.	Srs. Charity, S. Lawrence, Mass.	2 00
7.	Srs. Christian Charity, Wilkes-Barre, Pa.	2 00
7.	Srs. I. H. M., Olney, Philadelphia	2 00
7.	Srs. I. H. M., Philadelphia	2 00
7.	Srs. Mercy, Middletown, Conn.	2 00
7.	Srs. Mt. Prec. Blood, O'Fallon, Mo.	2 00
7.	Srs. de Notre Dame, Baltimore	2 00
7.	Srs. Notre Dame, Cleveland	2 00
7.	Srs. Notre Dame de Namur, Lawrence, Mass.	2 00
7.	Srs. St. Francis, Albany	2 00
7.	Srs. St. Francis, Johnstown, Pa.	4 00
7.	Srs. St. Joseph, Springfield, Mass.	2 00
7.	Msgr. C. Sullivan, Springfield, Mass.	2 00
7.	Rev. J. B. Suprenant, Saginaw, Mich.	2 00
7.	Rev. F. E. Tourscher, Villanova, Pa.	2 00
7.	Van de Vyver Inst., Richmond	2 00
9.	Immaculate Conception Sem., Oconomowoc, Wis.	25 00
9.	St. Joseph Sem., Yonkers, N. Y.	25 00
9.	Coll. St. Thomas, St. Paul	20 00
9.	De Paul Univ., Chicago	20 00
9.	St. John Univ., Collegeville, Minn.	20 00
9.	St. Louis Univ., St. Louis	20 00
9.	D'Youville Coll., Buffalo	20 00
9.	Mount Mary, Milwaukee	20 00
9.	St. Xavier Coll. for Women, Chicago	20 00
9.	Acad. Holy Cross, Washington	10 00
9.	Acad. Notre Dame, Philadelphia	10 00
9.	Acad. Our Lady, Chicago	10 00
9.	Aquinas Inst., Rochester	10 00
9.	Daughter of Cross, Shreveport, La.	10 00
9.	Fordham Coll. High Sch., New York	10 00
9.	Loyola High Sch., Baltimore	10 00
9.	St. John Coll., Shreveport, La.	10 00
9.	St. Joseph Acad., Cleveland	10 00
9.	St. Joseph Acad., Des Moines	10 00
9.	St. Mary Springs Acad., E. Columbus	10 00
9.	St. Ursula Acad., Cincinnati	10 00
9.	Rev. D. F. Cunningham, Chicago	10 00
9.	Rev. A. F. Munich, Bloomfield, Conn.	10 00
9.	Presentation Conv., New Dorp, S. I.	10 00
9.	Srs. St. Benedict, Ferdinand, Ind.	10 00
9.	Acad. Notre Dame Providence, Newport, Ky.	2 00
9.	Acad. Visitation, St. Louis	2 00
9.	Rev. Father Anthony, Hastings, Minn.	2 00
9.	Asumption Sch., St. Paul	2 00
9.	V. Rev. J. Berens, St. Bernard, O.	2 00
9.	Rev. K. G. Beyer, La Crosse	2 00
9.	Msgr. T. P. Bona, Chicago	2 00
9.	Rev. F. A. Brady, Philadelphia	2 00
9.	Bro. Bonaventure, Vicksburg, Miss.	2 00
9.	Bro. Joseph Mathew, Kansas City	2 00
9.	Bros. Mary, Erie	2 00
9.	Rev. J. J. Burke, Peoria	2 00
9.	Rev. L. J. Carroll, Mobile	2 00
9.	Catholic School Board, Chicago	2 00
9.	Christian Bros., Scranton	2 00
9.	Mr. H. P. Conway, Chicago	2 00
9.	Rev. P. C. Conway, Chicago	2 00
9.	Dominican Srs., Chicago	2 00
9.	Dominican Srs., East Columbus	2 00
9.	Dominican Srs., Bronx, New York	2 00
9.	Rev. W. J. Donovan, Batavia, Ill.	2 00
9.	V. Rev. P. Durkin, Rock Island, Ill.	2 00

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9.	Rev. G. C. Eilers, St. Francis, Wis.	2 00
9.	Rev. C. E. Farrelly, Laurens, Ia.	2 00
9.	Mr. D. C. Fauss, New York	2 00
9.	Rev. T. J. Flanigan, New Madrid, Mo.	2 00
9.	Rev. A. J. Gallagher, Tiffin, O.	2 00
9.	Msgr. F. Gassler, Baton Rouge, La.	2 00
9.	Rev. J. E. Grady, Rochester	2 00
9.	Rev. F. Haas, Washington	8 00
9.	Rev. H. M. Hald, Brooklyn	2 00
9.	Rev. H. J. Heck, Worthington, O.	2 00
9.	Rev. J. Hensbach, Dimock, S. D.	2 00
9.	Rev. H. Hillenmeyer, Fort Thomas, Ky.	2 00
9.	Holy Angels Conv., Jonesboro, Ark.	2 00
9.	Holy Family Conv., Manitowoc, Wis.	2 00
9.	Rev. F. Hufnagel, Duluth	2 00
9.	Immaculate Conception Sch., Revere, Mass.	2 00
9.	Msgr. G. P. Jennings, Cleveland	2 00
9.	Rev. G. P. Johnson, Portland, Me.	2 00
9.	Rev. P. J. Judge, Omaha	2 00
9.	Rev. J. Kandalaft, Milwaukee	2 00
9.	Miss K. L. Kane, New York	2 00
9.	Rev. H. J. Kaufmann, Detroit	2 00
9.	Msgr. L. J. Kavanagh, New Orleans	6 00
9.	Mr. J. J. Kirwin, New York	2 00
9.	Rev. A. Klowo, Orchard Lake, Mich.	2 00
9.	Rev. W. E. Lawler, Davenport	2 00
9.	Rev. T. A. Lawless, Philadelphia	2 00
9.	Librarian, Marathon, Wis.	2 00
9.	Rev. J. J. McGarry, Lowell, Mass.	2 00
9.	Rev. L. A. McNeill, Wichita	2 00
9.	Rev. F. J. Martin, Louisville	2 00
9.	Rev. P. H. Matimore, Chicago	8 00
9.	V. Rev. F. Mayer, Syracuse	2 00
9.	Rev. G. J. Mayerhoefer, Cincinnati	2 00
9.	Rev. A. J. Miller, Pueblo, Colo.	2 00
9.	Mother M. Alphonsa, Baltic, Conn.	2 00
9.	Mother M. Benedicta, Grand Rapids	2 00
9.	Mother M. Evarista, Manchester	2 00
9.	Mother M. Vincentia, Notre Dame, Ind.	2 00 2 00
9.	Mother Superior, St. Martin, O.	2 00
9.	Msgr. J. F. Newcomb, Huntington, W. Va.	2 00
9.	Rev. G. J. O'Bryan, Lexington, Ky.	2 00
9.	Rev. J. P. O'Reilly, Chicago	2 00
9.	Rev. J. H. Ostdiek, Omaha	2 00
9.	O. L. Holy Rosary Sch., Philadelphia	2 00
9.	O. L. Lourdes Sch., Jamaica Plain, Boston	2 00
9.	Rev. C. Piontek, Iron River, Mich.	2 00
9.	Redemptorist Fathers, Roxbury, Boston	2 00
9.	Rev. W. Reding, Wisconsin Rapids, Wis.	2 00
9.	Msgr. F. Rupert, Delphos, O.	2 00
9.	Rev. J. Rybinski, Orchard Lake, Mich.	4 00
9.	Sacred Heart Jesus Sch., Highland Falls, N. Y.	2 00
9.	Sacred Heart Sch., Phoenixville, Pa.	2 00
9.	Sacred Heart Sch., So. Richmond	2 00
9.	St. Agatha Sch., Philadelphia	2 00
9.	St. Ann Acad., Albany	2 00
9.	St. Canice Sch., Kilkenny, Minn.	2 00
9.	St. Charles Borromeo Sch., Oakview, Pa.	2 00
9.	St. Francis Assisi Sch., Milwaukee	4 00
9.	St. Francis de Sales Sch., St. Paul	2 00
9.	St. Gregory Sch., Dorchester, Boston	2 00
9.	St. Helena Sch., Minneapolis	2 00
9.	St. James Sch., Philadelphia	2 00

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9.	St. Joseph Sch., Pierz, Minn.	2 00
9.	St. Liborius Sch., St. Louis	2 00
9.	St. Mary Sch., Nutley, N. J.	2 00
9.	St. Mary Sch., Wilmington	2 00
9.	St. Michael Sch., Cleveland	2 00
9.	St. Michael Sch., Lansford, Pa.	2 00
9.	Salvatorian Fathers, Milwaukee	2 00
9.	Msgr. J. H. Schengber, Cincinnati	2 00
9.	Sr. Leo Xavier, New York	8 00
9.	Sr. Marie Lucille, Detroit	2 00
9.	Sr. M. Angela, Des Moines	2 00
9.	Sr. M. Arnolda, Milwaukee	2 00
9.	Sr. M. Concepta, Trenton	14 00
9.	Sr. M. Euphemia, St. Paul	2 00
9.	Sr. M. Gonzaga, Bayside, N. Y.	2 00
9.	Sr. M. Severine, Chicago	4 00
9.	Sr. St. M. Cyrilla, Chicago	2 00
9.	Sr. St. Michel, Corpus Christi, Tex.	22 00
9.	Srs. Charity, Lockland, Cincinnati	2 00
9.	Srs. Charity, Detroit	2 00
9.	Srs. Charity, Mamaroneck, N. Y.	2 00
9.	Srs. Charity, Pittsburgh	2 00
9.	Srs. Christian Charity, Philadelphia	2 00
9.	Srs. Div. Providence, Kalida, O.	2 00
9.	Srs. Holy Union Sacred Hearts, Pawtucket, R. I.	2 00
9.	Srs. I. H. M., Detroit	2 00
9.	Srs. I. H. M., Fox Chase, Philadelphia	2 00
9.	Srs. Mercy, Philadelphia	2 00
9.	Srs. Notre Dame, Chicago	2 00
9.	Srs. Notre Dame, Grand Rapids	2 00
9.	Srs. Notre Dame, Laurium, Mich.	2 00
9.	Sch. Srs. Notre Dame, Loretto, Minn.	2 00
9.	Srs. Notre Dame de Namur, Lynn, Mass.	2 00
9.	Srs. Notre Dame, Milwaukee	2 00
9.	Srs. Notre Dame, New Orleans	2 00
9.	Srs. Notre Dame, Providence	2 00
9.	Sch. Srs. Notre Dame, St. Louis	2 00
9.	Srs. Notre Dame, Wabasha, Minn.	6 00
9.	Srs. Notre Dame de Namur, Waltham, Mass.	2 00
9.	Srs. Notre Dame, Worcester, Mass.	2 00
9.	Srs. Precious Blood, Dayton, O.	2 00
9.	Srs. St. Dominic, Cornwall-on-Hudson, N. Y.	2 00
9.	Srs. St. Francis, Columbus	2 00
9.	Srs. St. Francis, Gardenville, Md.	2 00
9.	Srs. St. Joseph, Auburn, N. Y.	2 00
9.	Srs. St. Joseph, Baltimore	2 00
9.	Srs St. Joseph, Cape May, N. J.	2 00
9.	Srs. St. Joseph, Logan, Philadelphia	2 00
9.	Srs. St. Joseph, Tacony, Philadelphia	2 00
9.	Srs. St. Joseph, Rochester	2 00
9.	Rev. A. M. Stitt, Detroit	2 00
9.	Mr. D. P. Towers, New York	2 00
9.	V. Rev. N. A. Weber, Washington	2 00
9.	Rev. C. Wiederhold, Cincinnati	4 00
9.	Xaverian Bros., Lowell, Mass.	2 00
9.	Very Rev. A. T. Zeller, Oconomowoc, Wis.	2 00
10.	St. Charles Coll., Catonsville, Md.	10 00
10.	St. Fidelis Prep. Sem., Herman, Pa.	10 00
10.	St. Joseph Prep. Sem., Grand Rapids	10 00
10.	Augustinian Coll. Villanova, Villanova, Pa.	20 00
10.	Manhattan Coll., New York	20 00
10.	St. Benedict Coll., Atchison, Kans.	20 00
10.	Acad. Sacred Heart, Clayton, Mo.	10 00
10.	Rev. L. E. McWilliams, Jersey City, N. J.	10 00
10.	Marycliff Acad., Arlington Heights, Mass.	10 00

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10.	Melrose Acad., Melrose Park, Pa.	10 00
10.	Regis High Sch., New York	10 00
10.	St. Benedict Prep. Sch., Newark	10 00
10.	St. Michael High Sch., Crowley, La.	10 00
10.	St. Thomas High Sch., Braddock, Pa.	10 00
10.	Srs. Notre Dame, Dayton, O.	10 00
10.	Rev. J. Fallon, Belleville	10 00
10.	Rev. T. F. McCarthy, W. Somerville, Mass.	10 00
10.	Rev. F. X. E. Albert, New York	2 00
10.	Benedictine Srs., Wilmington	2 00
10.	Benedictine Srs., Yankton, S. D.	2 00
10.	Blessed Agnes Sch., Chicago	2 00
10.	Bros. Mary, N. S. Pittsburgh	2 00
10.	Rev. R. J. Campion, Brooklyn	2 00
10.	Cathedral Acad., Albany	2 00
10.	Christian Bros. High Sch., St. Louis	2 00
10.	V. Rev. P. K. Collins, Butler, Pa.	2 00
10.	Convent H. C. J., Melrose, Mass.	2 00
10.	Conv. de Jesus-Marie, Woonsocket, R. I.	2 00
10.	Mr. J. E. Cummings, Washington	2 00
10.	Dominican Srs., New York	2 00
10.	Eastman Teaching Films, Rochester	2 00
10.	Rev. G. J. Flanigen, Nashville	2 00
10.	Rev. P. S. Gilmore, Buffalo	10 00
10.	V. Rev. J. H. Griffin, Villanova, Pa.	2 00
10.	Rev. T. J. Hanney, Bala-Cynwyd, Pa.	2 00
10.	Rev. C. A. Hickey, Cincinnati	2 00
10.	Miss E. Horan, Chicago	2 00
10.	Mr. J. L. Hunt, Mt. Vernon, N. Y.	2 00
10.	Immaculate Conception Grammar Sch., Lowell, Mass.	2 00
10.	Immaculate Conception Sch., Stapleton, S. I.	2 00
10.	Rt. Rev. A. Koch, Latrobe, Pa.	2 00
10.	Rev. A. G. Koenig, Cincinnati	2 00
10.	The Librarian, Poughkeepsie, N. Y.	6 00
10.	Rev. G. A. Lyons, S. Boston	2 00
10.	Miss T. L. Maher, Joliet, Ill.	2 00
10.	Rev. A. G. Mihm, S. S. Pittsburgh	2 00
10.	Mother Ernestina, Taunton, Mass.	2 00
10.	Mother M. Margaret, Syracuse	2 00
10.	Mother Medulpha, Baltimore	2 00
10.	Mother Petra, Rockville Centre, L. I.	2 00
10.	Nazareth Sch., So. Boston	2 00
10.	O. L. Mt. Carmel Sch., Bronx, N. Y.	2 00
10.	Rev. J. M. Petter, Rochester	2 00
10.	Presentation Acad., Louisville	2 00
10.	Sacred Heart Sch., Manoa, Pa.	2 00
10.	Sacred Heart Sch., New Phila., Pa.	2 00
10.	St. Ambrose Sch., Philadelphia	2 00
10.	St. Anne Sch., Salem, Mass.	2 00
10.	St. Bartholomew Sch., Philadelphia	2 00
10.	St. Casimir Sch., Shenandoah, Pa.	2 00
10.	St. Charles Borromeo Sch., Phila.	2 00
10.	St. Francis Assisi Sch., Norristown, Pa.	2 00
10.	St. John Sch., Canton, Mass.	2 00
10.	St. Joseph Sch., Cleveland	2 00
10.	St. Joseph Sch., Petersburg, Va.	2 00
10.	St. Kieran Sch., Heckscherville, Pa.	2 00
10.	St. Lawrence Sch., Sayville, L. I.	2 00
10.	St. Ludwig, Sch., Philadelphia	2 00
10.	St. Patrick Sch., Kennett Square, Pa.	2 00
10.	St. Rita Sch., Philadelphia	2 00
10.	St. Theresa Child Jesus Sch., Phila.	2 00
10.	St. Viator Sch., Chicago	2 00
10.	Rev. J. Schmidt, Rochester	4 00
10.	Rev. P. J. Schnetzer, San Antonio	2 00
10.	Sr. Auxilia, Bridgeport, Conn.	2 00
10.	Sr. Josephine Rosaire, Brooklyn	2 00
10.	Sr. M. Anselm, Bronx, New York	2 00

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10.	Sr. M. Edmundine, Davenport	2 00
10.	Sr. M. Josepha, S. S. Pittsburgh	2 00
10.	Sr. M. Priscilla, Akron, O	4 00
10.	Sr. M. Pulcheria, Brooklyn	2 00
10.	Sr. M. Teresa, Camden, N. J	2 00
10.	Sr. M. Tharsilla, Willimantic, Conn	2 00
10.	Sr. Superior, Academy, Utica, N. Y	2 00
10.	Srs. H. Hum. Mary, Villa Maria, Pa	2 00
10.	Srs. Mercy, Hartford	2 00
10.	Srs. Mercy, Naugatuck, Conn	2 00
10.	Srs. Mercy, West Hartford	2 00
10.	Srs. Mt. Bl. Sacrament, Crowley, La.	2 00
10.	Sch. Srs. Notre Dame, Brooklyn	2 00
10.	Srs. Notre Dame de Namur, Cambridge, Mass	2 00
10.	Srs. Notre Dame, Cleveland	2 00
10.	Srs. Notre Dame, Norwalk, O	4 00
10.	Sch. Srs. Notre Dame, Wabasso, Minn	2 00
10.	Sch. Srs. Notre Dame, Westbury, L. I.	2 00
10.	Srs. St. Casimir, Scranton	2 00
10.	Srs. Ste. Chretienne, Salem, Mass	2 00
10.	Srs. St. Francis, Chicago	2 00
10.	Srs. St. Joseph, 62nd St., Phila	4 00
10.	Rev. T. Stenmans, Edgard, La	2 00
10.	Msgr. P. J. Supple, Roxbury, Boston	2 00
10.	Msgr. J. A. Weigand, Columbus	2 00
10.	Msgr. S. P. Weisinger, Columbus	2 00
11.	Columbia Coll., Dubuque	20 00
11.	Loyola Univ., Chicago	20 00
11.	Mount Angel Coll., St. Benedict, Ore	20 00
11.	St. Mary Coll., Winona	20 00
11.	Univ. Dayton, Dayton, O	20 00
11.	Trinity Coll., Washington	20 00
11.	Acad. Sacred Heart, Tay. Ave., St. Louis	10 00
11.	Benedictine Acad., Paterson, N. J	10 00
11.	Camden Cath. High Sch., Camden, N. J	10 00
11.	Coll. St. Francis Xav., New York	10 00
11.	Covington Latin Sch., Covington	10 00
11.	Holy Trinity High Sch., Chicago	10 00
11.	Institute Immaculate Conception, Oldenburg, Ind	10 00
11.	Marist Coll., Atlanta, Ga	10 00
11.	Notre Dame Acad., Cincinnati	10 00
11.	Rosati-Kain High Sch., St. Louis	10 00
11.	St. Joseph Acad., Adrian, Mich	10 00
11.	St. Leonard Acad., Philadelphia	10 00
11.	St. Mary Acad., Milwaukee	10 00
11.	Rev. P. A. Barry, Ludlow, Vt	2 00
11.	Bro. Albert L. Hollinger, Peoria	2 00
11.	Rev. C. W. Burkart, St. Martin, Ind	2 00
11.	The Cathedral Sch., St. Paul	2 00
11.	Msgr. J. Cawley, Los Angeles	2 00
11.	Christian Bros., Minneapolis	2 00
11.	Dominican Srs., South St. Paul	2 00
11.	Rev. C. J. Drew, New York	2 00
11.	Mr. F. J. Drobka, Washington	2 00
11.	Rev. G. Eisenbacher, Chicago	2 00
11.	Rev. S. Erbacher, Detroit	2 00
11.	Rev. A. H. Feldhaus, Carthagena, O.	2 00
11.	Felician Srs., Brooklyn	2 00
11.	Felician Srs., Buffalo	2 00
11.	Rev. A. J. Forster, Dorchester, Ia	2 00
11.	Franciscan Fathers, Cincinnati	2 00
11.	Rev. H. Hanses, Lynch, Ky	2 00
11.	Mr. M. F. Haselman, Chicago	2 00
11.	V. Rev. C. M. Hegerich, Allison Park, Pa	2 00
11.	B. Herder Book Co., St. Louis	2 00
11.	Rev. A. F. Hickey, Cambridge, Mass.	2 00
11.	Rev. J. C. Hogan, Oshkosh, Wis	2 00
11.	Holy Trinity Sch., Lawrence, Mass	2 00

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11.	Rev. F. A. Houck, Toledo	2 00
11.	Rev. O. C. Kappus, West Toledo	6 00
11.	Rev. J. E. Kearney, New York	4 00
11.	Rev. W. J. Lonergan, Washington	18 00
11.	Msgr. J. H. McMahon, New York	2 00
11.	Mr. N. A. Montani, Philadelphia	2 00
11.	Mother Clarissa, Oldenburg, Ind	2 00
11.	Mother General, Loretto, Ky	2 00
11.	Mother Idalia, Torresdale, Phila	2 00
11.	Mother Lioba, Covington	2 00
11.	Mother M. Gerard, Stella Niagara P. O., N. Y	2 00
11.	Mother M. Samuel, Sinsinawa, Wis	2 00
11.	Dr. R. A. Muttkowski, Detroit	2 00
11.	V. Rev. B. P. O'Reilly, Dayton, O	2 00
11.	V. Rev. Father Provincial, S. J., St. Louis	2 00
11.	Redemptorist Fathers, St. Louis	2 00
11.	Rev. P. J. Ritchie, St. Louis	24 00
11.	Sacred Heart Sch., Nesquehoning, Pa	2 00
11.	Sacred Heart Sch., W. Lynn, Mass	2 00
11.	St. Anne Sch., Minneapolis	2 00
11.	St. Charles Sch., Bellows Falls, Vt	2 00
11.	St. James Pro-Cathedral Sch., Brooklyn	2 00
11.	St. Leo Sch., Cincinnati	2 00
11.	St. Mark Sch., St. Paul	2 00
11.	St. Mary Sch., Elyria, O	2 00
11.	St. Mary Sch., White Bear, Minn	2 00
11.	St. Mary Springs Acad., Fond-du-Lac, Wis	2 00
11.	St. Matthew Sch., St Paul	2 00
11.	St. Michael Sch., Milwaukee	2 00
11.	St. Peter Sch., Coplay, Pa	2 00
11.	St. Raphael Conv., Hyde Park, Boston	2 00
11.	St. Vincent Sch., St. Paul	2 00
11.	Rev. W. L. Shea, St. Louis	2 00
11.	Sr. M. Admirabilis, Buffalo	2 00
11.	Sr. M. Benigna, St. Libory, Ill	8 00
11.	Sr. M. Bernarda, Chicago	2 00
11.	Sr. M. Cosmas, Newark	2 00
11.	Sr. M. Johanetta, P. O. Donaldson, Ind	2 00
11.	Sr. M. Leonora, Chicago	4 00
11.	Sr. Miriam Anita, Southampton, L. I.	2 00
11.	Srs. Charity, Tompkinsville, S. I	2 00
11.	Srs. Mercy, New Britain, Conn	2 00
11.	Srs. Mercy, New Haven, Conn	2 00
11.	Srs. Notre Dame, Cleveland	2 00
11.	Srs. Notre Dame, Lake Linden, Mich.	2 00
11.	Sch. Srs. Notre Dame, New Trier, Minn	2 00
11.	Srs. Notre Dame, Rochester	2 00
11.	Sch. Srs. Notre Dame, St. Louis	2 00
11.	Srs. Notre Dame, E. Toledo	2 00
11.	Srs. St. Francis, Memphis, Tenn	2 00
11.	Srs. St. Francis Assisi, Milwaukee	2 00
11.	Srs. St. Francis, Sylvania, O	2 00
11.	Srs. St. Joseph, New Orleans	2 00
11.	Srs. St. Joseph, Tucker St., Phila	2 00
11.	V. Rev. W. M. Slattery, Philadelphia	2 00
11.	Rev. J. Stapleton, Detroit	2 00
11.	Rev. E. Suppan, New Lexington, O	2 00
11.	Msgr. F. X. Unterreitmeier, Evansville, Ind	2 00
11.	Xaverian Bros., Detroit	2 00
12.	Kenrick Sem., Webster Groves, Mo	25 00
12.	Mt. St. Mary Eccl. Sem., Emmitsburg, Md	25 00
12.	Niagara Univ., Niagara P. O., N. Y	25 00
12.	St. Joseph Coll., Mountain View, Calif	10 00

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12.	Salvatorian Sem., St. Nazianz, Wis.	10 00
12.	Fordham Univ., Fordham, New York	20 00
12.	Xavier Univ., Cincinnati	20 00
12.	Coll. St. Catherine, St. Paul	20 00
12.	Acad. Mercy, Philadelphia	10 00
12.	Acad. Notre Dame, Roxbury, Boston	10 00
12.	Daughters SS. Cyril & Methodius, Danville, Pa.	10 00
12.	First Cath. Slovak Girls High Sch., Danville, Pa.	15 00
12.	Immaculata High Sch., Chicago	10 00
12.	Immaculate Conception Acad., Davenport	10 00
12.	Loretto Acad., Kansas City	10 00
12.	Nazareth Acad., Rochester	10 00
12.	St. Clara Acad., Sinsinawa, Wis.	10 00
12.	St. Joseph Acad., Cincinnati	10 00
12.	St. Joseph Acad., Stevens Point, Wis.	20 00
12.	St. Joseph Prep. Coll., Kirkwood, Mo.	10 00
12.	Weber High Sch., Chicago	10 00
12.	V. Rev. J. P. Aldridge, Springfield, Ky.	2 00
12.	Ascension Sch., Minneapolis	2 00
12.	Benedictine Srs., St. Cloud	2 00
12.	Mr. A. Bodde, Detroit	2 00
12.	Bro. Charles E. Huebert, St. Louis	2 00
12.	Bro. B. Thomas, Troy, N. Y.	2 00
12.	Mr. W. C. Bruce, Milwaukee	2 00
12.	Rev. F. J. Connell, Esopus, N. Y.	2 00
12.	De La Salle Nor. Sch., Lafayette, La.	2 00
12.	V. Rev. J. A. Elenz, Detroit	2 00
12.	Rev. M. J. Flaherty, Arlington, Mass.	4 00
12.	V. Rev. P. Foerster, Kirkwood, Mo.	2 00
12.	Rev. M. E. Gounley, Esopus, N. Y.	2 00
12.	Rev. W. Haberstock, Milwaukee	2 00
12.	Rev. H. Heringhaus, Independence, Ky.	2 00
12.	Rev. J. A. Hogan, Medina, N. Y.	2 00
12.	Holy Trinity Sch., New Ulm, Minn.	2 00
12.	Rev. C. M. Kavanagh, Greenwich, Conn.	2 00
12.	Rev. C. S. Kempker, Fort Madison, Ia.	2 00
12.	Msgr. A. Ph. Kremer, Genoa, Wis.	2 00
12.	Rev. G. J. McKeon, Watervliet, N. Y.	2 00
12.	Rev. N. Maas, St. Francis, Wis.	2 00
12.	Rev. J. A. Meskell, Detroit	2 00
12.	Rev. F. A. Moeller, Cincinnati	2 00
12.	Mother of God Sch., Covington	2 00
12.	Mother Prioress, O.P., Sinsinawa, Wis.	2 00
12.	Mother St. Alban, Montreal	2 00
12.	Mother St. Paul, Ozone Park, L. I.	2 00
12.	Rev. M. J. O'Mailia, New York	2 00
12.	St. Bernard Sch., St. Paul	2 00
12.	St. Bernard Sch., W. Newton, Mass.	2 00
12.	SS. Cyril & Methodius Sch., Milwaukee	2 00
12.	St. Dominic Sch., Oyster Bay, N. Y.	2 00
12.	St. Jude Thaddeus Conv., Havre, Mont.	2 00
12.	St. Mary Acad., Leavenworth	2 00
12.	St. Mary Boys High Sch., Lynn, Mass.	2 00
12.	St. Mary Coll., Leavenworth	2 00
12.	St. Paul Ap. Par. Sch., New York	2 00
12.	St. Peter Coll., New Iberia, La.	2 00
12.	Sr. Dominic, Chicago	2 00
12.	Sr. Grace Benigna, Convent Station, N. J.	4 00
12.	Sr. M. Antonina, Chicago	2 00
12.	Sr. M. Donato, Philadelphia	2 00
12.	Sr. M. Olympia, Arrocher, S. I.	2 00

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12.	Sr. M. Theotima, Parkersburg, W. Va.	12 00
12.	Sr. M. Thomas Aquinas, Highland Falls, N. Y.	2 00
12.	Srs. Div. Providence, Ludlow, Ky.	2 00
12.	Srs. Immaculate Heart Mary, New York	2 00
12.	Srs. Notre Dame de Namur, Roxbury, Boston	2 00
12.	Srs. Notre Dame de Namur, Waltham, Mass.	2 00
12.	Srs. Precious Blood, Omaha	2 00
12.	Srs. St. Benedict, St. Cloud	2 00
12.	Srs. SS. Cyril & Methodius, Chicago	2 00
12.	Rev. H. F. Sloctemyer, Cincinnati	2 00
13.	St. John Dioc. Theol. Sem., Brooklyn	25 00
13.	St. John Coll., Toledo	20 00
13.	Marymount Coll., Salina, Kans.	20 00
13.	St. Mary Coll., Notre Dame, Ind.	20 00
13.	St. Mary Woods Coll., St. Mary-of-the-Woods, Ind.	20 00
13.	Acad. Our Lady Light, Santa Fe	10 00
13.	Holy Angels Inst., Fort Lee, N. J.	20 00
13.	Mt. St. Scholastica Acad., Atchison, Kans.	10 00
13.	O. L. Mercy High Sch., Rochester	10 00
13.	St. Ignatius High Sch., Chicago	10 00
13.	St. John High Sch., Brooklyn	10 00
13.	St. Mary Acad., Notre Dame, Ind.	10 00
13.	Srs. St. Francis, Green Bay	10 00
13.	Rev. J. A. Byrnes, St. Paul	10 00
13.	V. Rev. J. A. Burns, Notre Dame, Ind.	2 00
13.	Rev. J. M. Cassin, Santa Rosa, Calif.	2 00
13.	Dujarie Inst., Notre Dame, Ind.	2 00
13.	Rev. H. F. Flock, Sparta, Wis.	2 00
13.	Immaculate Conception Sch., Everett, Mass.	2 00
13.	V. Rev. T. S. McDermott, New York	2 00
13.	V. Rev. S. J. McDonald, Washington	2 00
13.	Mother M. Florence, San Antonio	2 00
13.	Mother Superior, Waterbury, Conn.	2 00
13.	Rev. J. S. Murphy, Galveston	2 00
13.	St. Columbkille Sch., Brighton, Boston	2 00
13.	SS. Cyril & Methodius Sch., Coaldale, Pa.	2 00
13.	St. James Sch., Haverhill, Mass.	2 00
13.	St. Joseph Acad., Wheeling	2 00
13.	St. Mary Sch., Massillon, O.	2 00
13.	St. Mary Sch., Stoughton, Mass.	2 00
13.	St. Stanislaus Sch., St. Paul	2 00
13.	Sr. M. Aegidia, Pittsburgh	2 00
13.	Sr. M. Gertrude, Lima, O.	4 00
13.	Sr. M. Luca, Carlyle, Ill.	2 00
13.	Sr. M. Rose Gertrude, Brooklyn	2 00
13.	Sr. St. Benedict, Brooklyn	2 00
13.	Sr. Superior, Sacred Heart Sch., Oakland, Calif.	4 00
13.	Srs. Holy Names, Pomona, Calif.	2 00
13.	Srs. Mercy, East Boston	2 00
13.	Srs. Providence, St. Mary-of-the-Woods, Ind.	2 00
13.	Rev. G. H. Tragesser, Mt. Savage, Md.	2 00
13.	Rev. E. J. Westenberger, Green Bay	2 00
14.	St. Joseph Coll., Rensselaer, Ind.	10 00
14.	Boston Coll., Chestnut Hill, Mass.	20 00
14.	Coll. Our Lady Elms, Chicopee, Mass.	20 00
14.	Acad. Sacred Heart, Galveston	10 00
14.	High Sch. St. Elizabeth Conv., Cornwells Heights, P. O., Pa.	10 00
14.	Notre Dame of Quincy, Quincy, Ill.	10 00

May, 1932

14.	St. Joseph Nor. Coll., Springfield, Mass.	10 00
14.	Mr. F. Bruce, Milwaukee	2 00
14.	Rev. F. Edic, Dongan Hills, S. I.	2 00
14.	Elder High Sch., Cincinnati	2 00
14.	Msgr. H. T. Henry, Washington	2 00
14.	Rev. A. McIntyre, Dongan Hills, S. I.	2 00
14.	Mother M. Alexandrine, Newark	2 00
14.	V. Rev. A. H. Rabe, San Antonio	2 00
14.	Rev. L. Damase Robert, Fall River	2 00
14.	St. Boniface Sch., Minneapolis	2 00
14.	St. Catherine Siena Sch., Allentown, Pa.	2 00
14.	St. Francis de Sales Inst., Rock Castle, Va.	2 00
14.	St. Jospeh Conv., Fitchburg, Mass.	2 00
14.	St. Joseph Pres. Acad., Berkeley, Calif.	2 00
14.	St. Joseph Sch., Escanaba, Mich.	2 00
14.	Sr. M. Viola, Cincinnati	2 00
14.	Sr. St. Eliza, Montreal	2 00
14.	Srs. Nazareth, Bridesburg, Phila.	2 00
14.	Srs. St. Dominic, College Point, N. Y.	2 00
14.	Srs. St. Francis, Ashland, Pa.	2 00
14.	Srs. St. Francis, Fairmount, Cincin.	2 00
14.	Srs. Visitation, St. Paul	2 00
16.	St. Mary Lake Sem., Mundelein, Ill.	25 00
16.	Los Angeles Coll., Los Angeles	10 00
16.	Passionist Prep. Coll., Normandy, Mo.	10 00
16.	St. Joseph Prep. Sem., St. Benedict, La.	10 00
16.	Providence Coll., Providence	20 00
16.	St. Ambrose Coll., Davenport	20 00
16.	St. Procopius Coll., Lisle, Ill.	20 00
16.	Univ. San Fracisco, San Francisco	20 00
16.	Coll. Sacred Heart, Manhattanville, New York	20 00
16.	Rosary Coll., River Forest, Ill.	20 00
16.	Jesuit High Sch., New Orleans	10 00
16.	Loretto Acad., El Paso, Tex.	10 00
16.	Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.	10 00
16.	St. Angela Hall Acad., Brooklyn	10 00
16.	St. John Coll., Shreveport, La.	10 00
16.	St. Melno. High Sch., Chicago	10 00
16.	St. Xavier Coll., Louisville	10 00
16.	Rev. C. R. Baschab, Sausalito, Calif.	2 00
16.	Bl. Virgin Mary Sch., Darby, Pa.	2 00
16.	Rev. C. A. Branton, Andover, Mass.	2 00
16.	Bros. Mary, San Francisco	4 00
16.	Rev. C. F. Carroll, San Francisco	2 00
16.	Msgr. M. D. Connolly, San Francisco	2 00
16.	Msgr. T. Conry, Dubuque	2 00
16.	Dominican Srs., Mission San Jose, Calif.	2 00
16.	Dominican Srs., Napa, Calif.	6 00
16.	Dominican Srs., Vallejo, Calif.	2 00
16.	Rev. J. L. Gerrets, New Orleans	2 00
16.	Rev. J. C. Grisez, San Jose, Calif.	2 00
16.	Rev. J. B. Herbers, Dyersville, Ia.	2 00
16.	Immaculate Conception Sch., Allentown, Pa.	2 00
16.	Rev. J. A. McDonald, Philadelphia	8 00
16.	Msgr. F. P. McManus, Council Bluffs, Ia.	2 00
16.	Rev. J. S. Middleton, Yonkers, N. Y.	2 00
16.	Mother M. Praxedes, El Paso, Tex.	2 00
16.	Mother M. Redempta, Oakland Calif.	2 00
16.	Mother M. Solana, Pendleton, Oreg.	2 00
16.	Mother R. Gibney, Omaha	2 00
16.	Mt. Notre Dame Acad., Reading, O.	6 00
16.	V. Rev. J. D. O'Brien, Benicia, Calif.	12 00

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16.	Rev. J. L. Paschang, Omaha	2 00
16.	V. Rev. Provincial, C.SS.R., Brooklyn	2 00
16.	St. Anthony Par. Sch., San Francisco	2 00
16.	St. Joseph Acad., Green Bay	2 00
16.	St. Leo Abbey, Saint Leo, Fla.	2 00
16.	St. Michael Rum. Greek Cath. Sch., Aurora, Ill.	2 00
16.	Rev. W. Schmitt, Westwood, Cincinnati	2 00
16.	V. Rev. J. B. Scully, Kingston, N. Y.	2 00
16.	Sr. Generosa, Detroit	2 00
16.	Sr. Marie Damian, Minneapolis	2 00
16.	Sr. M. Luciana, Fort Wayne	6 00
16.	Sr. M. Malachy, San Francisco	2 00
16.	Sr. M. Marcienne, Key West, Fla.	2 00
16.	Sr. M. Mona, Chicago	2 00
16.	Sr. M. Thomasina, New York	14 00
16.	Sr. M. Victoria, Pasadena, Calif.	2 00
16.	Srs. Charity, San Francisco	2 00
16.	Srs. Div. Providence, Melbourne, Ky.	2 00
16.	Srs. Notre Dame, Linwood, Cincinnati	2 00
16.	Srs. Notre Dame de Namur, Peabody, Mass.	2 00
16.	Srs. St. Francis, Columbus	4 00
16.	Srs. St. Francis, Jemez, New Mex.	2 00
16.	Srs. St. Francis, Mansfield, O.	2 00
16.	Srs. St. Joseph, Marquette	2 00
16.	Srs. St. Joseph, York Rd., Phila.	2 00
16.	Rev. C. Wallbraun, Teutopolis, Ill.	2 00
16.	Rev. O. M. Ziegler, St. Francis, Wis.	2 00
16.	St. Barbara Dioc. H. Sch., Brooklyn	2 00
16.	Sr. Grace Marie, Brooklyn	2 00
16.	Sr. M. Imelda, Brooklyn	2 00
17.	St. Francis Seraphic Prep. Sem., Cincinnati	10 00
17.	Coll. Mt. St. Vincent on Hudson, New York	20 00
17.	Marygrove Coll., Detroit	20 00
17.	Ursuline Acad., Pittsburgh	10 00
17.	Ascension Sch., New York	4 00
17.	Bro. Francis J. Wohlleben, Chicago	2 00
17.	Corpus Christi Sch., Philadelphia	2 00
17.	Miss R. A. Fagan, Brooklyn	2 00
17.	Holy Family Sch., Nazareth, Pa.	2 00
17.	Rev. W. A. Kane, Youngstown, O.	2 00
17.	Rev. R. Mollaun, Oldenburg, Ind.	2 00
17.	Mother M. Domitilla, Brighton, Boston	2 00
17.	Mother M. Mercedes, New Rochelle, N. Y.	2 00
17.	O. L. Pompeii Sch., Philadelphia	2 00
17.	Redemptorist Fathers, Bronx, N. Y.	2 00
17.	Mr. W. L. Reenan, Cincinnati	2 00
17.	Miss M. M. Reilly, Philadelphia	2 00
17.	St. Aidan Sch., Brookline, Mass.	2 00
17.	St. Dominic Acad., Waverley, Mass.	2 00
17.	St. Donata Sch., Philadelphia	2 00
17.	St. Helena Sch., Philadelphia	2 00
17.	St. Isidore Sch., Quackertown, Pa.	2 00
17.	St. Monica Sch., Philadelphia	2 00
17.	Sr. Ignatius of Loyola, Montreal	4 00
17.	Sr. Leona, Mt. St. Joseph, O.	2 00
17.	Sr. Marie Elise, Paterson, N. J.	2 00
17.	Sr. M. Florita, Rochester	2 00
17.	Sr. M. Philipina, Cleveland	2 00
17.	Sr. M. Seraphin, Chicago	6 00
17.	Srs. Charity, Hulburt St., Roxbury, Boston	2 00
17.	Srs. Charity, Mt. Pleasant Ave., Roxbury, Boston	2 00
17.	Srs. Cong. Notre Dame, Lewiston, Me.	2 00

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17.	Srs. Mercy, Bath, Pa.	2 00
17.	Srs. Mercy, Sausalito, Calif.	2 00
17.	Srs. Notre Dame, Andover, Mass.	2 00
17.	Srs. Notre Dame, Ellis Ave., Chicago	2 00
17.	Srs. St. Joseph, South Boston	2 00
17.	Mr. J. P. Spaeth, Cincinnati	2 00
17.	Msgr. H. J. Waldhaus, Cincinnati	4 00
18.	Coll. Holy Cross, Worcester, Mass.	40 00
18.	Regis Coll., Weston, Mass.	20 00
18.	St. Mary Coll., Monroe, Mich.	20 00
18.	Mt. St. Mary Acad., Burlington	10 00
18.	St. Agnes Acad., Kansas City	10 00
18.	Msgr. P. McInerney, Topeka, Kans.	10 00
18.	Bro. Ambrose J. Loosbrock, Belleville	2 00
18.	Rt. Rev. J. E. Cassidy, Fall River	2 00
18.	Dominican Srs., San Francisco	2 00
18.	Rev. A. R. Kuenzel, Prairie du Chien, Wis.	2 00
17.	Rev. W. P. McDermott, Racine, Wis.	2 00
18.	Rev. R. B. McHugh, Brooklyn	2 00
18.	Mary Help Christians Sch., New York	2 00
18.	Mother M. Agatha, Columbus	2 00
18.	Mother M. Colombiere, Philadelphia.	2 00
18.	St. Aloysius Sch., Pottstown, Pa.	2 00
18.	St. Casimir Sch., St. Paul	2 00
18.	St. Mary Sch., Aurora, Ill.	2 00
18.	St. Stepehen Sch., Milwaukee	2 00
18.	St. Stephen Sch., Philadelphia	2 00
18.	Rev. S. C. Schubert, College Point, N. Y.	2 00
18.	Sr. Marion, Springfield, O.	6 00
18.	Sr. M. Bertholda, Vernon, Pa.	2 00
18.	Sr. M. Evangelista, Mount Clemens, Mich.	2 00
18.	Sr. M. Ita, Elkins Park, Pa.	2 00
18.	Sr. M. St. James, Boston	2 00
18.	Sr. St. Margaret of the Cross, Antigonish, N. S.	2 00
18.	Srs. Notre Dame, Cleveland	2 00
18.	Srs. St. Francis, La Fayette, Ind.	4 00
18.	Srs. St. Francis, Rollingstone, Minn.	6 00
18.	Srs. St. Francis, Streator, Ill.	2 00
18.	Srs. St. Francis, West Point, Nebr.	2 00
18.	Srs. St. Joseph, Orange, N. J.	2 00
18.	Ursuline Acad., Wilmington	2 00
18.	Ursuline Srs., Springfield, Ill.	8 00
19.	Duquesne Univ., Pittsburgh	20 00
19.	St. Bede Coll., Peru, Ill.	20 00
19.	Acad. Mt. St. Vincent-on-Hudson, New York	10 00
19.	Providence High Sch., Chicago	10 00
19.	Resurrection Acad., Chicago	10 00
19.	Ursuline Acad. St. Mary, Cleveland	10 00
19.	Rev. E. J. Carr, Fall River	10 00
19.	Bro. Raymond, San Jose, Calif.	10 00
19.	V. Rev. F. T. Hoeger, Detroit	2 00
19.	Holy Name Sch., Minneapolis	2 00
19.	Immc. Conc. Sch., Rochester	2 00
19.	Library, Univ. Philippines, Manila	2 00
19.	Rev. J. M. Louis, Detroit	2 00
19.	Miss M. J. McElroy, Doylestown, Pa.	2 00
19.	Rev. J. P. McGraw, Solvay, N. Y.	2 00
19.	Rev. G. J. McShane, Montreal	2 00
19.	Rev. C. A. Monteleone, Syracuse	2 00
19.	Mother Margaret Bolton, New York	4 00
19.	Mother M. Joseph, Caldwell, N. J.	2 00
19.	Mother M. Rose, Concordia	2 00
19.	Rev. J. B. O'Regan, Cincinnati	2 00
19.	Msgr. J. H. Ryan, Washington	2 00
19.	St. Catherine Genoa Sch., Somerville, Mass.	2 00

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19.	St. Joseph Inst. for Deaf, Westchester, N. Y.	2 00
19.	St. Joseph Sch., Red Wing, Minn.	2 00
19.	Sr. Agnes Veronica, Brooklyn	2 00
19.	Sr. M. Carmel Henley, Louisville	2 00
19.	Sr. M. Delphine, Chicago	2 00
19.	Sr. M. Innocentia, St. Louis	2 00
19.	Sr. M. Rosalie, Brooklyn	2 00
19.	Srs. Mercy, West Hartford	2 00
19.	Srs. Notre Dame, Central Covington.	2 00
19.	Srs. St. Joseph, Dansville, N. Y.	2 00
20.	Mt. St. Agnes High Sch., Baltimore	10 00
20.	St. Philip Neri High Sch., Chicago	10 00
20.	Rev. O. Bleil, Madisonville, La.	2 00
20.	Bro. Jasper, New York	2 00
20.	Coll. St. Francis, Joliet, Ill.	2 00
20.	Rev. I. Fealy, Woodlawn, Md.	2 00
20.	Franciscan Srs. Immc. Conc., Boston	12 00
20.	Rev. L. J. Gallagher, Newton, Mass.	2 00
20.	Rev. R. L. Hayes, Pittsburgh	2 00
20.	Holy Cross Sch., Maspeth, L. I.	2 00
20.	Holy Name Jesus Sch., Philadelphia	2 00
20.	Rev. M. J. Larkin, New Rochelle, N. Y.	2 00
20.	Rev. P. J. McHugh, Newton, Mass.	2 00
20.	Mother Clara, P. O. Bedford, O.	6 00
20.	Mother Verecunda, Philadelphia	2 00
20.	O. L. Czenstochowa Sch., Brooklyn	2 00
20.	Msgr. F. A. Rempe, Chicago	2 00
20.	St. Adalbert Sch., Elmhurst, L. I.	2 00
20.	SS. Cyril and Methodius Sch., Brooklyn	2 00
20.	St. John Cantius Sch., Brooklyn	2 00
20.	St. John Par. Sch., San Francisco	2 00
20.	St. Joseph Sch., Jamaica, L. I.	2 00
20.	St. Lawrence Sch., Catasaqua, Pa.	2 00
20.	St. Mary Perp. Help Sch., Chicago	6 00
20.	St. Stanislaus Kostka Sch., Brooklyn	2 00
20.	St. Stanislaus Sch., Ozone Park, L. I.	2 00
20.	Sr. M. Clarissa, Brooklyn	2 00
20.	Srs. St. Dominic, New Rochelle, N. Y.	2 00
21.	Mater Misericordiae Acad., Merion, Pa.	10 00
21.	Belmont Sch., Belmont, Calif.	2 00
21.	Bro. Director, Sacred Heart Coll., San Francisco	2 00
21.	Rev. R. Gross, Dongan Hills, S. I.	2 00
21.	Rev. P. J. Lydon, Menlo Park, Calif.	2 00
21.	Mother M. Clare, New Orleans	2 00
21.	Mother M. Prioress, O.S.B., St. Marys, Pa.	2 00
21.	Rev. R. B. Navin, Washington	2 00
21.	St. Francis Xav. Sch., New Orleans	2 00
21.	Sr. M. Albert, West Chester, Pa.	2 00
21.	Srs. St. Francis, New Orleans	2 00
21.	Srs. St. Joseph, G. and Westmoreland Sts., Philadelphia	2 00
21.	Srs. St. Joseph, San Francisco	2 00
21.	Srs. St. Joseph, Waterbury, Conn.	2 00
21.	Rev. E. A. Stapleton, Yardley, Pa.	2 00
23.	St. Francis Sem., St. Francis, Wis.	25 00
23.	Creighton Univ., Omaha	20 00
23.	Nazareth Coll., Nazareth, Mich.	20 00
23.	Our Lady Lake Coll., San Antonio	20 00
23.	Acad. Our Lady Lake, San Antonio	10 00
23.	Ottumwa Heights Coll., Ottumwa, Ia.	10 00
23.	Our Lady Good Counsel Acad., Mankato, Minn.	10 00
23.	Sacred Heart Acad., Springfield, Ill.	10 00
23.	St. Francis Xav. Acad., Providence	10 00
23.	Rev. M. A. Delaney, New York	10 00
23.	Rev. C. Auer, Artesian, S. D.	2 00
23.	Msgr. W. A. Cummings, Chicago	2 00

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23.	Rev. H. De Gryse, Monroe, Mich.	4 00
23.	Dominican Srs., San Leandro, Calif.	4 00
23.	Rev. E. T. Dunne, Wellesley, Mass.	2 00
23.	Rev. B. Gerold, Pittsburgh	2 00
23.	Guardian Angels Sch., Hastings, Minn	2 00
23.	Rev. J. E. Hamill, Indianapolis	2 00
23.	Holy Angels Conv., St. Cloud	2 00
23.	Mr. J. P. Hurley, Brooklyn	5 00
23.	V. Rev. A. M. Keefe, West De Pere, Wis	4 00
23.	Mr. F. G. Kleinhenz, Cleveland	2 00
23.	Mt. Rev. J. P. McCloskey, Jaro, Iloilo, P. I.	2 00
23.	Mr. T. W. McGovern, Cincinnati	6 00
23.	Rt. Rev. C. T. McGrath, Somerville, Mass	2 00
23.	Rev. T. R. Martin, Sopkane	2 00
23.	Mother M. Rose, New Orleans	4 00
23.	Mother Mechtilde, So. Lawrence, Mass	2 00
23.	St. Columba Sch., St. Paul	2 00
23.	St. Elizabeth Sch., Philadelphia	2 00
23.	St. Joseph Sch., Minneapolis	2 00
23.	St. Joseph Sch., Waconia, Minn.	2 00
23.	St. Peter Girls Sch., San Francisco	2 00
23.	Msgr. A. B. Salick, Milwaukee	2 00
23.	Rev. J. J. Schmit, Cleveland	2 00
23.	Sr. M. Fidelis, Elmira, N. Y.	2 00
23.	Sr. Stella, Nazareth, Mich	2 00
23.	Srs. Charity, Davenport	4 00
23.	S. Srs. Notre Dame, Comfrey, Minn	2 00
23.	Rev. F. Wachendorfer, Chicago	2 00
24.	Coll. Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, O.	20 00
24.	Immaculata Coll., Immaculata, Pa.	20 00
24.	Acad. Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, O.	10 00
24.	Acad. Sac. Heart, San Francisco	10 00
24.	Mother M. Berchmans, Halifax, N. S.	10 00
24.	Purcell High Sch., Cincinnati	10 00
24.	Stella Niagara Sem., Stella Niagara, N. Y.	10 00
24.	Holy Spirit Par. Sch., Sharon Hill, Pa.	2 00
24.	Mother M. Loyola, Immaculata, Pa.	4 00
24.	O. L. Perp. Help Sch., Roxbury, Boston	2 00
24.	O. L. Sac. Heart Sch., Hilltown, Pa.	2 00
24.	Principal, Cathedral Cent. High Sch., Detroit	4 00
24.	Rosary Sch., Northfield, Minn	2 00
24.	St. Catherine Sch., Pelham, N. Y.	2 00
24.	St. Joseph Sch., Lawrence, Mass	2 00
24.	St. Louis Sch., Oswego, N. Y.	4 00
24.	Sr. M. Chrysostom, Brooklyn	2 00
24.	Sr. M. Thomas, Jersey City, N. J.	4 00
24.	Srs. Charify, Mt. St. Joseph, O.	6 00
24.	Srs. Notre Dame, Bellevue, Ky	2 00
24.	S. Srs. Notre Dame, Smith St., Roxbury, Boston	2 00
24.	Srs. Notre Dame, 51st St., Cleveland.	2 00
24.	S. Srs. Notre Dame, Madison, Minn	2 00
24.	Srs. SS. Cyril and Methodius, New York	2 00
24.	Srs. St. Joseph, Newark	2 00
24.	Srs. St. Joseph, 3rd St., Philadelphia	2 00
25.	Coll. St. Teresa, Winona	20 00
25.	Emmanuel Coll., Boston	20 00
25.	Holy Ghost Acad., Techny, Ill	10 00
25.	St. Francis Assisi Conv., St. Francis, Wis	10 00
25.	V. Rev. R. Adams, Callicoon, N. Y.	2 00
25.	Christian Bros., St. Paul	2 00

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25.	Holy Trinity Sch., Boston	2 00
25.	Miss. Helpers Sac. Heart, Towson, Md	2 00
25.	Rev. J. S. Reiner, Chicago	2 00
25.	Roman Cath. Orphan Asylum, San Francisco	2 00
25.	St. John Sch., Canton, O.	4 00
25.	St. Patrick Sch., St. Paul	2 00
25.	Rev. N. Shumaker, Toledo,	4 00
25.	Sr. M. Ferdinand, Joliet, Ill.	2 00
25.	Sr. M. Jane Frances, Clinton, Ia.	2 00
25.	Srs. St. Francis, Hammond, Ind	2 00
25.	Srs. St. Francis, Joliet, Ill.	6 00
25.	Srs. St. Joseph, Summer St., Phila.	4 00
26.	Notre Dame Coll., So. Euclid, O.	20 00
26.	Acad. St. Scholastica, Chicago	10 00
26.	Canisius High Sch., Buffalo	10 00
26.	Mercy High Sch., Cincinnati	10 00
26.	Mt. St. Joseph Acad., Buffalo	10 00
26.	Benedictine Fathers, Burlington, Ia.	2 00
26.	Rev. J. G. Cook, Detroit	2 00
26.	Rev. J. W. Haun, Winona	2 00
26.	Mother M. Alodie, Pawtucket, R. I.	2 00
26.	Mother M. Antoinette, San Antonio	2 00
26.	Mother M. Constanita, Buffalo	2 00
26.	St. Joseph Sch., Collingdale, Pa.	2 00
26.	St. Mary High Sch., Omaha	2 00
26.	St. Rose Par. Sch., Lima, O.	2 00
26.	Sr. Agnes Joseph, Buffalo	4 00
26.	Srs. Mercy, Cincinnati	4 00
26.	Srs. Notre Dame de Namur, Hamilton, O.	2 00
26.	Rev. T. E. Stritch, New Orleans	8 00
27.	St. John Sem., Little Rock	25 00
27.	Coll. St. Benedict, St. Joseph, Minn.	20 00
27.	Coll. St. Elizabeth, Convent Station, N. J.	20 00
27.	Rev. L. V. Barnes, Lincoln	2 00
27.	Most Bl. Sacrament Sch., Bally, Pa.	2 00
27.	Rev. J. A. Riedl, Waukesha, Wis.	2 00
27.	St. Margaret Mary Alacoque Sch., Essington, Pa.	2 00
27.	Sr. M. Elise, Detroit	2 00
27.	Sr. M. Salesia, Caldwell, O.	2 00
27.	Srs. St. Francis, Chicago Heights, Ill.	2 00
27.	Ursuline Acad., Louisville	4 00
27.	Rev. J. G. Wall, Jackson, Mich.	4 00
28.	Loyola Coll., Baltimore	20 00
28.	Acad. Mt. St. Ursula, New York	10 00
28.	La Salle Inst., Glencoe, Mo.	10 00
28.	Bro. Director, La Salle Inst., Glencoe, Mo.	2 00
28.	Rev. E. J. Hickey, Detroit	2 00
28.	Holy Trinity Sch., Philadelphia	2 00
28.	Mr. B. J. Kohlbrenner, Notre Dame, Ind.	2 00
28.	Rev. J. M. O'Leary, Detroit	2 00
28.	Rev. D. C. Riordan, Watertown, Mass	2 00
28.	St. Thomas Villanova Sch., Rosemont, Pa.	2 00
28.	Sr. M. Jerome, New York	2 00
28.	S. Srs. Notre Dame, 6th St., Brooklyn	2 00
31.	Pancratia Hall, Loretto, P. O., Colo.	10 00
31.	St Mark High Sch., St. Louis	20 00
31.	Christian Bros., Santa Fe	2 00
31.	Rev. J. P. Glueckstein, New Holstein, Wis.	2 00
31.	Rev. M. J. Huston, National Home, Wis.	2 00
31.	Immc. Conc. Sch., Lonsdale, Minn.	2 00
31.	Mother M. Dominica, Dubuque	2 00
31.	Mr. R. E. Patterson, New York	4 00
31.	Sacred Heart Sch., Norfolk, Va.	2 00

May, 1932

31.	St. Victor Sch., Calumet City, Ill.	2 00
31.	Rev. R. Sampson, Oakland, Calif.	2 00
31.	Sch. SS. Simon and Jude, Bethlehem, Pa.	2 00
31.	Sr. Agnes Paula, Newark	2 00
31.	Sr. M. Alma, Cleveland	2 00
31.	Sr. M. Angela, Cincinnati	2 00
31.	Sr. M. Dionysia, Cleveland	2 00
31.	Sr. M. Georgianna, Buffalo	2 00
31.	Srs. Charity, Hempstead, L. I.	4 00
31.	Srs. Div. Providence, Cincinnati	2 00
31.	Srs. Mercy, Rochester	2 00
31.	Srs. Providence, Chelsea, Mass.	2 00
31.	Srs. St. Dominic, Blauvelt, N. Y.	2 00
31.	Srs. St. Joseph, Los Angeles	2 00
31.	Srs. St. Joseph, 12th St., Phila.	2 00
31.	Reports	2 00

June, 1932

1.	St. Louis Prep. Sem., Webster Groves, Mo.	10 00
1.	Benedictine High Sch., Cleveland	10 00
1.	The Convent Sch., Syracuse	10 00
1.	Mother Josephine, Hartford	10 00
1.	Bro. John A. Waldron, San Antonio	2 00
1.	Rev. P. H. Furfey, Washington	2 00
1.	Miss B. V. Herman, Carteret, N. J.	2 00
1.	Holy Angels Sch., Philadelphia	2 00
1.	Holy Rosary Sch., Milwaukee	4 00
1.	Holy Trinity Sch., Roxbury, Boston	2 00
1.	St. Jean Baptiste Sch., New York	2 00
1.	Rev. H. P. Shea, New York	2 00
1.	Sr. M. Theola, Cumberland, Md.	2 00
1.	Srs. Notre Dame de Namur, Woburn, Mass.	2 00
1.	Srs. St. Francis, Syracuse	2 00
1.	Srs. St. Joseph, Dunkirk, N. Y.	2 00
1.	Srs. St. Joseph, McSherrystown, Pa.	2 00
1.	Srs. St. Joseph, Schuylkill Haven, Pa.	2 00
2.	St. Joseph Coll., Emmitsburg, Md.	20 00
2.	Catholic High Sch., Harrisburg	10 00
2.	St. Margaret Acad., Minneapolis	10 00
2.	Franciscan Srs., Bridgeport	2 00
2.	Rev. A. B. Kruegler, Germantown, N. Y.	2 00
2.	Mr. M. E. Lord, Boston	2 00
2.	Miss. Franciscan Srs., Newton, Mass.	2 00
2.	St. Agnes Conv., Chicago	2 00
2.	Sr. Elizabeth Garner, Emmitsburg, Md.	2 00
2.	Sr. Francis Marie, Putnam, Conn.	2 00
2.	Sr. Isabelle McSweeny, Emmitsburg, Md.	2 00
2.	Sr. St. M. Reginald, Chicago	2 00
2.	Srs. Notre Dame, Cold Spring, Ky.	2 00
2.	Srs. St. Benedict, Duluth	2 00
3.	Mt. Rev. J. J. Hartley, Columbus	10 00
3.	Loretto Hghts. Coll., Loretto, Colo.	20 00
3.	Bro. E. Alfred, Logan, Philadelphia	2 00
3.	Rev. P. Guilday, Washington	2 00
3.	Msgr. P. J. McCormick, Washington	2 00
3.	Rev. P. Milde, Savannah	2 00
3.	Mother Monica, Elizabeth, N. J.	2 00
3.	St. Mary Sch., Paterson, N. J.	2 00
3.	Sr. Frances Clare, St. Paul	2 00
3.	Sr. M. Bernardita, New York	2 00
3.	Sr. St. Alexander, St. Laurent, Can.	2 00
4.	D. Cardinal Dougherty, Philadelphia	100 00
4.	Rosemont Coll. H. C. Jesus, Rosemont, Pa.	20 00
4.	St. Aloysius Acad., New Lexington, O.	20 00
4.	St. Louis Coll., Honolulu	10 00
4.	Rev. R. R. Rooney, Florissant, Mo.	10 00
4.	Bro. Bede, Baltimore	2 00

June, 1932

4.	Holy Infancy Sch., Bethlehem, Pa.	2 00
4.	Msgr. M. E. Kiely, Roma, Italia	2 00
4.	Rev. J. L. Linsenmeyer, Detroit	2 00
4.	Redemptorist Fathers, Philadelphia	2 00
4.	St. Adalbert Sch., Philadelphia	2 00
4.	St. Aloysius Sch., Auburn, N. Y.	2 00
4.	St. John Acad., Rensselaer, N. Y.	2 00
4.	St. John Cantius Sch., Wilno, Minn.	2 00
4.	St. Michael High Sch., New York	2 00
4.	Srs. St. Agnes, Fond-du-Lac, Wis.	2 00
6.	W. Cardinal O'Connell, Boston	200 00
6.	Holy Trinity High Sch., Trinidad, Colo.	10 00
6.	Assumption B. V. M. Cathedral Sch., Baltimore	2 00
6.	Rev. U. M. Churchill, Dubuque	2 00
6.	Mr. R. T. Coffey, Boston	2 00
6.	V. Rev. T. L. Keaveny, St. Cloud	8 00
6.	Rev. D. A. Lord, St. Louis	2 00
6.	Msgr. F. J. Macelwane, Toledo	2 00
6.	Rev. L. A. Markle, Toronto, Ont.	4 00
6.	V. Rev. A. J. Muench, St. Francis, Wis.	2 00
6.	St. Ann Sch., Baltimore	2 00
6.	St. Ann Sch., Gloucester, Mass.	2 00
6.	St. Boniface Par. Sch., San Francisco	2 00
6.	St. Cecilia Sch., Coatesville, Pa.	2 00
6.	St. Francis Xav. Sch., Roslindale, Mass.	2 00
6.	St. Joseph Acad., Dumbarton, Va.	2 00
6.	St. Michael Sch., Brooklyn	2 00
6.	Rev. F. L. Sebastiani, Trinidad, Colo.	2 00
6.	Sr. M. Oswaldine, Grand Rapids	2 00
6.	Srs. Charity, Martinsburg, W. Va.	2 00
6.	Srs. Christian Charity, Wilmette, Ill.	2 00
6.	Srs. Mercy, Baltimore	2 00
6.	Srs. Notre Dame, Newport, Ky.	2 00
6.	Srs. St. Dominic, Poughkeepsie, N. Y.	2 00
6.	Srs. St. Francis, Fort Wayne	4 00
6.	Miss M. M. Stenger, Peoria	2 00
7.	Cathedral Girls Sch., Richmond	2 00
7.	Rev. R. McDonald, Braddock, Pa.	2 00
7.	St. Anne Sch., Readville, Boston	2 00
7.	St. David Sch., Willow Grove, Pa.	2 00
7.	Rev. A. Scherf, Bally, Pa.	2 00
7.	Sr. M. Michael, Brooklyn	2 00
7.	Sr. Stella Joseph, West Orange, N. J.	2 00
7.	S. Srs. Notre Dame, Cambridge, Mass.	2 00
7.	Mr. Albert F. Smith, Boston	2 00
7.	Visitation Nuns, Washington	2 00
8.	Mt. Rev. H. C. Boyle, Pittsburgh	50 00
8.	St. Columban Prep. Sem., Silver Creek, N. Y.	10 00
8.	Marywood Coll., Scranton	20 00
8.	Rev. F. C. Campbell, New York	12 00
8.	Christian Bros., West Chester, N. Y.	2 00
8.	Felician Srs., Buffalo	2 00
8.	Holy Trinity Sch., Norfolk, Va.	2 00
8.	Rev. R. Lamoureux, Ottawa, Ont.	2 00
8.	Mother Celestine, Decatur, Ill.	2 00
8.	Our Mother Sorrows Sch., Philadelphia	2 00
8.	St. Mary Sch., Galena, Ill.	2 00
8.	Sr. Antonette, Springfield, Ill.	2 00
8.	Sr. M. Jolanta, Chicago	2 00
8.	Srs. Notre Dame, Port Washington, Wis.	2 00
9.	St. Mary Sem., Baltimore	25 00
9.	Acad. Sacred Hearts, Fall River	15 00
9.	V. Rev. J. F. Barbian, Milwaukee	2 00
9.	Rev. F. J. Bredestege, Cincinnati	2 00
9.	Mrs. P. A. Brennan, Brooklyn	2 00
9.	Bro. Calixtus, New York	2 00

June, 1932

9.	Mr. W. P. Cunningham, New York	2 00
9.	Rev. A. J. Dean, Toledo	2 00
9.	Guardian Angels Sch., Chaska, Minn.	2 00
9.	La Commission des Ecoles Catholiques, Montreal	2 00
9.	Nativity B. V. M. Sch., Philadelphia	2 00
9.	St. Elizabeth Par. Sch., Minneapolis	2 00
9.	St. Gertrude Sch., W. Conshohocken, Pa.	2 00
9.	Sr. M. Claudine, Waterbury, Conn.	2 00
9.	Sr. M. Inez, Philadelphia	2 00
9.	Srs. Christian Charity, Chicago	2 00
9.	Srs. Holy Cross, Alexandria, Va.	2 00
10.	Mt. Rev. J. W. Shaw, New Orleans	25 00
10.	Mt. Rev. S. V. Bona, Grand Island	25 00
10.	Mt. Rev. F. W. Howard, Covington	50 00
10.	Benedictine Acad., Elizabeth, N. J.	10 00
10.	Rev. E. J. Burns, Troy N. Y.	2 00
10.	John Ireland Sch., St. Peter, Minn	2 00
10.	Rev. J. A. McAndrew, Brooklyn	2 00
10.	Notre Dame Acad., Cincinnati	2 00
10.	Our Lady Loretto Sch., Los Angeles	2 00
10.	St. Francis Xav. Sch., Cincinnati	2 00
10.	St. John Sch., Cincinnati	2 00
10.	St. John Sch., New York	2 00
10.	St. Kilian Sch., Farmingdale, L. I.	2 00
10.	Rev. P. N. Scheier, Farmer, S. D.	2 00
10.	Sch. St. Thomas Ap., New York	2 00
10.	Srs. St. Joseph, Baden, Pa.	2 00
11.	Mt. Rev. T. E. Molloy, Brooklyn	100 00
11.	Annunciation B. V. M. Sch., Brookline, Pa.	2 00
11.	Rev. H. J. Gebhard, New York	2 00
11.	Rev. E. B. Jordan, Washington	2 00
11.	Rev. W. D. McCarthy, Denver	2 00
11.	Principal, Holy Trinity Sch., Winsted, Minn	2 00
11.	St. Ann Sch., Buffalo	2 00
11.	St. Anthony Sem., Santa Barbara, Calif.	2 00
11.	Sr. M. Pauliana, Fowler, Ind.	2 00
11.	Sr. Miriam Patricia, New York	4 00
11.	Srs. Charity, Dorchester, Boston	2 00
11.	Srs. Charity, Halifax, N. S.	2 00
11.	Rev. J. M. Voelker, Washington	2 00
13.	Coll. Notre Dame Maryland, Baltimore	20 00
13.	Webster Coll., Webster Groves, Mo.	20 00
13.	Notre Dame Md. High Sch., Baltimore	10 00
13.	Sr. M. St. Charles, Santa Rosa, Calif.	10 00
13.	Srs. Notre Dame, Milwaukee	10 00
13.	Basilica St. Mary Sch., Minneapolis	2 00
13.	Msgr. A. C. Breig, St. Francis, Wis.	2 00
13.	Dominican Srs., Portland, Oreg.	2 00
13.	Miss A. C. Ferry, San Francisco	2 00
13.	Msgr. J. F. Hickey, Norwood, O.	2 00
13.	Mr. J. P. Hurley, Brooklyn	4 00
13.	Mother M. Seraphica, Williamsville, N. Y.	2 00
13.	Mother Superior, Allison Park, Pa.	2 00
13.	V. Rev. J. L. O'Regan, New Orleans	2 00
13.	St. Joseph Sch., Marshall, Minn.	2 00
13.	St. Joseph Sch., St. Joseph, Minn.	2 00
13.	St. Philip Sch., Minneapolis	2 00
13.	Sr. M. Clare, Baden, Pa.	2 00
13.	Sr. M. Coeline, Napoleon, O.	2 00
13.	Sr. Superior, St. Mary Conv., Beaver Falls, Pa.	2 00
13.	Sr. Superior, St. Joseph Conv., Braddock, Pa.	2 00
13.	Sr. Superior, St. Ann Conv., Castle, Shannon, Pa.	2 00

June, 1932

13.	Sr. Superior, St. Joseph Conv., Dover, O.	2 00
13.	Sr. Superior, St. Joseph Conv., Duquesne, Pa.	2 00
13.	Sr. Superior, All Saints Conv., Etna, Pa.	2 00
13.	Sr. Superior, St. Mary Conv., Ford City, Pa.	2 00
13.	Sr. Superior, St. Mary Conv., Glenshaw P. O., Pa.	2 00
13.	Sr. Superior, St. Mary Conv., Johnstown, Pa.	2 00
13.	Sr. Superior, St. Mary Conv., McKeesport, Pa.	2 00
13.	Sr. Superior, St. Mary Conv., McKees Rocks, Pa.	2 00
13.	Sr. Superior, St. Francis Conv., Munhall, Pa.	2 00
13.	Sr. Superior, Sac. Heart Conv., New Philadelphia, O.	2 00
13.	Sr. Superior, St. Boniface Conv., Penn Station, Pa.	2 00
13.	Sr. Superior, Holy Trinity Conv., Pittsburgh	2 00
13.	Sr. Superior, Mt. Immaculata, Pittsburgh	2 00
13.	Sr. Superior, St. Joseph H. Sch., Pittsburgh	2 00
13.	Sr. Superior, St. Basil Conv., Pittsburgh	2 00
13.	Sr. Superior, St. Martin Conv., Pittsburgh	2 00
13.	Sr. Superior, St. Norbert Conv., brook, Pittsburgh	2 00
13.	Sr. Superior, St. Cecilia Conv., Rochester, Pa.	2 00
13.	Sr. Superior, St. Mary Conv., Sharpsburg, Pa.	2 00
13.	Sr. Superior, St. Alphonsus Conv., Springdale, Pa.	2 00
13.	Sr. Superior, Sac. Heart Conv., Tarentum, Pa.	2 00
13.	Sr. Superior, St. Alphonsus Conv., Wheeling	2 00
13.	Srs. Mercy, Fremont, O.	2 00
13.	Srs. Notre Dame, Covington	2 00
13.	Srs. St. Francis, Rochester, Minn.	2 00
13.	Rev. J. A. Smith, Brooklyn	2 00
14.	Augustinian Fathers, Lawrence, Mass.	2 00
14.	Bro. P. J. Ryan, West Park, N. Y.	2 00
14.	Dominican Srs., Fall River	2 00
14.	Most Bl. Sacrament Sch., W. Phila.	2 00
14.	Rev. J. A. W. Reeves, Greensburg, Pa.	2 00
14.	Sacred Heart Sch., Newton Centre, Mass.	2 00
14.	St. Benedict Par. Sch., Richmond	2 00
14.	St. Michael High Sch., Flint, Mich.	2 00
14.	Sr. Lorette, San Francisco	2 00
14.	Sr. M. Josepha, Milwaukee	2 00
14.	Sr. M. Jutta, Milwaukee	4 00
14.	Sr. M. Seraphica, Milwaukee	2 00
14.	Srs. Div. Providence, Dayton, Ky.	2 00
14.	Srs. Notre Dame, Somerville, Mass.	2 00
15.	Seton Hill Coll., Greensburg, Pa.	40 00
15.	Acad. O. L. Mercy, Milford, Conn.	10 00
15.	Bro. Joseph, Newport, R. I.	2 00
15.	Rev. M. J. Jacobs, Mt. Horeb, Wis.	2 00
15.	Mr. W. J. McGinley, New Haven, Conn.	2 00
15.	Msgr. M. Ryan, Pittsburgh	2 00
15.	St. Agnes Conv., Sparkill, N. Y.	2 00
15.	St. Stanislaus Sch., Milwaukee	4 00
15.	Sr. Athanasius, Lansdale, Pa.	2 00

June, 1932

15.	Sr. Superior, Presentation Sch., Chicago	2 00
15.	Srs. Holy Child Jesus, Chicago	2 00
15.	Srs. Notre Dame, St. Louis	4 00
15.	Srs. St. Francis, Millvale, Pa.	6 00
15.	Srs. St. Joseph, Broad St., Phila.	2 00
16.	O. L. Angels High Sch., Glen Riddle, Pa.	10 00
16.	Mother M. Carmelia, Philadelphia	2 00
16.	Nazareth Nor. Sch., Rochester	6 00
16.	St. John Acad., Indianapolis	18 00
16.	St. Margaret Sch., Narberth, Pa.	2 00
16.	Sr. M. Pascaline, Baltimore	2 00
16.	Srs. Precious Blood, Cincinnati	2 00
17.	Regis Coll., Denver	20 00
17.	Alvernia High Sch., Chicago	10 00
17.	Madonna High Sch., Aurora, Ill.	10 00
17.	Rev. W. Butzer, Goodland, Kans.	2 00
17.	Rev. E. J. Duchene, Grainfield, Kans.	2 00
17.	Rev. S. V. Fraser, Aurora, Kans.	2 00
17.	Rev. J. J. Hartigan, New York	2 00
17.	Rev. A. P. Koerperich, Greenleaf, Kans.	2 00
17.	Rev. A. J. Luckey, Manhattan, Kans.	2 00
17.	Rev. J. J. Murphy, Columbus	2 00
17.	Rev. W. A. Roddy, Cincinnati	2 00
17.	Sr. M. Agnella, Columbus, Nebr.	2 00
17.	Srs. Blessed Sacrament, Philadelphia	8 00
17.	Srs. Providence, Malden, Mass.	2 00
17.	Rev. J. G. Wolf, Salina, Kans.	2 00
18.	Loyola Univ., New Orleans	20 00
18.	Acad. Villa Madonna, Covington	10 00
18.	Holy Names Cent. High Sch., Oakland, Calif.	10 00
18.	V. Rev. J. J. Greaney, Pittsburgh	2 00
18.	Rev. L. M. Keenan, Harvard, Ill.	2 00
18.	Mater Dolorosa Sch., Philadelphia	2 00
18.	Srs. Notre Dame, Camden, N. J.	2 00
18.	Srs. St. Casimir, Chicago	4 00
20.	Conception Coll., Conception, Mo.	10 00
20.	Annunciation B. V. M. High Sch., Shenandoah, Pa.	10 00
20.	Mt. St. Joseph Urs. Acad., St. Joseph, Ky.	10 00
20.	Rev. J. D. Hannan, Pittsburgh	2 00
20.	Rev. F. Kessing, Cincinnati	8 00
20.	Rev. W. J. Ryan, New Orleans	2 00
20.	St. Rose Conv., La Crosse	2 00
20.	Srs. St. Joseph, Vine St., Phila.	2 00
20.	Rev. W. M. Stinson, Newton, Mass.	2 00
21.	Lexington Latin Sch., Lexington, Ky.	10 00
21.	Rev. D. C. Gildea, Syracuse	10 00
21.	Rev. H. E. Keller, Harrisburg	10 00

June, 1932

21.	Aquinas Acad., Tacoma, Wash.	2 00
21.	Bro. Dunstan, Peabody, Mass.	4 00
21.	Miss M. R. Locher, Detroit	2 00
21.	Sacred Heart Sch., Waterbury, Conn.	2 00
21.	S. Srs. de Notre Dame, Chicago	2 00
22.	Mt. Rev. C. E. Byrne, Galveston	5 00
22.	Mt. Rev. J. Chartrand, Indianapolis	25 00
22.	Mt. Rev. J. M. Gannon, Erie	10 00
22.	Mt. Rev. T. F. Lillis, Kansas City	25 00
22.	Mt. Rev. M. F. McAuliffe, Bloomfield, Conn.	15 00
22.	Mt. Rev. J. B. Morris, Little Rock	10 00
22.	Mt. Rev. P. J. Nussbaum, Marquette	10 00
22.	Mt. Rev. P. P. Rhode, Green Bay	10 00
22.	Mt. Rev. J. F. Rummel, Omaha	20 00
22.	Mt. Rev. A. J. Schuler, El Paso	10 00
22.	Mt. Rev. A. J. Smith, Nashville	10 00
22.	Education Dept., N. C. W. C., rent of half office, January-April, 1932	100 00
22.	St. Thomas Prep. Sem., Bloomfield, Conn.	10 00
22.	Inst. Notre Dame, Baltimore	10 00
22.	St. Gabriel High Sch., Hazleton, Pa.	10 00
22.	Girls Cath. High Sch., Malden, Mass.	2 00
22.	Grammar Sch., Inst. Notre Dame, Baltimore	2 00
22.	O. L. Hungary Sch., Northampton, Pa.	2 00
22.	Sr. M. Endoxia, Chicago	4 00
22.	Sr. M. Joan, Chicago	8 00
23.	Mt. Rev. J. Schrembs, Cleveland	25 00
23.	Mt. Rev. U. J. Vehr, Denver	50 00
23.	Christian Bros., Cumberland, Md.	2 00
23.	Rev. D. M. Halpin, Dayton, O.	2 00
23.	Rev. M. S. Lynch, Owen Sound, Ont.	2 00
23.	St. Margaret Mary Sch., Rochester	2 00
23.	St. Patrick Sch., Eau Claire, Wis.	2 00
23.	Sr. Lucia, Missoula, Mont.	4 00
23.	Sr. M. Aquinas, Pittsburgh	2 00
24.	Rev. A. C. Schneider, Adrian, Mich.	2 00
24.	Srs. St. Joseph, Shelton, Conn.	2 00
24.	Interest	10 35
24.	Report	1 00

Total receipts	$15,129 26
Cash on hand, July 1, 1931	4,313 30
Net receipts of year	10,815 96
Total	$15,129 26

GENERAL MEETINGS

PROCEEDINGS

CINCINNATI, OHIO, June 27, 1932

The Twenty-ninth Annual Meeting of the National Catholic Educational Association was held in Cincinnati, Ohio, on Monday to Thursday, June 27-30, under the auspices of His Excellency, Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati.

The local Committee on Arrangements were: Rev. Carl Ryan, Ph.D., Chairman; Very Rev. George J. Rehring, S.T.D., Rev. Hugo F. Sloctemyer, S.J., A.M., M.S., LL.D., Rev. Juvenal Berens, O.F.M., and Rev. Cletus Miller. Through the efforts of this Committee every possible courtesy was shown to the visiting delegates.

The headquarters were established at the Hotel Gibson, Fourth and Walnut Sts. The general meetings and sessions of the various departments and sections were held in the Cincinnati Music Hall, Elm St., Central Parkway, and Fourteenth St. The Seminary Department conducted its sessions at Mt. St. Mary Seminary, Norwood. Lunch was served to the Sisters at the Music Hall.

The Commercial Exhibit was held in the exhibit room of the Music Hall. Nationally known firms and organizations presented a most comprehensive and helpful display of products. Textbooks, school equipment, and school supplies were on display in the various booths. The exhibit was arranged as a service to both members and exhibitors.

A Dramatization of the Stations of the Cross was presented in the Main Auditorium of the Music Hall on Tuesday afternoon, June 28. This effective demonstration on methods of teaching religion was given under the direction of the Reverend Howard J. Carroll, S.T.D., Sacred Heart High School, Pittsburgh, Pa.

Another interesting feature of the meeting was a special radio broadcast on art appreciation which was given in the Main Auditorium of the Music Hall on Thursday morning, June 30, through the courtesy of Station WLW of Cincinnati. It was a demonstration lesson conducted by Mr. William H. Vogel, Director of Art Education in the Public Schools of Cincinnati. The subject discussed was "The Angelus," by Millet.

The annual meeting of the Executive Board of the Association was held on Monday, June 27, at 3:00 P. M. in the rooms of the Secretary General at the Hotel Gibson. During the day the officers of the various departments and sections of the Association convened at the official headquarters.

On Monday evening, a reception for the visiting priests and Brothers was held at the Hotel Gibson. Visiting delegates were presented to His Excellency, the Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati and Episcopal Chairman of the Department of Education of the National Catholic Welfare Conference. Rev. George Johnson, Ph.D., Secretary General of the Association, and Rev. Carl Ryan, Ph.D., Chairman of the Local Committee, introduced the delegates to Archbishop McNicholas and to His Excellency, the Most Reverend Francis W. Howard, D.D., President General of the Association, and His Excellency, the Most Reverend Joseph H. Albers, D.D., J.C.D., Auxiliary Bishop of the Archdiocese of Cincinnati.

THE OPENING MASS

On Tuesday morning, June 28, at nine o'clock, the meeting formally opened with Pontifical Mass celebrated by His Excellency, Most Reverend Francis W. Howard, D.D., Bishop of Covington, President General of the Association, at St. Peter's Cathedral, Eighth and Plum Sts. The Pontifical Mass was largely attended by members of religious teaching orders of men and women, and the laity.

His Excellency, Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati, preached the sermon.

SERMON OF
MOST REVEREND JOHN T. McNICHOLAS, O.P., S.T.M.

We ask this morning the guidance of the Holy Ghost through the officiating Pontiff, for the Annual Meeting of the National Catholic Educational Association. We also give thanks to God for all the achievements of this meritorious organization as its enters upon the thirtieth year of its life.

When we think of what Catholic Education in the United States has accomplished in so brief a time and through resources which have in a very large measure been the offerings of the poor, we must recognize again our duty to thank God for His blessing on our Catholic Schools.

Bishops, priests, members of religious communities, parents, and the devout laity have considered sacrifices for the Catholic education of our youth as an ordinary daily duty. Heroic sacrifices have been made in every diocese and by every teaching Order, but especially by our Sisterhoods. We must say regretfully that, with few notable exceptions, not only has there been no evidence of generosity, but even duty has not been performed in the support of our schools by Catholics who have been abundantly blessed with material goods.

During the scholastic year just closed we have had more than 2,600,000 children and students in all our schools. Considering merely the monetary aspect we probably assumed, last year, one eleventh of the total expenditure for education in the United States. That extravagant total was in excess of three billion dollars. Were the respective cities and states called upon to erect schools for our 2,600,000 children and students, and to employ teachers to instruct them, which they could not do with the rigid economy exercised by the Church, the staggering sum for education would be greatly increased. We must take into account also the additional burden weighing on Catholics in assuming their share of taxation for the education of twenty-six or more million youths in our public schools, colleges, and state institutions.

Catholics are maintaining nearly eight thousand elementary schools, more than two thousand secondary schools, more than one hundred and sixty colleges and some small universities, one National Catholic University at Washington under the immediate direction of the Hierarchy of the United States, and nearly one hundred and ninety seminaries—preparatory and theological. In ten years there has been an increase of more than 30 per cent of our schools and pupils. Your Educational Association, in thirty years, has witnessed and fostered an increase of schools, representing a gain of about 150 per cent.

These extraordinary figures are not given to you in a boastful spirit. They prove that our people are making greater sacrifices for Catholic education than any other country in the world. While the present status of Catholic education affords us consolation, yet it also causes serious anxiety to all thoughtful men and women, parents, teachers, priests and bishops, who have weighty responsibilities in forming the youth of our day.

We cannot go on attempting to duplicate all efforts of public schools, state colleges, and universities, and highly endowed private institutions. Let us say very frankly that we do not wish to do so even if we could. It did not take a financial and industrial crisis to make us see that such a course would be not only unwise but destructive to Catholic principles.

Pope Pius XI has sounded, as did Leo XIII, a note of warning to the world against the abuses of industrialism and capitalism, and also against the greater impending dangers unless justice prevail. How patient the masses have been. They realize but too slowly that facts are not presented in a simple way to the ordinary man so that he can understand. Today there is not only an awakening of the people against the wrongs of capitalism, but there are signs of impending dangers which the politician, the bureaucrat, and the idle rich cannot or will not read.

In direct honesty let us also acknowledge that people have been shamefully fooled about education. Simple hard working fathers and mothers of all creeds, who have had few educational advantages, wished by all means in their power to give their sons and daughters more opportunities than they themselves enjoyed, assuming thereby that their children would be better citizens, and would escape the drudgery of life which has been their lot.

They have trusted almost implicitly all who have been conducting schools, whether these schools were private or public. Devoted fathers and mothers and patriotic citizens of every creed and walk of life have therefore been bearing a crushing tax burden for schools. Practically every bond issue for education has been endorsed enthusiastically by public opinion. Perhaps one third of all taxation is for education. Propaganda has made the people believe that the greater amount of money spent on education, the better must be the education. The idea of mass production, transferred to the field of education, has given the very general, but wrong impression that the bigger the school the better the school.

There has been propaganda throughout the length and breadth of our land which has convinced our simple people that education is the practical natural religion for the United States, that it will eventually be the corrective of all social evils, and, if only permitted to become a State monopoly, will ultimately be the solution of all our problems in blending the blood of many nations and in uniting or abolishing many creeds.

Many rich philanthropists, having no supernatural religion, have set aside fabulous sums for education. They thought they were putting the money of which they were only the trustees to the best use. Politicians, bureaucrats, and legions of professional educators wrongly concluded that the State which exercises the greatest of functions in education is doing most for education. It is the same wrong principle that actuates the busybody in civil government. He erroneously assumes that the State that exercises the greatest number of functions is the best governed State. We have as a consequence noisy, highly organized and meddlesome groups, lobbies and minorities that have no idea of the general welfare of the country nor of the true purpose of education. Politicians and unionized educators were quick to see that the great majority of the people approved in a general way all expenditures for education. Legislatures, Congress, highly endowed Colleges, Universities, School Boards, and Municipalities have been engaged in an incredible orgy of spending the people's money for so-called education. The masses were not asking for an accounting, and the multitude could not analyze the work of the Schools. But the whole American people cannot be fooled over any long period. There is no substitute for religion. Counterfeits are always demoralizing. The suspicion is rightly entertained that juvenile crime in some measure may be traced to our modern education. For a generation the people were told that when elementary education became general our citizens would be much better. And we were further assured that our citizens would be still better when every boy and girl enjoyed the opportunities of a high-school and college education.

Politicans and Industrialists and bureaucracies are interested in increasing the number of thirty millions in our schools. They wish to multiply the number of teaching positions. The simple hard working people to whom taxes are ultimately passed on are supposed to have nothing to say about the spending of their money in the form of taxes.

No informed and patriotic American citizen wants to deprive any boy or girl of whatever class or condition, or creed, of any opportunities for as thorough an education as he or she can assimilate. The people, however, are rightly suspecting that the great majority of our students in High Schools, Colleges, and Universities have as their chief objective a good time. Should we not frankly say that the greater number of students in these schools are not equipped by nature to become educated men and women? Of the thirty millions who are receiving instructions in our schools perhaps from ten to fifteen per cent only are really capable of a higher education.

Perhaps twenty-five millions in our schools should receive a thorough drilling in the rudiments of education, in the three R's, and attempt nothing more. Nevertheless, hundreds of useless courses based on factual knowledge, not on principles of learning to think rightly, are given in our so called universities and especially in our Schools or Departments of Education. The smattering of knowledge thus acquired through elective courses is generally more harmful than beneficial.

But there is an awakening. It is to be hoped that the general public will demand a thorough investigation of taxes for school purposes and insist on a report which every man can understand. There should be a revolt against bureaucracy and against deception. Bureaucracy acts as though the child belongs to the State and the rights of the parents are subordinate to it. Bureaucracy has an insatiable appetite for legislation which will give it more and more power and attempt to limit more and more the rights of the parents. The revolt should put bureaucracy in its place and make it realize that it is merely the agent of the State and that the State in turn is merely the agent of parents in the education of their children. To admit that parents have rights and duties over the physical bodies of their children, but to deny that they have the right to care for and to develop the more noble part of their offspring is, in the language of Benedict XV, barbarous.

Our good simple people have been betrayed. So-called educators may not wish to be branded as traitors, but they are not thinking in terms of the general welfare of the people; they are not bending every effort to turn out self-developed and self-restrained men and women whose education has rested chiefly on the student through hard work, whose ideals and purposes of life they have enobled. These teachers and professors have not felt it their constant, daily duty to fit the student to bear life's burdens with a spirit of nobility and to meet life's problems with unfaltering courage.

Just as industrialism and capitalism must repent and be recognized on a basis of justice or be overthrown—and may God grant that it will not be in a bloody revolution—so education in the United States must repent of its follies, of the injustice it has imposed upon the masses and upon the youth of the country, or it will become more and more a tremendous demoralizing power. All who have the best interests of the Country at heart should insist on the elimination of all fads and frills and dangerous experimentation. Overcentralization and overregulation of our schools should cease. Students should be put back again to hard work or made to give up school. Schools should not do for the pupil what the student can be made to do for himself, and the principles of right thinking should be regarded as of primal importance. All propaganda about education should be studied by capable, honest, and public-spirited citizens in every locality and their judgment given to the local community. It is a crime to continue to fool the people about education.

We should inquire into the effect that education, especially High-school and College education has had upon the youth of our Country. Too often sons and daughters have become ashamed of the fathers and mothers who made sacrifices for them. Young men and young women have become flippant and totally intent upon pleasure. They often refer to religion as superstition and ridicule the self restraints which it imposes on the authority of the false philosophy which dominates in large measure our educational system. We have reason to fear that millions of High-school and College students in our public schools because of their indiscriminate reading of sex matters and of the freedom about sex conversation, are becoming victims of a sex mania in vogue today among the youth of our country. And yet these students are really receiving practically no education when we consider that right thinking and right living are the real purpose of all educational efforts.

Education today in the United States is confusion. Its leaders seems hopelessly bewildered. Teachers' Colleges and Normal Schools are for the most part governed by a philosophy of education that is completely at variance with that of the Church. Those most critical of the public-school education of our country and of the state and secular universities are professors within its own system who are witnesses of its evil effects. Teachers and professors who are advocates of behaviorism, secularism, State absolutism, pragmatism, agnostocism, atheism, communism, speak with a finality that ignores or pities all opposition. They mix insufferable nonsense with their pernicious errors, and then think the public should be eager to bear the financial burden which their highly organized groups have been successful in imposing upon the people.

The preparatory years of scholarship require unremitting hard work, and presuppose patience, perseverance, intellectual curiosity, thoroughness, a love of study and a noble ambition to succeed, also a deep sense of responsibility about self-development, self-realization, and self-government. The preparatory years should make students aware also of the danger of degrading their youthful vigor and of squandering their enthusiasm which can make them radicals, worthless citizens, and hopeless criminals devoid of a religious sense. It can readily be seen how comparatively few can qualify for real scholarship.

No students of any schools should be set against religion. Such opposition is not only detrimental to real scholarship but it is inimical to the best interests of both State and Church. Yet how unfairly religion is treated by educational propagandists and bureaucracies. First the public is made to believe that the Founders of our country divorced forever religion from American education. This is false historically. Such a divorce was undreamed of. The matter is treated as if all true Americans insist on the divorce of religion and education. We must admit that the teaching of religion in schools offers great difficulty, but we should not say that a solution cannot be found. What other countries have done we can do, and we can profit by their experience. So far professional and political educators have not allowed the subject to be seriously considered.

There can be no mistake about these simple propositions. First, there is and can be no such thing as morality without religion; secondly, if a way cannot be found to teach religion in our schools, then let us realize that our present educational systems will bring greater evils upon our country than have capitalism and industrialism. Perhaps, the teachers and professors of our system do not fully realize that commercialized education is already allied with demoralizing industrialism and corrupting politics. I do not say that teachers and professors generally have any intention of promoting juvenile crime, but I think we must expect youthful criminals in ever-increasing numbers unless some way be found to teach religion in our schools.

The propaganda carried on against religion in our schools has made legislative bodies and executives extremely sensitive on the subject. They have become timid souls. Whatever seems to belong even remotely to the domain of religion they wish to exclude. Every doubtful matter must be interpreted against religion. But the same legislators and executives show no such sensitiveness or timidity when radical propagandists who call themselves liberals, want to teach irreligion in our schools. Our educational system throughout the length and breadth of the land is literally honeycombed with atheists, agnostics, rationalists, naturalists, and communists. Their pernicious errors are explained as the personal opinions of the professors. Such opinions are referred to as the liberal and advanced thought of today. We are told that liberty in matters of education demands that immature minds approach the question from the view of the atheist, agnostic, or rationalist. There is only ridicule or contempt or pity shown for the religious-minded. The viewpoint of religion is not really presented but is referred to as superstitious, as dogmatic or authoritative, which should have no place in an educational institution in our Country. Religion is given no liberty by these so-called educators, whose authority seems unquestioned by their followers but who have done most harm to real education. Even liberty is granted to those who would teach treason and overturn the institutions of our country, but religion, the greatest perfecting power of man, must have no liberty.

This may seem a very black picture. I do not wish to be understood as saying that material buildings should not have been improved over those in use a quarter of a century ago. I would not be understood as saying that we have not improved many methods, that we have not given great attention to factual knowledge, and that we have not gained a valuable experience. But our university life and educational system have abandoned the great tradition of learning which the Church so carefully guarded and transmitted through the centuries. And this abandonment means that we cannot produce any really great scholars. We have also allowed hundreds of abuses in our school system. I venture to hope that your association will not hesitate to speak out fearlessly its honest criticism. You do not thereby wish to destroy, but to build up. No group is more interested in or devoted to our country than is your Association. You are interested in all our public schools. You wish to be friends and neighbors. You cannot always, however, be approving friends; therefore make your position clear. It is, I think, your duty as citizens.

Communists and dangerous radicals are enemies of our country. Catholics are its most loyal citizens; nevertheless they are more suspected by the uninformed and prejudiced. We constitute the strongest body of conservatives in the country, ready to conserve all that is best in the past and yet eager to test, as our resources permit, whatever seems to be a reasonable advancement in the variable elements of education.

I speak plainly because our Catholic Schools are affected by the trend of the times, by a dangerous secularism, by the propaganda of State absolutism, and by the pernicious philosophy of education in vogue in the training colleges of the country and by a too great willingness to accept all their standards the value of which is not only doubtful but the effects of which are often detrimental.

May I venture to express some hopes merely as a bishop who has grave responsibilities in his diocese for the education of youth.

I hope your Association will assume to a greater degree leadership. Because you are a voluntary organization, you will enjoy greater liberty in arriving at conclusions. You can, I should think, do your work with an extraordinary measure of satisfaction, knowing that your decisions will be approved or modified by those who have responsibility for the education of our youth. I would like to look to your Association as the standardizing agency that would receive first consideration in this diocese. I am not suggesting that we break with all other standardizing agencies but we should recognize the obvious and imperative necessity of Catholic leadership founded upon the unchangeable elements of education which are God, immortality of the Soul, supernatural motives throughout this life and an ever-present effort to attain to spiritual as well as intellectual perfection according to one's state and condition of life. Regarding standardizing agencies we must not forget the words of Pope Pius XI, that the Church is not "unwilling to conform to the legitimate dispositions of civil authority and to make provision for a mutual understanding should difficulties arise." I realize that the task is not an easy one. It is not however impossible.

It is time that we should break with all the nonsense in vogue today, especially in our Schools and Departments of education. It is our duty to combat the false philosophy of education that is influencing the teachers of the country and even those of our own schools. It is our positive duty, I think, to criticize fearlessly the false teachings of many who are regarded as the greatest authorities in the work of Teachers' Colleges. The ever-present sanity of the Catholic Church will also characterize your Association.

I have no doubt that professors, teachers, and thinking men and women will be found in every section of the country to demand sanity in education. They will encourage you and make you feel that a great spirit of solidarity is possible about sane education and sane methods. May I assure your Association that I will support for this diocese any standards set. In setting standards let us keep in mind the great tradition of the Church and let us make clear what that tradition is.

We should have no misgivings about the Educational System of the Country looking down upon the School work of the Catholic Church. Perhaps we should thank God that it does. This very fact should make us more hopeful.

The Church, as I see it, is the greatest and perhaps the only force in our Country to set up a thoroughly sane system of education from our National Catholic University to our primary schools included. Our Catholic Universities and Colleges will never produce great scholarship by imitating our state and highly endowed private schools as they are at present organized.

This conviction in the second place makes me bold to express another hope. I have called your attention to the gain of thirty per cent in our schools during the past decade and to one hundred and fifty per cent gain in the last thirty years. Cannot your Association during the next ten years give much attention to the quality of education of individuals in those dioceses and in those religious houses where your cooperation is asked? I do not mean by this question to minimize our pastoral problems in Education which is and always must be our chief concern. But I wish to assure your Association that I will welcome suggestions from its best informed members, of whatever Committee, as to the best plan of securing for this Diocese during the next generation, ten outstanding scholars in the ranks of the clergy and the same number among our laymen. Two-fifths of the clergy of this diocese are members of religious communities. I am hopeful that each community will see its way clear to dedicate some members to the highest sanctified scholarship in the world. I know the great pressure on religious communities. Sacrifices however, in giving us learned priests must be made for God and for Church by the diocesan and regular clergy.

Thirdly, I ask your Association to help this Diocese in preparing a complete course in religion for all its Schools. I am convinced that the teaching of religion is our weakest course. We must strengthen our religion courses or our schools will fail in the chief purpose for which they were founded and for which our people are making almost incredible sacrifices. Teachers must be prepared in great numbers every year for this work in order to give profitably the courses of religion. It seems to me preposterous that our High Schools and Colleges should not have a period of religion every day. It wish to say that henceforth in all the diocesan High Schools of Cincinnati a daily period of religion will be obligatory. Great importance must be attached to the course. It has been minimized because standardizing secular agencies did not allow credits for it. Catholic parents and the Church know the real importance of religion courses. The pupils that excel in religion can in all probability be counted on to take first place in other subjects. Our schools, instead of suffering by any emphasis on religion, will on the contrary be the beneficiary of its inspiration.

Let me say in conclusion that this Diocese will welcome any criticism of its school work by members of your Association. I do not know whether you have a Committee for such a purpose, but if you have I ask that Committee to come to this Diocese in the near future to study our problems, to give us the benefit of its mature and considered judgment and experience.

I think we ought to attach more importance to criticism especially to that which is given in a kindly way and intended to be helpful. Mere fault-finding is harmful. We are inclined generally speaking to be sensitive about our schools; some are too boastful. Rich Catholics are often critical of our schools, but those who are critical do not send their children to them nor do anything to improve them. Their criticism is usually valueless. We ought, I think, to understand better the value of kindly criticism and we ought to have some committee from a volunteer Association like yours whose members would be thoroughly competent to exercise this important function.

I need not call the attention of your Association to the extraordinary sacrifices of the Church of the Middle West in the cause of Catholic Education. Statistics at your command will make clear the onerous work of our bishops, priests, teachers, and laity and their unsurpassed spirit of cooperation.

God bless your deliberations and may He bless all our Schools.

FIRST GENERAL SESSION

TUESDAY, June 28, 1932, 11:00 A. M.

The meeting was opened with prayer. The President General, the Most Reverend Francis W. Howard, D.D., presided.

Mayor Russell Wilson greeted the Convention in behalf of Cincinnati. Mayor Wilson said that Cincinnati is very proud of its Catholic educational institutions and conscious of the Catholic contribution to the cultural life of the community. The Mayor was introduced by Archbishop McNicholas.

Bishop Howard, addressing the Convention, reviewed his analysis of the cause of the present economic distress and social unrest, which he said was due to a basic misunderstanding of the principles of religion and an infusion of the wrong principles of education. "We are living in an era of impersonalized education and in a machine age," Bishop Howard said, pleading that "only through Catholic education can the work of social reconstruction be accomplished."

Rev. George Johnson, Ph.D., Secretary General of the Association, then addressed the Convention on "The World Crisis and Its Challenge to Catholic Education."

The minutes of the meeting held by the Association in Philadelphia, Pa., in 1931, were approved as printed in the Report of the Twenty-eighth Annual Meeting of the Association. The report of the Treasurer General was also approved.

A motion was carried authorizing the President General to appoint the usual Committees on Nominations and Resolutions. The members who were appointed on these committees are as follows:

On Nominations: Rev. Louis A. Markle, D.D., Ph.D., Rev.

Daniel M. Galliher, O.P., J.C.D., Rev. Henry M. Hald, Ph.D., Very Rev. Charles A. Finn, D.D.

On Resolutions: Very Rev. James A. Burns, C.S.C., Ph.D., Rev. Paul L. Blakely, S.J., Rev. Harold E. Keller, A.M., Rev. William R. Kelly, A.M., Dom Augustine Walsh, O.S.B.

It was then announced that the following cablegram had been sent to the Holy Father:

CABLEGRAM TO HIS HOLINESS, POPE PIUS XI

"*Most Holy Father:*

"The members of the National Catholic Educational Association of the United States assembled at Cincinnati in their Twenty-ninth Annual Meeting present the expression of the reverent homage and filial obedience to the Vicar of Christ. We return profound gratitude for the guidance given us in His Encyclical letters, and it shall be our aim and endeavor to teach their lessons to the youth under our charge.

"Rightminded men the world over must give thanks to God that He has raised up unto us a Shepherd, 'who understandeth concerning the needy and the poor,' and we shall pray that men and nations may seek liberation from their evils through the inspiration of His teachings. We humbly implore the Apostolic Blessing for ourselves and for the work we are doing for the salvation of souls under the guidance of our Bishops."

(Signed) †FRANCIS W. HOWARD,
Bishop of Covington,
President General.

A telegram was likewise sent to Bishop Peterson, first Vice-President General of the Association, as follows:

"*Most Rev. John B. Peterson, D.D.:*

"The National Catholic Educational Association grateful for your many years of service in its cause and the wise and fruitful guidance you have lent to its deliberations expresses to you its heartiest congratulations and its prayerful best wishes for happiness and health in your future labors in Manchester."

(Signed) GEORGE JOHNSON,
Secretary General.

The following cablegram was received from the Vatican City:

"*Bishop Howard of Covington:*

> "The lofty sentiments expressed at the Annual Meeting of the National Catholic Educational Association of the United States have brought great comfort to the Holy Father who is happy to congratulate it on its fruits which are to the advantage of souls. He is most happy to strengthen its generous undertakings with a special propitiatory Apostolic Benediction."
>
> (Signed) CARDINAL PACELLI.

SECOND GENERAL SESSION

THURSDAY, June 30, 1932, 12:00 M.

The final meeting of the National Catholic Educational Association was held at noon Thursday, June 30, in the Main Auditorium of the Music Hall, Most Rev. Francis W. Howard, D.D., President General, presiding. The following officers were unanimously elected for the year 1932-33:

President General, Most Rev. Francis W. Howard, D.D.; Vice-Presidents General, Most Rev. John B. Peterson, D.D., Very Rev. James A. Burns, C.S.C., Ph.D., Rev. John B. Furay, S.J., Rt. Rev. Msgr. William P. McNally, S.T.L., Ph.D.; Secretary General, Rev. George Johnson, Ph.D.; Treasurer General, Rt. Rev. Msgr. John J. Bonner, D.D., LL.D.

The Secretary then announced that the following has been elected from the Departments to the General Executive Board:

From the Seminary Department: Very Rev. Charles A. Finn, D.D., Rev. Louis A. Markle, D.D., Ph.D., Rt. Rev. Lambert Burton, O.S.B.

From the College Department: Rev. Daniel M. Galliher, O.P., J.C.D., Rev. James A. Wallace Reeves, A.M., S.T.D., Rev. Francis M. Connell, S.J.

From the Secondary-School Department: Rev. Joseph J. Edwards, C.M., A.M., Rev. Joseph E. Grady, A.M., Litt.D., LL.D., Brother Philip, F.S.C.

From the Parish-School Department: Rev. Henry M. Hald, Ph.D., Very Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Rev. John I. Barrett, Ph.D., LL.D., J.C.L.

The Reverend Harold E. Keller, A.M., Diocesan Superintendent of Schools, Harrisburg, Pa., read the following report of the Committee on Resolutions:

RESOLUTIONS

"To Our Holy Father, Pope Pius XI, we present the expression of our reverent homage and filial obedience.

"Of him we may speak in the words of the psalmist: "Blessed is he who understandeth concerning the needy and the poor." His paternal voice has been raised in the name of economic justice and he has not hesitated to condemn the greed which has taken hold of individuals and nations, and plunged the world into a state of dire distress.

"We pledge ourselves to the task of making known to those who are committed to our charge the principles of his great encyclicals *Quadrigesimo Anno* and *Caritate Christi*, to the end that the graduates of our schools may go forth equipped to contribute by thought and action to the reconstruction of society and the perpetuation of American institutions.

"To His Excellency, Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, the Association is profoundly grateful. Not only did he honor us by inviting us to hold our Twenty-ninth Annual Meeting in his metropolitan see but by his active participation in our deliberations and above all by his epochal sermon at the opening Mass he brought home to us a deeper realization of our sacred responsibilities and inspired us with a renewed courage to meet the tasks that confront us.

"The National Catholic Educational Association professes as fundamental in true education the principles of a sound philosophy involving above all the recognition of God as our first beginning and last end, the immortality of the soul, the freedom of the will, and the supernatural life. We take this occasion to emphasize the right and duty of parents to control the education of their off-spring and the pre-eminent right of the Church by virtue of her supernatural mission to conduct her own schools unhampered by any unreasonable interference on the part of secular authorities.

"Because we are loyal to the fundamental principles of the American constitution and because we note the constant expansion of Bureaucracy in our national life, we approve the stand taken by the Catholic educators against those who would centralize in a department or any other agency in the Federal Government, the direction and control of the nations' schools.

"We commend the zealous efforts of Catholic educators who with the generous cooperation of the laity are laboring to maintain our high standards despite the difficulties and hardships caused by prevailing economic conditions.

"As taxpayers bearing a double burden we unite with our fellow-citizens in the demand for such a reduction in the cost of education as is consistent with the maintenance of sound standards.

"With deep concern we note the ever-growing neglect of education in the home accompanied by the corresponding assumption by the state of duties which belong to parents. In view of the serious consequences of such neglect we exhort pastors to impress upon parents their sacred duty to preserve the home as the fundamental educational agency, and to steadfastly oppose the tendency of the state operating through the school to wrest from them their God-given rights.

"The effective teaching of religion and morality constitutes the very reason for the existence of the Catholic school. While our aim should always be to make the teaching of religion vital and functional we must not lose sight of the fact that the truths of Revelation as defined in the authentic teaching of the Church are always to be kept in the foreground. Through its various departments, the Association should make this entire matter a subject of constant study.

"The National Catholic Educational Association feels that it has a very particular share in the great honor that the Holy See has conferred upon the Most Reverend John B. Peterson, D.D., its Vice-President General in elevating him to the See of Manchester, New Hampshire. We extend to him our heartfelt congratulations and our prayerful best wishes for happiness and health in the new field of his labors for the Church of God.

"Since last we met in annual convention, it has pleased God to call unto his eternal reward, the Most Reverend Thomas J. Shahan, D.D., our former President General. The memory of the gentle Bishop lives in our hearts and we pledge ourselves to give expression of our loving gratitude for the encouragement he ever gave us in our labors by fervent prayers for the repose of his soul.

"The National Catholic Educational Association endorses the recent action of the Catholic Press Association recommending closer cooperation between the Catholic press and the Catholic school in the development among the students in our schools of talent for able and creative writing.

"We are deeply appreciative of all that has been done by the Cincinnati Local Committee and by the clergy and laity of Greater Cincinnati to make our stay in this city pleasant as well as profitable. We also appreciate the very splendid cooperation given by the local press, both secular and religious.

"The National Catholic Educational Association welcomes this opportunity to pledge once more its loyalty and devotion to the Bishops of the United States under whose patronage and guidance Catholic education has prospered."

(Signed) JAMES A. BURNS, C.S.C.,
PAUL L. BLAKELY, S.J.,
HAROLD E. KELLER,
WILLIAM R. KELLY,
AUGUSTINE WALSH, O.S.B.

The Convention was greatly honored by the presence of His Excellency, the Most Reverend John Gregory Murray, D.D., Archbishop of St. Paul, who extended to the Association a cordial invitation to hold its Thirtieth Annual Meeting in St. Paul in 1933. The invitation was promptly accepted.

At the conclusion of the meeting, the Association was also honored with a brief address by His Excellency, the Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati.

GEORGE JOHNSON,
Secretary.

PAPER OF THE FIRST GENERAL MEETING

THE WORLD CRISIS AND ITS CHALLENGE TO CATHOLIC EDUCATION

REVEREND GEORGE JOHNSON, PH.D., PROFESSOR OF EDUCATION, THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

A few years ago the bishops of England issued a pronouncement on education in which they stated as a fundamental principle that "It is no part of the normal function of the State to teach."* Accustomed as we are to the fact that in the modern world public tax-supported education has become the general rule, and standardization of schools under State authority an accepted fact, this statement at first blush may strike us as being a rather extreme expression of unreasonable intransigence. Particularly in this country, where education has become a kind of religion and where zeal for the public school is regarded as the measure of patriotism, the denial of the right of the State, as part of its normal functions, to conduct schools is nothing short of political heresy. It is not to be wondered, then, that even Catholic educators in the United States have found themselves not quite in sympathy with the stand taken by the English hierarchy.

Close study and careful consideration, however, will reveal to anyone that the position taken by the bishops is not only tenable but in complete accord with the principles of right reason. They say that it is no part of the "normal" function of the State to teach. This does not deny the fact that abnormal social and economic conditions may force the State, in the interest of the common welfare, to assume the role of schoolmaster, just as abnormal social and economic conditions are forcing the State to embark on other ventures of control that would be normally outside of its province.

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*McNabb, Vincent, O.P. "The Hierarchy and Catholic Principles of Education," Blackfriars, July, 1929, Vol. 10, No. 112.

Normally and naturally the right to teach belongs to the family, which, in the words of our Holy Father, Pius XI, "holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to a strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth." By reason, however, of the fact that their children are intended for a supernatural destiny and that only from the Church can they learn the truths according to which they must live if they would achieve this destiny and receive the fostering, nurturing care which will develop the Divine seed implanted in their souls in Baptism, Christian parents recognize that while education is their primary right in the natural order, education belongs preeminently to the Church by a supernatural title conferred upon her exclusively by God Himself.

"By necessary consequence," writes the Holy Father, "the Church is independent of any sort of earthly power as well in the origin as in the exercise of her mission of educator, not merely in regard to her proper end and object, but also in regard to the means necessary and suitable to attain that end. Hence with regard to every other kind of human learning and instruction, which is the common patrimony of individuals and society, the Church has an independent right to make use of it, and above all to decide what may help or harm Christian education. And this must be so, because the Church as a perfect society has an independent right to the means conducive to its end, and because every form of instruction, no less than every human action, has a necessary connection with man's last end, and therefore cannot be withdrawn from the dictates of the divine law, of which the Church is guardian, interpreter, and infallible mistress."

Now whatever rights the State has in the field of education are secondary and supplementary to the rights of Church and family. Though it may reserve to itself certain forms of education which are necessary if due provision is to be made for the right administration of public affairs and for the promotion of peace within and without its boundaries, such as, for instance, schools which prepare for military service and for certain civic duties, as well as general facilities for civic education calculated to produce a common idealism and national solidarity, its rightful function with regard to general education is to protect in its legislation the prior rights of the family and the supernatural rights of the Church and to encourage and assist the Church and the family, supplementing their work whenever their means fall short of what is necessary to prosecute successfully by providing its own schools and institutions. "For," says the Pope, "the State more than any other society is provided with the means put at its disposal for the needs of all, and it is only right that it use these means to the advantage of those who have contributed them."

Right reason justifies the State in setting up certain educational standards, in order to insure that all the citizens of the realm have "the necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual and moral culture, which, considering the conditions of our times, is really necessary for the common good."

Thus, in broad outline, may be summed up the normal functions of the State in the sphere of education. The fact that very few educators outside of the Catholic Church would be willing to agree to this summary is but an indication of how out of joint the times have become and how muddled our thinking. The principle of State monopoly in education is accepted more and more widely in this modern world, in which secularism fosters nationalism and in which, as a consequence, it is considered quite just that the State, if not by physical, at least by moral means, should force families to send their children to schools and to give them an education contrary to their own legitimate preferences and even at times contrary to the dictates of their Christian conscience.

Hand in hand with the extension of government control of education has gone the expansion of the school program. We have traveled far from the simplicities of education of a century ago. In those days it was regarded as the function of the school master to induct the children into the mysteries of literacy, to teach them to read and to write and to cipher, arts which ordinarliy they could not acquire through the informality of home education. Today there is scarcely an interest, aptitude or skill required in adult living for which provision is not made somewhere in the school program. Not only have subjects been multiplied, but the period of compulsory schooling has been extended and will be extended more and more. After compelling all children to receive an elementary education, the State now proceeds to force all to attend secondary schools. In the offing is some form of compulsory adult education. Meanwhile, the State casts greedy glances in the direction of the sacred period of babyhood and yearns to rescue the pre-school child from the demoralizing influence of its mother.

More education has not necessarily meant better education. As a matter of fact, there is plenty of evidence that as school programs have been expanded and, as the pedagogical parlance of the day has it, enriched, they have lost greatly in effectiveness, at least as far as things traditionally scholastic are concerned. Allowing for some overstatement and more or less special pleading, the indictments returned by Flexner and Nock against our higher institutions of learning are fundamentally valid. Having cut our educational pattern to fit the average or less than average mentality, we had perforce to eliminate those elements which alone could serve as an effective challenge to better minds and consequently develop talents above the ordinary. Scholarship has declined in our midst and intelligence of a higher order. The finer things of life go begging because we have not developed tastes capable of appreciating them.

Our alibi for all of this up until the present time has been that our concern is with the general diffusion of the seeds of culture and not with the sedulous tending of hothouse plants. Our thought has been to raise the general level of our national intelligence rather than to concentrate on the development of a minority of geniuses. We have talked much of democracy and of the source and civic objectives of our schools. For the time being we were willing to hold in abeyance our ambitions for intellectual superiority, content with the consolation that we were leavening the mass and developing in the heart of the common man an uncommon passion for the common good. We were developing the whole child and not merely his mind. We boasted of the fact that our educational program was no longer narrowly intellectualistic, but rather, directed to the harmonious development of all of the learner's powers and capacities.

But even here we have not been eminently successful. Even so ardent an enthusiast for democracy in education as John Dewey, speaking over the radio on October 26, 1931, said: "Unless education gives up promoting selfishness and turns to preparing future citizens to deal effectively with the problems of crime, law observance, capital, labor, unemployment, war and peace, political dishonesty, our civilization may, indeed, collapse."

John O. Chewning, Superintendent of Schools of Evansville, Indiana, has this to say: "I can not see that any of the claims of culture, leisure, health, home-membership, vocational skill, college preparation or other school-mastery aims can honestly be considered to right the tragic evils of our democracy. Nothing short of a recasting of our educational system will do. The schools were set up to keep democracy hale. Democracy is sick. We can not dodge the issue."

Writing in *The Nation's Schools* for September, 1930, Walter Robinson Smith, an outstanding authority in educational sociology, says: "Such a wave of criminality as is now upon us would be impossible if the schools had done their civic duty." Evidently James Harvey Robinson agrees with him, for in the same issue we read the following words from his pen: "Our education is one of the sad failures of our history. The education America needs is so different from what we have that it would have to be called by another name."

Professor Edward H. Reisner writes in the *New York Times* of July 20, 1931: "Education is hindered because its purposes are not clear. It is going nowhere because it isn't sure of the larger objectives it should seek. At present, people do not seem to believe in the possibilities of political health and efficiency. We are supine before the organized forces of corruption and personal advantage."

In his *American Government To-day*, Professor William Bennett Munroe says: "The serious criminality of our countrymen has been growing steadily. No matter what method of calculation you apply you find robbery, murder, and political dishonesty more prevalent here than in any other country.

These are but a few of many statements that might be quoted from men who are observant and informed to indicate that all is not well in the American educational world and that democracy's schools are not serving the best interests of democracy. To attempt to place the blame for the evidently muddled condition of contemporary American education on any individual or any group would only serve to distract our attention from deeper realities. Educational reformers and political pedagogues have helped to make confusion worse confused, but though frequently stupid, in the main they have been sincere. Frequently a kind of evangelical fervor takes hold of them, making it impossible seemingly for them to face facts and filling them with a holy dread of consulting first principles. The fact of the matter is that they, together with all the rest of us, have been in the throes of forces working deeply and with a seeming inexorable power, creating a new world before our very eyes and developing conditions the like of which the human race has never faced before in its history, and posing problems the solution of which we cannot learn from previous experience.

Our educational program here in the United States is abnormal. One function after another has been forced on the schools which really does not belong to the schools. If the home as an educational agency has not broken down, at least it has yielded one prerogative after another. More effective means of production have lessened the demand for man power in industry and created a permanent condition of unemployment. It can be ameliorated in part by keeping more children in school for a longer period and incidentally employing more and more people to teach them and to administer the schools which they attend. The decadence of religion and the regression of the Church as a directive force in the moral affairs of the nation weakens, if it does not destroy, the only sound sanction for right conduct and saddles upon the public school the necessity of doing something to ameliorate conditions in our greed-infested, crime-ridden national life. As the English bishops say, "it is no part of the normal function of the State to teach," but when abnormality descends upon the social order, the State is forced, as in time of war, to go beyond its normal functions. What we are facing is fundamentally not an educational problem at all but one that is economic and industrial.

In "Recovery" is informed and thoughtful analysis of the present crisis. Sir Arthur Salter traces the decline of the laissez-faire system under whose aegis the modern industrial world came into being. The theory was, of course, that the individual, motivated by the desire for personal gain and laboring for his own aggrandizement, would, by the operation of some natural law, achieve at the same time the common good. "As no one need buy what he did not want nor give more for anything than he thought it worth, none could earn for himself without bringing benefit to others."

"The triumphs of this system," writes Salter, "have often been sung; the marvelous outburst of scientific invention, multiplying natural gifts beyond all imagining; the soaring fabric of material civilization, sheltering hundreds of millions in a comfort far beyond that of the primitive life of the solitary peasant, which has been the normal lot of most men throughout the ages; the breakfast table of the typist and artisan enriched with productions of every country of the globe."

Unfortunately, however, the system did not work automatically to anything like universal social well-being. The blessings that it brought have been more than balanced by the miseries which it bred. Human self-interest is a shifty basis upon which to build an economic structure. Call it enlightened if you will, due to original sin it remains fundamentally covetousness. It was not long before the State was forced to step in and legislate against the greed and rapacity of employers. Gradually it began to assume responsibility for the human and social wreckage caused by the economic machine. Out of the public treasury doles were given to business and industry in the form of social legislation which would allow them to pursue their quest for profit without paying any particular attention to the fundamental principles of justice and humanity.

As Salter expresses it, "A workman seeking a job is in a poor position to demand not only kis immediate needs, a current living wage, but provision for the cost of educating his family, for his periods of unemployment and ill health and for his old age. But all these needs have to be met, and little by little in advanced countries the community accepted the responsibility; free education, poor-law maintenance, unemployment and health insurance, old age pensions, were provided largely, in some cases wholly, from rates and taxes."

It is particularly through the school that the State has sought to balance the budget of economic and social justice. As a consequence, education has gradually lost its traditional intellectual significance in the modern world and has become an instrument for social therapy. The school tries to make up for the children what they have lost of healthy, contented home life by reason of the fact that the family income suffices only to provide them with the barest necessities of living. The wheels of industry cannot be slowed down to give young people an opportunity to learn through apprenticeship the art of making a living, so the State is forced to assume the costly burden of vocational education. The concentration of business and industry creates the large city, with all of its perils to youth and its handicaps to normal mental developments. The problem child in all his varieties emerges, challenging the educator to find ways and means of adjusting him to the demands of group life and preventing him from becoming a social menace.

If the program of education in the United States and in every other country in the western world is constantly expanding and becoming so costly as to threaten national bankruptcy, it is not entirely because a group of pedagogical theorists have succeeded in foisting their wild ideas upon an unsuspecting public. Some economies could no doubt be effected by eliminating nonsensical fads and fancies, but they would be small in comparison with the outlays that would still be necessary. We cannot allow the children of the nation who are economically underprivileged to be left to the mercy of circumstances.

Yet, to drift with the present tide is to be washed up all too soon on the shores of collectivism. Gradually the State is being forced to interfere with almost every phase of human living. There is less and less room for individual endeavor and personal liberty. Governmental regulation is becoming the order of the day. Benevolently, but none the less despotically, the State assumes complete control over the education of its future citizens and impatiently waves aside any claim of parents to a prior right. Not a few of our American educational leaders at the present moment seem to have accepted the full logic of the situation and are sitting at the feet of Soviet Russia, hoping to learn there the art of achieving Communism through the nation's schools.

The alternative to drifting is to take a stand on the sound principles of Christian justice and American liberty against the present industrial order. We have the basis of a program of action in the Encyclical *Quadragesimo Anno.* The forces inherent in our present economic structure are driving us surely and inevitably into communism. These forces we must challenge and defeat if liberty is not to vanish from the face of the earth. The task that confronts us is not an easy one. In fact, in all likelihood, no task of like proportions has ever before faced human society. We cannot return to the simpler modes of living of the days before the industrial era, even were we to wish to do so. The machine is here and it is here to stay, but it must be made safe for human individuality. On the other hand, that individuality must be made safe for the common good.

May I quote Sir Arthur Salter once more: "We cannot return to the unregulated competition of the last century; an unwillingness to accept some of its social consequences and the development of modern industrial technique together make that impossible. But we need not therefore aim at a regulated world from which both individual competition and freedom of enterprise are excluded. To take either course is to fail in the specific task of this age. That task is to find, not a middle way but a new way, to fashion a system in which competition and individual enterprise on the one hand and regulation and general planning on the other, will be so adjusted that the abuses of each will be avoided and the benefits of each retained. We need to consider such a framework of law, custom, institutions and plan guidance and direction that the thrust of individual effort and ambition can operate only to the general advantage."

An impossible task, this, except on one basis, and that basis is religion. The only power that can throttle the greed which is, after all, the real cause of all our ills, is the Cross of Jesus Christ. "Then only will it be possible," says the Encyclical *Quadragesimo Anno*, to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly

Father, and further, that they are 'one body in Christ and everyone members one of another,' then the rich and others in power will change their former negligence of their poorer brethren into solicitous and effective regard; will listen with kindly feeling to their just complaints, and will readily forgive them the faults and mistakes they possibly make. Workingmen too will lay aside all feelings of hatred or envy, which the instigators of social strife arouse so skillfully. Not only will they cease to feel weary of the position assigned them by Divine Providence in human society; they will become proud of it, well aware that every man by doing his duty is working usefully and honorably for the common good, and is following in the footsteps of Him, Who, being in the form of God, chose to become a Carpenter among men, and to be known as the Son of a Carpenter."

What is the outlook for Catholic education in the present crisis? What can it contribute to the cure of the social ills that afflict us? A pall of darkness has settled down upon the world. A light shines in the darkness—the light of Jesus Christ. Is there any power in Catholic education to bring the darkness to a comprehension of that light?

To begin with, Catholic education in the United States labors under terrific handicaps. Denied their just right to share in the public funds for the support of the kind of education which their conscience demands they should give their children, the Catholics of the United States have been forced to assume the tremendous burden of supporting schools of their own. Taken by and large, the Catholic body in the United States has not been wealthy. The widow's mite rather than the millionaire's endowment has built our schools. As a consequence, we have been forced to proceed slowly and cautiously, doing our work as best we could with the resources at our disposal, conscious always that our achievement lags far behind our ideals. Despite the fact that we are now conducting 188 seminaries, 164 colleges and universities, 2,123 high schools, 7,895 elementary schools, enrolling a total of 2,614,729 students, we are only taking care of one half of our potential school population. Frequently our classes are over large, and though we have made progress in the training of our teachers, we still fall short of our desires in this regard. While it is true that our schools have nothing to fear from comparison with the secular schools, they only approximate as yet the standards which their divine mission dictates.

We are but human and it is not to be wondered that we have tended at times to become overawed by the external magnificence of secular education and the prestige which it enjoys in the national consciousness. If we have conformed too generally to its standards, it is because we are, after all, but a "little flock" and we have thought it prudent to safeguard that which is essential in our educational scheme by compromising on matters that are non-essential. We have not as yet reached that point in our development where we can strike out entirely on our own.

However, the compromises we have been forced to make confused our thinking and brought a great deal of disorder into our endeavors. We have our own philosophy of education, which differs as Heaven from earth from the philosophy of the secular schools. Yet we have not succeeded to date in making that philosophy operative and we find ourselves only too often in the impossible position of trying to serve two masters. As a matter of fact, what with building parish schools, high schools, colleges, universities and seminaries, and extending ourselves to the utmost to staff them properly, we have not had the time to do enough fundamental thinking. Fine minds there are among Catholic educators, endowed with great native genius and trained by methods tried and sure. Yet the exigencies of the situation force them into administrative positions of one kind or another which devour their time and sap their energy and make it next to impossible for them to do any consecutive and long range thinking. As a consequence, we have a rather discouraging sense of contradiction between what we are doing and what we ought to do, and feel that our spirit is fettered by chains wrought by alien hands.

We do not exert the leadership in American educational affairs to which the extent of our achievement, as well as the holiness of our mission, would seem to destine us. Perhaps our eclipse is but temporary and that accordingly as we complete the workaday phase of our task we will become progressively free to engage in its higher and broader aspects. Then, too, our environment is hostile and hostile, moreover, to the fundamental purpose which drives us forward—the spread of the Kingdom of Christ. Modern secularism has small respect for the principles of Christianity and even though it is true that a fanatical hatred of Catholic education is confined largely to intellectual unfortunates among our fellow citizens, it is likewise true that those outside the Church who refuse to have truck with bigotry regard us at best tolerantly, as the dying gasp of a social order that has been tried and found wanting.

However, Catholic education is accomplishing much by the very fact that it exists, and by its very vitality disappoints the hopes of those who wait for it to die in peace. It stands for the constant though perhaps annoying reminder of the fact that millions of people in the United States still believe in God and in Jesus Christ Whom He has sent, and are willing for the sake of this belief to make great sacrifices. The Catholic school keeps Christ present to the American people in a dramatic manner and preaches to them constantly that there is salvation, individual and social, only in one Name under Heaven.

No small share in the responsibility for the present unhealthy condition of American society is due to the fact that in the early part of the last century, in order to obviate sectarian difficulties, religion was eliminated from the curriculum of our public schools and a system of state-supported education was developed, based upon religious neutrality.

True, it has been the understanding that religious teaching would be taken care of by the home and by the church but this arrangement put the home and the church at a disadvantage. The school bulks large in the child's imagination as the most important educational agency. From the school he gets his first glimpse of the fuller life that lies ahead of him. He has respect for the different disciplines in the curriculum because the school demonstrates to him their importance for adult living. Things not taught in school have not the same importance for him. His out-of-school life has come to be largely devoted to recreation and he resents anything that seriously interferes with it. Hence, religious lessons at home or attendance at church schools after class or on Saturdays and Sundays are more or less of an annoyance. Religion, as he sees it, is something apart from life, something not vitally necessary; something that is more or less of an unnecessary burden.

Generation after generation of our young people have grown up and come to manhood and womanhood with such an attitude toward religion in their hearts. As a consequence, the importance of religion in our national consciousness has gradually declined and today we have thousands of children growing up without even the casual kind of religious education that was formerly given in the home and in the Sunday schools.

It is precisely here that the Catholic school makes its greatest contribution to our national life, for each year it is teaching over 2,000,000 boys and girls the truths which God has revealed for man's salvation and sowing in their hearts the seeds of those virtues exemplified during the sojourn here on earth of Jesus Christ, the Incarnate Son of God. Thus is created a leaven which is constantly fermenting in society or, to change the figure, thus is the Cross of Christ borne aloft to cure all those who lift up their eyes of the deadly bite of the serpent of secularism.

However, much as the Catholic school accomplishes by the mere fact of its existence, it would be treason to its ultimate purpose were it to rest on such laurels. Its impact upon society must be much more positive. Out of Catholic schools should come young people prepared for militant activity in the cause of Jesus Christ. The call is for Catholic Action—for the translation of the faith that is in us into civic and economic thinking and doing. Were we to rest content with merely conserving what we have accomplished, we would be in dire peril of losing our position bit by bit. Our best protection is an offensive warfare against the secularistic, nonchristian forces that are abroad in the modern world. Our Catholic schools, particularly our high school, may be justly criticized and taken to task for failing to provide the Church with the type of aggressive leadership which her interests require at the present moment.

Our greatest need at the present moment is to know our own mind. Though we have been growing and developing constantly, we have been growing and developing a bit haphazardly. Our faith and our zeal have driven us forward and perhaps we have not given enough prudent consideration to the computation of the cost. The educational program of the State is abnormal. At the present moment it seems to be falling down of its own weight. Even if we wished to, we could not duplicate it. Consequently, it is our duty to determine what is essential in our program and to concentrate on its perfection.

Different experiences and different points of view will return different answers to the question, What should be the essential purpose upon which Catholic education should concentrate in the next twenty-five years? Should our exclusive aim above the elementary level be the development of scholarship in gifted minds, in order that we may prepare leaders in the learned professions, or should our concern be rather with the average and the underprivileged, with those whose critical powers are natively incapable of a very high development and who need to be protected and safeguarded against the wrong kind of leadership? Shall our secondary school program be intellectual or shall it be pastoral? Speaking humanly, it can hardly be both with the limited resources at our command.

Whatever our ultimate solution of this problem, one thing is sure—our Catholic schools must become more and more Catholic. The overwhelming power of secularism in the environment in which the graduate of the Catholic school must live would demand this, even if our fundamental philosophy did not. The fact that for the most part we have conformed ourselves to the external standards of secular education has perhaps lead us to dilute the religious element in our school programs. While there has been a great improvement in the teaching of religion, much remains to be done. Religion should be taught creatively if it is to be a creative force in the minds of those who learn. Passivity has been the bane of much of our religious teaching in the past and, as a consequence, there has been an uncertainty and a timidity about the attitude of the average Catholic in the face of challenges to his faith. Because, the teaching of religion has been isolated too much from the teaching of secular branches, he fails to see the connection between religion and the affairs of his everyday intellectual, social, and economic life, and religion tends to become for him not a plan of action but a devotional means of escape.

One occasionally runs across unfortunate aspersions on theology in the writings of those Catholic educators who are zealously laboring for the improvement of religious instruction. Because religious teaching in the past may have been too intellectualistic, the tendency at the moment is to undervalue the intellectual element. Theology is the corner-stone of our educational edifice, and any attempt to build apart from it is to court the danger of destruction. Our dynamic is derived from dogma and it ill behooves us to apologize for dogma simply because it happens to be the fashion of the day to speak contemptuously of fixed truths. Whilst it is true that the Catechism may be taught in such a dry and deadly fashion as to leave in the mind of the child but the memory of a barren formula, it need not be so taught, and in our zeal for vitalizing religious instruction we dare not forget that ours is an authoritative religion and that there is abiding value in the "sound form of words."

In conclusion, I would say that a most important duty of the Catholic school at the present moment is to make its graduates more articulate. Indoctrinated with the sound principles of Christianity, they must be taught to speak and write courageously and creatively on the great problems of the day. A vital and a holy responsibility rests particularly, I believe, on the teachers of Language. In all other departments the aim of instruction should be the stimulation of the mind, not merely to know the truths imparted but to express them in creative word and action. We have the truth, the only truth that can make the world free. We can preach that truth effectively only to the degree in which we cast off the shackles of timidity and smugness and touch to our halting tongues the burning coal of persuasive eloquence.

COLLEGE DEPARTMENT

PROCEEDINGS

FIRST SESSION

Tuesday, June 28, 1932, 2:30 P. M.

At 2:30 P. M., June 28, the opening meeting of the College Department was held. At the direction of the President, the Reverend Daniel M. Galliher, O.P., J.C.D., the Secretary formally opened the meeting with the customary prayer. Next in order followed the appointment of the Committees on Nominations and Resolutions. The Committees consisted of the following:

On Nominations: Sister M. Aloysius, A.M., Ph.D., Chairman; Rev. Charles F. Carroll, S.J., Rev. James A. Wallace Reeves, A.M., S.T.D., Brother Jasper, F.S.C., A.M., Rev. William F. Cunningham, C.S.C.

On Resolutions: Very Rev. Bernard P. O'Reilly, S.M., Chairman; Sister Marie Augusta, S.N.D., Brother Cornelius, F.S.C., Mr. Edward A. Fitzpatrick, Ph.D., Rev. Albert C. Fox, S.J., LL.D., A.M., Sister M. Evelyn, O.P., Very Rev. J. W. R. Maguire, C.S.V., Rev. Daniel M. Leary, C.M.

The Reverend Daniel M. Galliher, O.P., J.C.D., President, delivered his address after which the motion to adjourn was carried.

SECOND SESSION

Tuesday, June 28, 1932, 3:30 P. M.

At 3:30 P. M., June 28, was held a meeting of the Commission on Standardization. In addition to the routine work involved, this Commission unanimously decided to change its name, with the approval of the Executive Committee, to read as follows: "The Committee on the Accrediting of Colleges."

THIRD SESSION

Wednesday, June 29, 1932, 9:30 A. M.

On Wednesday morning, June 29, at 9:30 A. M., the meeting opened with a paper by the Reverend Gerald B. Phelan, entitled "The Sequence of Courses in Philosophy in the Undergraduate Department in Catholic Colleges."

The formal discussion of Father Phelan's paper was given by Rev. Murtha J. Boylan, S.J. Next came impromptu discussions between Father Phelan himself, Sister M. Aloysius, A.M., Ph.D., Rev. William F. Cunningham, C.S.C., Very Rev. J. W. R. Maguire, C.S.V., and Mr. Edward A. Fitzpatrick, Ph.D. It was suggested that a Committee on Cooperation with the Catholic Philosophical Association be appointed to consider the problems raised by Father Phelan in his paper.

The second paper of the morning was that written by Dr. George F. Zook, President of the University of Akron, Akron, Ohio, entitled "The Work of the North Central Association Committee on the Revision of Standards." This paper was read in the absence of Doctor Zook by Rev. William F. Cunningham, C.S.C.

After this the morning session was in adjournment.

FOURTH SESSION

Wednesday, June 29, 1932, 2:30 P. M.

The afternoon meeting was opened at 2:30 by the paper of the Very Reverend J. W. R. Maguire, C.S.V., President of St. Viator College, Bourbonnais, Ill., the title of which was "Adequate Financing of the Catholic College."

Upon the conclusion of this paper, Doctor Fitzpatrick moved that a committee be appointed by the Chair to continue this study of the financial condition of our Catholic colleges, to keep a record, and to make a report back next year and in subsequent years. The motion was carried.

Doctor Fitzpatrick representing Mr. August Reisweber, Fourth Degree Knight of Columbus, Milwaukee, Wis., discussed Father Maguire's paper. A lengthy impromptu discussion then followed in which the following members took part: Rev. William F. Cunningham, C.S.C., proposing a reprint of Father Maguire's paper, which motion was carried; Very Rev. Bernard P. O'Reilly, S.M., proposing that the Liberal Arts Colleges should be permitted to purchase these copies; Rev. Albert C. Fox, S.J., LL.D., A.M., enlarging upon the interest of the reprint by the Secretary General; Brother Jasper, F.S.C., A.M., suggesting that the motion for this reprinting be regarded as a unanimous vote.

Next in order followed the report of Rev. Alphonse M. Schwitalla, S.J., Ph.D., Chairman of the Committee on Graduate Study.

Upon the conclusion of this Report, the general items of interest discussed were, the personnel of the Committee and recommendation that the President of the College Department meet with the President of the Seminary Department and agree on what is necessary for the granting of a graduate degree.

The meeting was next addressed by Mr. Wilford M. Aikin, Chairman of the Commission on the Relation of School and College. Mr. Aiken gave a very interesting summary of the aims of his Commission, and in this connection, distributed to all members present a pamphlet in which these aims were explained in detail. Mr. Aikin's talk prompted a discussion from Father Fox and Doctor Fitzpatrick.

FIFTH SESSION

Thursday, June 30, 1932, 9:30 A. M.

On Thursday morning, June 30, the session was opened by a paper on "The Catholic College and International Relations," written by Dr. Herbert Wright, of the Catholic University of American, Washington, D. C. This paper was read by the Secretary, Father Smith.

Reports of the various committees came next in order.

First, that of the Reverend Joseph Reiner, S.J., Chairman of the Committee on Social Studies.

Second, the Liberal Arts College Movement was discussed by Rev. Albert C. Fox, S.J., LL.D., A.M., Chairman. This address was supplemented by a talk given by Mr. Rees Edgar Tulloss, President of Wittenberg College, who came at Father Fox's invitation.

Third, the Report of the Commission on Standardization was received. In future this Commission would be known by its new name as already noted above.

Fourth, the Report of the Committee on Nominations was made by Sister M. Aloysius, Chairman. This Committee decided to allow the officers and members of the Executive Committee to stand as at present with the following exceptions: First, due to the resignation of the Reverend Samuel H. Horine, S.J., as Vice-President, the Reverend Charles F. Carroll, S.J., of San Francisco, Calif., was nominated in his place as Vice-President. Second, the name of Rev. Felix M. Kirsch, O.M.Cap., Charleston, W. Va., was dropped from the list. Third, the following names were added to the Executive Committee: Very Rev. J. W. R. Maguire, C.S.V., Bourbonnais, Ill.; Rev. Daniel M. O'Connell, S.J., Chicago, Ill.; and Rev. Alphonse M. Schwitalla, S.J., Ph.D., St. Louis, Mo.

Fifth, Very Rev. Bernard P. O'Reilly, S.M., Chairman, read the resolutions adopted by the N. C. E. A. College Department Convention of 1932.

RESOLUTIONS

Be it resolved, That the College Department of the National Catholic Educational Association in appreciation of the splendid hospitality we enjoyed during the Convention extend a cordial vote of thanks to His Excellency, the Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati, and the Committee on Arrangements and Entertainment.

WHEREAS, Widespread and extensive propaganda is being given to anti-Catholic and anti-social teaching, and

WHEREAS, Increasing opportunity is being offered in Catholic publications which give competent writers an opportunity for the exposition of fundamental Catholic ideas, therefore

Be it resolved, That we encourage in every way our Catholic colleges the interest of our students in writing for our publications and that we provide greater opportunity to develop such writers.

That organized action be inaugurated in the Catholic College Alumni and Alumnae Association for the promotion of greater participation in Catholic Action as outlined in the encyclicals of the Holy Father. The programs of Catholic Action of the National Catholic Welfare Conference and their study-club outlines will be found particularly helpful for this purpose.

That both among faculty members and students of Catholic colleges, increased attention be given to the promotion of research work in the various fields of intellectual endeavor, so as to produce real outstanding representatives of Catholic scholarship.

That every College of the Association formulate and state specifically the particular aims and objectives upon which it bases its claims to carry on as a separate unit the work of higher Catholic education.

(Signed) Bernard P. O'Reilly, S.M., *Chairman,*
Sister Marie Augusta, S.N.D.,
Brother Cornelius, F.S.C.,
Edward A. Fitzpatrick,
Albert C. Fox, S.J.,
Sister M. Evelyn, O.P.,
J. W. R. Maguire, C.S.V.,
Daniel M. Leary, C.M.

The meeting then went into adjournment.

J. Roger Smith, C.M.,
Secretary.

MEETINGS OF DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

CINCINNATI, OHIO, June 27, 1932, 11:00 A. M.

At 11:00 A. M., June 27, in the rooms of the Secretary General, the meeting of the Executive Committee of the College Department was held. At this meeting the program of the days to follow was discussed in detail, and all necessary arrangements were made.

SECOND MEETING

WEDNESDAY, June 29, 1932, 2:00 P. M.

On Wednesday afternoon, the Executive Committee met immediately after the general session and the following action was taken:

First, a committee of three was appointed under the chairmanship of Rev. Murtha J. Boylan, S.J., of Xavier University, Cincinnati, Ohio, together with Sister Thomas Aquinas, O.P., Rosary College, River Forest, Ill., and Rev. James A. Wallace Reeves, A.M., S.T.D., Seton Hill College, Greensburg, Pa., in order that it confer with a committee from the Catholic Philosophical Association to discuss an arrangement of curricula in Scholastic Philosophy for the youth in our Catholic colleges.

Second, in keeping with the recommendation of Father Maguire's paper on "The Adequate Financing of the Catholic College," the following committee was appointed to discuss said matter: Chairman, Very Rev. J. W. R. Maguire, C.S.V., St. Viator College, Bourbonnais, Ill.; Mr. Edward A. Fitzpatrick, Ph.D., Mount Mary College, Milwaukee, Wis.; Very Rev. Bernard P. O'Reilly, S.M., University of Dayton, Dayton, Ohio; Very Rev. Matthew Schumacher, C.S.C., College of St. Thomas, St. Paul, Minn.; and Brother Thomas, F.S.C., New York, N. Y.

A third committee was appointed to care for the matter of a reprint of Father Maguire's paper. And on this Committee were named: Rev. Daniel M. Galliher, O.P., J.C.D., Rev. James A. Wallace Reeves, A.M., S.T.D., and Rev. Francis M. Connell, S.J.

It was duly moved, seconded, and voted that Doctor Schwitalla's report on Graduate Study be accepted in toto.

It was resolved that the Executive Committee of the College Department advise Doctor Schwitalla to enlarge his Committee so as to include a member of the Seminary Body.

The Executive Committee was instructed to request the competent authority to extend five hundred dollars to the Graduate Study Committee for its work in the coming year.

It was moved, seconded, and voted that the program of "Coordination of School and College Work," presented by Mr. Wilford M. Aikin, be commended to Catholic colleges.

A discussion was held upon the proposed change of date of our Annual Convention. The results of the discussion will be presented to the General Executive Board.

J. ROGER SMITH, C.M.,
Secretary.

THE SOURCE AND CONTENT OF CATHOLIC EDUCATION

ADDRESS OF THE PRESIDENT OF THE COLLEGE DEPARTMENT,
REVEREND DANIEL M. GALLIHER, O.P., J.C.D., ALBERTUS
MAGNUS COLLEGE, NEW HAVEN, CONN.

It is my pleasing duty to greet you who are here assembled from all parts of our land to take part in this Twenty-ninth Annual Meeting of the College Department of the National Catholic Educational Association. Your presence in such goodly numbers is a gratifying indication that Catholic education is fast taking on all the evidences of a nation-wide institution; for all thoughtful, right-minded persons must admit that the purposes and principles of Catholic education are the cornerstone of our national stability, the pledge of our national life. All must likewise admit that the Catholic system of knowledge, full and complete, assuredly embraces all that is good and true in our freedom, all that is great and ennobling in our culture.

In our country today divers systems and experiments in education are springing up on all sides. Leaders of thought everywhere must needs view with a certain apprehensiveness these rapidly multiplying, ever-changing educational movements, the sole offspring of which is an amazing and astounding confusion of ideas. Confronted as we are with this perplexing, unstable, and dangerous educational maelstrom, I purpose in this opening session to recall to your minds a few simple thoughts on the source and content of Catholic education.

We exponents of present-day Catholic education are the inheritors of a sacred treasure bequeathed to us out of the riches of an immemorial past. For a clear understanding of the splendor of our heritage, Newman takes us back a very great way over the hilltops of the years and the centuries in the history of Europe. Bordering on the blue waters of the Mediterranean were various geographical units: France, Spain, Italy, Greece, North Africa, Egypt, and Syria. Although these peoples differed in origin, and differed greatly in their natural mental and physical attainments, they all at length bowed to the intellectual leadership of the Greeks. Absorbing and transmuting the materials derived from the neighboring peoples, and fusing them with the findings of their own marvelously brilliant minds, Newman goes on to show how these Greeks created a vast intellectual commonwealth, comprising a literature, a philosophy, a science, and an art which far superseded all that had gone before, and which became, and continues even to this day, with certain modifications and additions, the mind of Western men.

While the Greeks were building up their marvelous intellectual structure, history tells us of another people, lowly and but little known, not at all concerned with literature or art, but with minds and hearts lifted unto God. Israel was indeed a part of this ancient world, but in her isolation she was developing another and a higher and a more glorious civilization, which an all-wise Providence was to converge and consolidate in the sacred heritage of Rome. For when the armies of Titus brought destruction to the Temple of Jerusalem, and the Edict of Justinian closed the doors of Athens' schools, there passed away the ancient guardians of religion and learning, but not before the religious civilization of the one and the intellectual civilization of the other were absorbed by that great Church, which was divinely destined to be unto all men of all times the one and only source of all knowledge and of all truth.

Catholic education, then, is not an experiment of the day, but the priceless heritage of the intellect of Hellas combined with the spiritual tradition of the followers of Christ. And this blending of the things of the intellect and the things of the spirit has been passed on to us by the Church of the ages, which has never neglected the culture of the mind in her mission for the salvation of souls. The great Sixtus tells that "the Church accepted this heritage and with surprising genius, unwearied diligence, and at the cost of long labors and vigils, set it in order and beautified it, and when skilfully arranged and clearly explained in a variety of ways handed it down to posterity." (*Bulla Triumphantis, anno* 1588.) Indeed, from the pages of history in every age we know that the Church desires the faith of her children to be intelligent, and for this reason she constituted herself the Patroness of learning, and gathered into her monasteries, universities, and colleges the intellectual lore of the centuries that she might preserve, enlarge, and enrich it for the future spiritual, moral, and mental instruction of mankind.

Thus we see the greatness, the splendor of the spiritual and intellectual tradition of which we are now and henceforth the parts. To transmit this undivided, inseparable inheritance of Christian culture—this coalescence of things of the mind and things of the spirit, that has come to us across the ages, is the sole objective of present-day Catholic education. Fidelity to this two-fold concept of true education which teaches mankind the most difficult of all arts—the art of complete and wholesome living, has ever been the aim and deepest concern of Catholic teaching. Throughout her venerated and venerable career the Church has welcomed every discovery of true science, every timely improvement of pedagogical method; she has fostered, nourished, developed, and defended them, and has always incorporated them into her sacred deposit of Christian learning and Christian truth. History attests beyond cavil, despite divers charges to the contrary, that Catholic education is ever ready to advance with the discoveries of the times so long as these progressions make for an intellectual improvement that does not thwart the supreme concern of humanity. It is now more than five decades of years since the immortal Leo XIII wrote to Catholic educators: "We hold that every word of wisdom, every useful thing by whomsoever discovered and planned, ought to be received with a willing and grateful mind. If there be anything that ill agrees with the discovery of a later age, or improbable in any way, it does not enter into Our mind to propose that for imitation to Our age." (Encyc. *Aeterni Patris*, *anno* 1879.) In recent days our present Holy Father reminded us that Catholic education in no way "hinders the Christian teacher from gathering and turning to profit, whatever is of real worth in the systems and methods of our modern times, mindful of the Apostle's advice: 'Prove all things—hold fast to that which is good.' Hence in accepting the new, he will not hastily abandon the old which the experience of centuries has found expedient and profitable." (Encyc. Christian Education of Youth.)

Catholic education, then, as the late beloved Bishop Shahan so well pointed out, does not, never has, and never will content itself with a mere knowledge of facts and things, whatever be their mental and material worth; for high and above things of the mind it places a love for God's moral law, a profound reverence and respect for those time-long, sound, and solid spiritual principles that have been the guiding support of Christian manhood and Christian womanhood in every age and in every generation. Since true education consists essentially "in preparing man for what he must be and for what he must do," it necessarily implies a cultivated sense of right and wrong, well-understood principles of conduct, and the secure habit of a good life based upon correct teaching and consistent example. In right education these spiritual and moral factors are not ignored, but are the rounding out and completion of human knowledge in its every phase and its every form.

We today are living in a so-called age of science when the grand heritage of the past attracts so little the minds of men, when the grand principles of the days of old are discarded from the modern scheme—an age of mental progress and spiritual impoverishment. We are surrounded on all sides by educational systems that offer no guarantee of personal character, that "throwing aside the patrimony of ancient wisdom, find themselves tottering and feeble"—systems which the supreme Shepherd of Christendom tells us that basing their policies on a philosophy that rejects Almighty God and affects to set man in God's place, have dragged man down to misery and despair, but which would perhaps have found the necessary, had they not gone in search of the superfluous.

In the midst of this tumult and turmoil of thought we can well repeat with Sixtus of old: "In these late days, when those dangerous times described by the Apostle of old are already upon us, when the blasphemers, the proud, and the seducers go from bad to worse, erring themselves and causing others to err, there is surely a very great need of confirming the tenets of Catholic education and of confuting error." (*Bulla Triumphantis.*)

From this most brief summary of the essentials of Catholic education, it clearly follows that this ancient heritage of Christian thought, mellowed with age, yet so adaptable to every discovery of true science, so reverent and tenacious of those eternal, unchangeable, and spiritual principles which are its soul and its life, must be to us a sacred trust. Our Holy Father in his recent epoch-making educational pronouncement tells us that today of all days Catholic educators must aim to form true Christians, noble and useful citizens, humble followers of the teaching and example of the Great Master of all knowledge and of all truth. Realizing but too well that character quickened by the graces of religion is the one and only power that moves the world, Pius says that "for precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social, not with a view of reducing it in any way, but in order to elevate, regulate, and perfect it, in accordance with the example and teaching of Christ."

Loyalty to our twofold concept of true education has given to civilization the greatest minds the world has ever seen or known—the great Leo tells us that "like the sun they heated the world with the ardor of their virtues and filled it with the splendor of their teaching." The glory of that loyalty to things of mind and things of heart has raised myriad numbers of our fellow Catholics to dizzy heights and lofty pinnacles of Christian thought and knowledge. May that same loyalty, the possession of which is our inheritance and the imparting of which our responsibility, make for the continued advancement of each of us and the never ending cooperation among all.

REPORT OF THE COMMITTEE ON ACCREDITING OF COLLEGES

For the Year 1932-33

During the past year, eight colleges applied for full membership in the National Catholic Educational Association.

Information blanks were sent to each of these colleges and in due time the colleges were visited by an inspector.

The replies from each college and the report of the inspector on each college were studied by your Commission during the present meeting. A vote was taken by the Commission on each college. The following recommendations are submitted for your approval:

(1) St. Norbert College, West De Pere, Wis., which was placed on the approved list for one year, be admitted to full membership.

(2) Loyola University of Los Angeles, Los Angeles, Calif., be continued on the approved list with a re-inspection during the coming year.

(3) St. Joseph College, Adrian, Mich., be placed on the approved list for one year, subject to a re-inspection during the coming year.

(4) Mundelein College, Chicago, Ill., be placed on the approved list for one year, subject to a re-inspection during the coming year.

(5) St. Mary's of the Springs, East Columbus, Ohio, be placed on the approved list for one year, subject to a re-inspection during the coming year.

(6) College Misericordia, Dallas, Pa., be placed on the approved list for one year, subject to a re-inspection during the coming year.

(7) Villa Maria College, Erie, Pa., be placed on the approved list for one year, subject to a re-inspection during the coming year.

(8) Nazareth College, Nazareth, Mich., be placed on the approved list for one year, subject to a re-inspection during the coming year.

The above recommendations were approved.

With the addition of these colleges, the total number of accredited colleges in the National Catholic Educational Association is 96. The list is appended below.

LIST OF ACCREDITED COLLEGES OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

St. Ambrose College, Davenport, Iowa.
St. Benedict's College, Atchison, Kans.
College of St. Benedict, St. Joseph, Minn.
St. Bonaventure College, St. Bonaventure, N. Y.
Boston College, Boston, Mass.
Canisius College, Buffalo, N. Y.
College of St. Catherine, St. Paul, Minn.
Catholic University of America, Washington, D. C.
Clarke College, Dubuque, Iowa.
Columbia College, Dubuque, Iowa.
Creighton University, Omaha, Nebr.
University of Dayton, Dayton, Ohio.
DePaul University, Chicago, Ill.
University of Detroit, Detroit, Mich.
Dominican College, San Rafael, Calif.
Duquesne University, Pittsburgh, Pa.
St. Edward's University, Austin, Texas.
St. Elizabeth's College, Convent Station, N. J.
Emmanuel College, Boston, Mass.
Fordham University, New York, N. Y.
St. Francis College, Brooklyn, N. Y.
St. Francis College, Loretto, Pa.
Georgetown University, Washington, D. C.
Georgiancourt College, Lakewood, N. J.
Gonzaga University, Spokane, Wash.
Good Counsel College, White Plains, N. Y.
Holy Cross College, Worcester, Mass.
College of the Holy Names, Oakland, Calif.
Immaculata College, Immaculata, Pa.
Incarnate Word College, San Antonio, Texas.
St. John's College, Brooklyn, N. Y.
St. John's University, Collegeville, Minn.
St. John's College, Toledo, Ohio.
John Carroll University, Cleveland, Ohio.
St. Joseph's College, Brooklyn, N. Y.
St. Joseph's College, Emmitsburg, Md.
St. Joseph's College, Philadelphia, Pa.
St. Joseph's (Junior) College, Ottumwa, Iowa.

Our Lady of the Lake College, San Antonio, Texas.
Loretto Heights College, Denver, Colo.
St. Louis University, St. Louis, Mo.
Loyola College, Baltimore, Md.
Loyola University, Chicago, Ill.
Loyola University, New Orleans, La.
Manhattan College, New York, N. Y.
Marquette University, Milwaukee, Wis.
The St. Mary (Junior) College, Leavenworth, Kans.
St. Mary's College, Notre Dame, Ind.
St. Mary's College, Oakland, Calif.
Mt. Mary College, Milwaukee, Wis.
St. Mary's College, Winona, Minn.
St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.
St. Mary's University, San Antonio, Texas.
Marygrove College, Detroit, Mich.
Marymount College, Salina, Kans.
Marywood College, Scranton, Pa.
Mt. St. Joseph-on-the-Ohio College, Cincinnati, Ohio.
Mt. St. Mary's College, Emmitsburg, Md.
College of Mt. St. Vincent, Mt. St. Vincent-on-the-Hudson, N. Y.
Nazareth College, Louisville, Ky.
Nazareth College, Rochester, N. Y.
College of New Rochelle, New Rochelle, N. Y.
Niagara University, Niagara Falls, N. Y.
St. Norbert College, West De Pere, Wis.
Notre Dame College, South Euclid, Ohio.
University of Notre Dame, Notre Dame, Ind.
College of Notre Dame of Maryland, Baltimore, Md.
Providence College, Providence, R. I.
Regis College, Denver, Colo.
Regis College, Weston, Mass.
Rosary College, River Forest, Ill.
Rosemont College, Rosemont, Pa.
University of San Francisco, San Francisco, Calif.
University of Santa Clara, Santa Clara, Calif.
College of St. Scholastica, Duluth, Minn.
Seton Hall College, South Orange, N. J.
Seton Hill College, Greensburg, Pa.
Spring Hill College, Spring Hill, Ala.
St. Teresa College, Winona, Minn.
St. Thomas College, St. Paul, Minn.
Trinity College, Washington, D. C.
St. Viator College, Bourbonnais, Ill.
Villa Maria College, Immaculata, Pa.
Villanova College, Villanova, Pa.

St. Vincent College, Beatty, Pa.
Webster College, Webster Groves, Mo.
St. Xavier College, Chicago, Ill.
Xavier University, Cincinnati, Ohio.
D'Youville College, Buffalo, N. Y.
Albertus Magnus College, New Haven, Conn.
College of the Immaculate Heart, Hollywood, Calif.
*Loyola University of Los Angeles, Calif.
*St. Joseph College, Adrian, Mich.
*Mundelein College, Chicago, Ill.
*St. Mary's of the Springs, East Columbus, Ohio.
*College Misericordia, Dallas, Pa.
*Villa Maria College, Erie, Pa.
*Nazareth College, Nazareth, Mich.

Respectfully submitted,

DANIEL M. O'CONNELL, S.J.,
Secretary.

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*Re-inspection, 1932-33.

REPORT OF THE COMMITTEE ON GRADUATE STUDY

I.

Introductory to the Committee's last report submitted at the Twenty-eighth Annual Meeting, a number of comments were made on the present constitution and workof this Committee. It was pointed out that the personnel of this Committee had shrunken; that for five years the Committee had restricted its attention to fact finding concerning our graduate schools and that hitherto it had been found impossible to proceed to a policy-forming stage, as had been the original intention; that the question of the place which this Committee and the graduate schools themselves had, or should have, in the organization of the National Catholic Educational Association had not been finally settled; that costs implied in the Committee studies were still being defrayed by personal and institutional contributions.

Under date of April 19, 1932, the Secretary of this College Department, the Reverend J. Roger Smith, C.M., wrote as follows to the Chairman of this Committee:

ALBERTUS MAGNUS COLLEGE
NEW HAVEN, CONNECTICUT

July 7, 1932

THE REVEREND
DOCTOR ALPHONSE M. SCHWITALLA, S.J.,
St. Louis University,
St. Louis, Missouri.

My dear Doctor Schwitalla:

In pursuance with the recommendation in your report at the recent convention of the college department of the National Catholic Educational Association, I conferred with Doctor Markle, the president of the seminary department, who advised me that the seminary department was very desirous that seminaries should be included in the activities of your Committee.

With kind personal regards and trusting that we shall have the pleasure of your presence at the next annual meeting of the executive committee, to which you have been elected to membership, in Detroit on a day to be appointed in the last week of December, I am

Very cordially and sincerely,

(Signed) DANIEL M. GALLIHER, O.P.

Pursuant of the instructions contained in this letter, the Committee on Graduate Study is now being reconstituted and held its first meeting on the evening of June 28 at the Hotel Gibson, Cincinnati, Ohio. Its membership is the following:

Rev. Alphonse M. Schwitalla, S.J., Ph.D., Chairman, Dean of School of Medicine, St. Louis University, St. Louis, Mo.
Mr. Edward A. Fitzpatrick, Ph.D., President of Mount Mary College, Milwaukee, Wis.
Rev. J. Leonard Carrico, C.S.C., Ph.D., Director of Studies, University of Notre Dame, Notre Dame, Ind.
Dr. Roy J. Deferrari, Dean of Graduate Studies, The Catholic University of America, Washington, D. C.
Rev. Lawrence A. Walsh, S.J., Dean of Graduate School, Fordham University, New York, N. Y.

Dean Deferrari has accepted membership on the Committee tentatively, pending the approval of the Very Reverend President of the Catholic University.

II.

The first question discussed at the meeting last evening concerned the value of the statistics thus far accumulated by the Committee's work. It was felt by the members present that these statistical studies supplied a basis for the Committee's further work. Furthermore, the accumulation of additional statistics is necessary not only for the purpose of increasing the value of the work already done and of presenting a continuous history of graduate work in our Catholic institutions, but also because the further work of policy formation will demand the accumulation of additional facts, some of them of a much more detailed nature than those thus far gathered. The Committee, therefore, feels that it must ask the authority of this Department to continue the statistical studies already undertaken and, if necessary, even to enlarge this work.

In the course of its preliminary investigation, the Committee has prepared a list of Catholic institutions now giving graduate instruction. It is thought that this list is fairly accurate. It is known, however, that some of these schools have considerably enlarged their graduate activities, that some schools have restricted them, and that some schools not listed heretofore have introduced graduate studies. As an additional reason for the continuance of the statistical work, the Committee adduces the necessity of being able to supply from time to time a fairly complete picture of the entire field of graduate study in our Catholic institutions. The facts, therefore, must be continually brought up to date so that no misunderstanding of our position may result. The Committee feels that if a complete statistical investigation is undertaken every other year, such a frequency will insure the inclusion in our summaries of the continuous changes now taking place.

The Committee next gave its attention to a further definition of its "policy-forming activity." It is clear that a number of difficulties here present themselves. Since this Committee is operating as a creation and by the authority of the College Department, the entire Department is voting upon the Committee's report with relation to only a part of the membership of this Department. It is clear, therefore, that if this organizational scheme is to prove successful, the interest of the institutions giving graduate work must be re-enlisted so that the needed cooperation and constructive criticism might be insured. The Committee, therefore, recommends that it be authorized by the College Department to circularize the graduate schools with the view of communicating to them the desire of this body that the studies already undertaken should be continued and amplified, all this with the intention of laboring progressively for the cause of Catholic higher education.

By its policy-forming activity, the Committee will hereafter understand, so it has been agreed, the formulation of principles with reference to graduate study, the observance of which principles would result in improvement both in graduate studies as well as in the organization of schools offering graduate courses. In this definition, it will be noted that the word "uniformity" has been avoided. The Committee, therefore, does not feel that its policy-forming activity should include a standardizing activity. It may be questioned whether it is desirable to attempt the achievement of uniformity in our graduate schools and, even if such uniformity were possible, to reach agreement upon a number of fundamental principles, somewhat in the nature minimal criteria of excellence, the observance of which would seem to be indispensable in any institution attempting graduate instruction. The least the Committee can do is to formulate negatively the meaning of a graduate school; that is, to state what a graduate school would not do. On the other hand, such a procedure would seem to fail in the achievement of one of the primary purposes of this Committee; namely, the promotion of sound creative Catholic scholarship. If this in tention is kept in mind in the Committee's work, the Committee will be free to point the way towards progressively higher academic and organizational requirements.

In the list to which reference was made, a number of seminaries are included since these institutions are conducting courses of graduate character and some of them are actually conferring the master's degree. The position of the Committee upon this matter should be briefly clarified. When the Committee was first organized five years ago, the Chairman of this Committee, through the then President of the College Department, approached the Executive Committee to learn from its members their desire concerning the inclusion of the seminaries among these institutions. On instructions received from the President of this Department, the Chairman of the Graduate Committee wrote to the President of the Seminary Department for permission to invite the cooperation of the various seminaries giving graduate degrees. This permission was generously granted and the names of institutions now included in the list just referred to are those whose chief executive officer indicated readiness to cooperate with the work of this Graduate Committee as well as a desire that his institution be included in the list. Because of certain questions which have arisen with relation to the inclusion of seminaries, the Committee feels that while its own desire is to continue the present policy, nevertheless the question of including the seminaries in the Graduate Committee's activities should be re-opened between the President of this Department and the President of the Seminary Department.

Finally, the Committee gave some attention to the necessity of securing public recognition of the graduate work now being done in our Catholic institutions. It was thought that neither the general public nor the educational world has an understanding of what our Catholic institutions are really attempting. But we may even go farther and insist that within the Catholic group of educators no adequate understanding of the field of graduate study in our institutions has been achieved. The diffusion of extensive information to the general public together with some effort at representing the intended standards of our graduate schools is, therefore, highly desirable. The Committee, therefore, even before it is ready to make recommendations concerning internal readjustments in our schools, would still like to stress the importance of certain obvious procedures which, if carried out, would aid considerably in promoting the general esteem in which our graduate schools should be held. To this end, the Committee recommends the following:

(A) That all the schools giving graduate instruction include in their catalogs an academic record of all those instructors, of whatever rank, who are engaged in graduate instruction. This academic record should include as a minimum a statement of the instructor's position in the university or college, with date of his appointment, his academic degrees with dates, and the previous positions held in other institutions with the dates of such tenure.

(B) That in the commencement programs and catalogs the recipients of the masters' and doctors' degrees be listed with titles of theses and dissertations, their majors and minors, and their previous degrees with dates.

III.

A brief word should here be said concerning the costs of this Committee's work. Heretofore, the Association has not borne any of the costs entailed in the preparation of the annual reports except the cost of printing the reports in the Proceedings. The Catholic University of America, Marquette University, and St. Louis University have each borne these expenses. Monsignor John McCormick, as well as Dean Fitzpatrick have carried a personal responsibility for their own expenses. The method of financing the further work of the Committee should be more clearly defined. If this Department can secure a grant for this work from the Association, this solution would be most desirable. If this is impossible, the Department might here vote either that all the cooperating institutions be approached for a small contribution or that the five institutions represented by committee membership be approached to bear this burden for the Association. In either of these two alternatives, due recognition should be given to the subsidizing institutions.

IV.

The Committee, therefore, recommends to this Department as follows:

(1) That the reorganization and the present personnel of this Committee be approved or that suggestions be offered for additions or changes.

(2) That the Committee on Graduate Study of this Department be continued with its present organizational responsibility; that is, that the Graduate Committee continue operating as it has heretofore operated as a creature and by the authority of this College Department.

(3) That the Committee be empowered, first of all, to gather the general statistics concerning our graduate school biannually and, secondly, such additional statistics as might be necessary for the prosecution of its work wherever such a need arises.

(4) That further instructions be given this Committee concerning the inclusion of seminaries in this Committee's activities; the Committee recommends, however, unless serious objection be found that the present policy be continued.

(5) For the reasons indicated above, the Committee recommends to the graduate schools the inclusion of an academic record of all instructors giving graduate courses in the institutions' annual catalogs.

(6) Also for reasons given above, the Committee recommends the inclusion in the commencement program and the annual catalog of the majors and minors, the previous degrees with dates and the titles of theses and dissertations of all recipients of masters' and doctors' degrees.

(7) The Committee also recommends that this Department formulate instructions concerning the method of defraying the costs of this Committee's work.

Respectfully submitted,

ALPHONSE M. SCHWITALLA, S.J.,
Chairman.

REPORT OF THE COMMITTEE ON SYLLABUS ON SOCIAL PROBLEMS, ETC.

The Committee for which I am reporting was formed as a result of the following resolution which was adopted at the Philadelphia Convention:

> "In view of the Holy Father's frequently expressed wish that the faithful, but especially students in our Catholic institutions of higher learning, study the social problems of our day; and
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> In view of the Holy Father's insistence upon Catholic Action, that is, the establishment of the social reign of Christ; and
>
> In view of the critical, world-wide social, political, economic conditions that threaten our civilization;
>
> *Be it resolved*, That the College Department of the National Catholic Educational Association appoint a Committee on Social Studies for the purpose of drawing up a Syllabus for a six-semester hour course on "Social Problems in the Light of Christian Principles and the Encyclicals of Popes Pius XI, Benedict XV, Pius X, Leo XIII," and
>
> *Be it further resolved*, That this Syllabus be distributed among the Colleges affiliated with the National Catholic Educational Association, with the recommendation that its content, to the extent that it has not already been done, be incorporated in their curricular and extra-curricular activities, as soon as possible."

Possibly the publicity that was given to this resolution in New York, Chicago, and other newspapers came to your notice.

The Committee, which is composed of Dr. John A. Lapp, Very Rev. J. W. R. Maguire, C.S.V., Rev. R. A. McGowan, Rev. Edgar Schmiedeler, O.S.B., and Rev. Joseph S. Reiner, S.J., began to work on their task last summer. Operations did not proceed as rapidly as had been hoped, largely because certain assistance from Catholic periodicals which had been expected, was not forthcoming.

The Syllabus is practically finished. It will be subjected to minor revisions and improvements, but can be ready for publication in a brief period.

The Syllabus is designed so as to give the student a comprehensive view of social problems from a Catholic viewpoint and at the same time to facilitate the teacher's task. It contains four main divisions which may be covered during the four quarters of the school year if so desired. The four main divisions are:

I. FUNDAMENTAL NOTIONS—
  Man's Worth and Dignity.
  Man and Society.
  Problems of Society.

II. SOCIETAL PROBLEMS—
  The Family—Marriage.
  Education.
  Recreation—Leisure.
  Relief—Charities.

III. CIVIC PROBLEMS—
  The State.
  International Relations.

IV. ECONOMIC—INDUSTRIAL PROBLEMS—
  Private Ownership.
  Capitalism.
  Buyer and Seller.
  Employer and Employee.
  Producer and Consumer.

Before each main division there is given an extensive bibliography. The Syllabus is drawn up in the form of a topical outline with specific references for each head and subhead. It is so constructed that the teacher with very limited equipment in the matter of library facilities can use it and that the teacher who is more fortunate will find it suggestive, stimulating, and helpful. It will appeal to those who hold that a Syllabus is a better teaching device than a textbook, though the viewpoint of the textbook advocate was not lost sight of.

Other distinctive features are: constant reference to the Encyclicals of Pope Pius XI and his three predecessors, as well as to the documents issued by our own Hierarchy; integration with the National Catholic Welfare Conference activities and those of other Catholic groups.

RECOMMENDATIONS OF THE COMMITTEE

(1) That the Committee be authorized to have the Syllabus published in mimeograph or printed form, as circumstances may suggest, and that a copy be sent to each college holding membership in the National Catholic Educational Association by August 1.

(2) That colleges be urged to encourage those students who have not had a course in social problems to take such a course, if possible, during the coming school year.

(3) That a course in Social Problems in the light of Christian Principles be made a requisite for obtaining a bachelor's degree.

(4) That the Committee be continued with a view to improving the Syllabus and to promoting the study of social problems in the light of Catholic principles and the Papal Encyclicals in our colleges.

The results that the Committee anticipates from the adoption of its recommendations may be summarized as follows:

(1) The Catholic Colleges will be carrying out the injunctions of the Holy Father in regard to the study of social problems. From *Quadragesimo Anno* we cull the following:

> "Receive your well-deserved meed of praise: and with you all those of the clergy and laity, whom We rejoice daily to see taking part in this great work and affording valuable help; our beloved sons devoted to Catholic action, who with extraordinary zeal aid us in the solution of *social problems*, in so far as the Church in virtue of her divine institution has the right and the duty to concern herself with them. With repeated insistence We exhort all these in the Lord to spare no labor and be overcome by no difficulty, but daily more to take courage and be valiant."
>
> "Many young men, destined soon, by reason of their talents or their wealth to hold distinguished places in the foremost ranks of society, are studying *social problems* with growing earnestness. These youths encourage hopes that they will devote themselves wholly to social reforms."

> "We must gather and train from amongst their very ranks auxiliary soldiers of the Church."
>
> "It is your chief duty, venerable brethren, and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles, amongst workingmen and amongst employers."
>
> "We earnestly exhort in the Lord the beloved sons who are chosen for this task, to devote themselves wholeheartedly to the formation of the men entrusted to them. In the execution of this most priestly and apostolic work, let them make opportune use of the powerful resources of Christian training, by instructing youth, by founding Christian associations, by forming study circles on Christian lines."
>
> "The world has nowadays sore need of valiant soldiers of Christ, who strain every thew and sinew to preserve the human family from the dire havoc which would befall it were the teachings of the Gospel to be flouted, and a social order permitted to prevail, which spurns no less the laws of nature than those of God."

In *Nova Impendet* these compelling words occur:

> "We raise our voices and address our appeal to all who possess a sense of faith and of Christian love; an appeal for what may almost be termed a crusade of charity and relief. To this crusade we call all as to a sacred duty."

The Holy Father's representative in the United States, His Excellency, the Apostolic Delegate, Most Rev. Pietro Fumasoni-Biondi, in addressing the Converts League used these impressive words:

> "I feel an urge within me to recommend to you eanestly and solemnly, to take this Encyclical to your hearts. . . . Are the words of the chief shepherd to be admired only and not adopted as the first principles of our thinking and acting? (*Commonweal*, Feb. 3, 1932, p. 373.)

(2) At least a summary knowledge of social principles from the Catholic viewpoint will be imparted to our students. They will then be enabled to carry Catholic social concepts out into their groups and societies, among their

companions and become a leaven for correct social thinking.

"Catholic Social Teaching seems little known to any class of society in America," remarked the Apostolic Delegate on the occasion referred to and *America* described the situation in these words: "Ignorance of the practical bearing of the Encyclical (*Rerum Novarum*) upon the actual affairs of life, and of its binding force, is almost as common among Catholics as among non-Catholics. (May 9, 1932, p. 111.) A sad commentary on Catholic education.

(3) Crusaders for social justice will be formed, cooperators for the N. C. W. C. and for related organizations like Catholic Conference on Industrial Problems, Catholic Rural Life Conference, Catholic Association for International Peace, Central Verein; Diocesan and Parochial organizations like the St. Vincent de Paul, the Catholic Youth Organization, etc. The Apostolic Delegate rightly insists that "American Catholics must take their part in the building up of the social order."

We have not taken our part. This is a disquieting admission to make. "The use made of the Encyclical," (*Rerum Novarum*) says Father Ryan (*America*, April 25, 1931, p. 60), "has been too timid, too general, too greatly lacking in courageous and pertinent application to contemporary conditions." "Had the injunction laid upon the clergy and laity in the concluding paragraphs of the document been heeded to a degree that was easily possible, we should have in the world today a greater measure of social justice, deeper and more general friendship for the Church on the part of those without, and fewer defections from the Catholic body."

If the economic crisis will make itself felt in our colleges and if it will drive us to give serious consideration to the causes that brought it about and impel us to take the action indicated, it will turn out to be a blessing in disguise.

Let us not deceive ourselves in this matter. Our college graduates are not going to tolerate an economic order that does not enable them to earn a livelihood. Many of them have not been able to find a week's employment since graduation. Some are looking to socialism for relief out of an intolerable situation, others are listening to the seductive claims of communism.

(4) Catholic specialists in the field of social problems will be produced. The importance of such specialists is so apparent as not to need further comment.

Respectfully submitted,

JOSEPH S. REINER, S.J.,
Chairman.

PAPERS

THE SEQUENCE OF COURSES IN PHILOSOPHY IN THE UNDERGRADUATE DEPARTMENT IN CATHOLIC COLLEGES

REVEREND GERALD B. PHELAN, ST. MICHAEL'S COLLEGE,
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A considerable variety of courses is included under the general title of philosophy. They may be roughly grouped under the following headings: logic, metaphysics (including ontology and theodicy), cosmology, psychology (i.e. the philosophy of mind, excluding experimental or scientific psychology), ethics, and the history of philosophy.

The purpose of this paper is to offer suggestions regarding first, the sequence of these courses, that is, the order in which they should be given to undergraduate students in Catholic colleges; second, the relative importance which they should have in the curriculum; third, the number of hours that should be allotted to them in the time-table.

For the purpose of this paper I shall consider all the students registered in philosophy as either making philosophy their major subject or not making philosophy their major subject. I strongly advocate making philosophy an obligatory subject for all undergraduates, so that no student could graduate with a degree from a Catholic college without having satisfactorily completed at least the course prescribed for those not majoring in philosophy.

With regard to the order in which the various branches of philosophy should be offered to the students, there is, from the pedagogical point of view, really very little difference between the various possible arrangements of courses. I should suggest, however, that a general course, including introductory matter in all the branches, be first given to the students beginning their course in philosophy. The purpose of this course should be to make the student acquainted with the subject-matter of philosophy and to give him a clear grasp of a few fundamental ideas in each branch of the subject. These lectures should include a thorough grounding in the language, the vocabulary of philosophy, and an introduction to the general principles upon which philosophical questions are to be tackled. After this course I think it makes little difference what order is subsequently followed, except that, as I shall remark more fully later, emphasis should always be given to the metaphysical aspect of the problems discussed. I shall outline three plans, for a four-year, a three-year, and a two-year course in philosophy, respectively. We may discuss the details of these plans after I have outlined them.

First Plan

A Four-Year Course

First Year—

General course. Three hours a week, two semesters. Logic, metaphysics, cosmology, psychology, ethics.

Second Year—

Special questions in metaphysics. Two hours a week, two semesters. History of Greek philosophy. Two hours a week, one semester.

Seminar—

Two hours a week, two semesters.

Third Year—

Special questions in epistemology, psychology, or cosmology. Two hours a week, two semesters. History of mediaeval philosophy. Two hours a week, two semesters.

Seminar—

Two hours a week, two semesters.

Fourth Year—

Special questions in ethics. Two hours a week, two semesters. History of modern philosophy. Two hours a week, two semesters.

Seminar—

Two hours a week, two semesters.

SECOND PLAN

Three-Year Course

First Year (Sophomore)—

A. General course. Four hours a week, two semesters. Logic, metaphysics, psychology, ethics, cosmology.

Seminar—

Three hours a week, two semesters. Reading—DeVeritate; De Potentia.

Second Year (Junior)—

A. (1) Special questions in epistemology and metaphysics. Two hours a week, two semesters.

(2) History of Greek philosophy. Two hours a week, one semester.

(3) History of patristic and early mediaeval philosophy (to twelfth century). Two hours a week, one semester.

Seminar—

Two hours a week, two semesters. Readings in Greek, patristic, and early mediaeval texts.

Third Year (Senior)—

A. (1) Special questions in psychology, cosmology, and ethics. Two hours a week, two semesters.

(2) History of later mediaeval philosophy. Two hours a week, one semester.

(3) History of modern and contemporary philosophy. Two hours a week, one semester.

Seminar—

Two hours a week, two semesters. Reading in later mediaeval, modern, and contemporary texts.

THIRD PLAN

Two-Year Course

First Year (Junior)—

(1) General course. Four hours a week, two semesters.

(2) History of Greek philosophy. Two hours a week, one semester.

(3) History of patristic and early mediaeval philosophy. Two hours a week, one semester.

Seminar—

Four hours a week, two semesters. Readings in St. Thomas (preferably the Quaest. Disput.), Greek, patristic, and early mediaeval texts.

Second Year—

(1) Special questions in one or other branch. Two hours a week, two semesters.
(2) History of later mediaeval philosophy. Two hours a week, one semester.
(3) History of modern and contemporary philosophy. Two hours a week, one semester.
(4) Special questions in history of philosophy. (Greek, mediaeval, or modern.) Two hours a week, two semesters.

Seminar—

Four hours a week, two semesters. Readings in later mediaeval, modern, and contemporary texts.

In all three plans the general course covers the broad problems of the various branches of philosophy. This course ought to be lecture course. A textbook might be adopted or the professor might furnish his students with mimeographed notes. Provision is also made for seminar work in this introductory matter. Further development is given to the problems discussed in the general course under the heading of "special questions" and provision is made for the seminar work in each of these departments. I have suggested courses in the history of philosophy in which you will notice that the major emphasis is placed upon the history of patristic and mediaeval philosophy. Greek philosophy and modern and contemporary philosophy should be studied but the content of these courses is less important for the Catholic student than is the history of the development of Christian philosophical thinking. Most textbooks of the history of philosophy are unsuited for Catholic-college students because they give too much space to the relatively less important periods of philosophy and too little space to the history of the great traditional Christian current of thought. Another method of studying the history of philosophy might be adopted; viz., to trace the historical connections of a problem as the problem comes up. This is the way in which St. Thomas Aquinas taught the history of philosophy, as is evident from the frequent lengthy historical introductions which he gives to the problems discussed in the *Questiones Disputate.* It will be quite possible to adopt this method by extending backward into Greek and forward into modern and contemporary periods the historical references of the questions in metaphysics, ethics, cosmology, and so forth. The students who are majoring in philosophy would be expected to follow both the lecture courses and the seminars; those not majoring in philosophy would not be expected to do the seminar work.

A word about seminars. Personal work in the study of the problems of philosophy gives the student a firmer grasp of the problems with which he is concerned than ordinary lecture courses do. That is why I think it is good to have even undergraduate students study the texts of the philosophers whose ideas have become part and parcel of our philosophical heritage. It is far more important for the student to have personal acquaintance with the writers of the great philosophical traditions than to learn from summaries, such as are most of our textbooks in philosophy, what the great philosophers were supposed to have said. In the seminar the students could be given either in the original or in translation (preferably in the original), readings in Greek, mediaeval, and modern philosophers, which the professor, collaborating with the student will elucidate. The student should be expected to prepare papers for the seminar. Their papers would be read in the seminar and discussed by the group under the guidance of the professor.

St. Thomas Aquinas is, of course, the center around which all of the teaching of philosophy in Catholic colleges should revolve. Along with St. Thomas the thought of St. Augustine ought to be seriously cultivated. These two great minds are two great lights to guide the Catholic thinker. St. Thomas Aquinas indeed represents the summit of Catholic philosophical thought, but one should never forget that Catholic philosophy flourished with great vigor for many hundred years before St. Thomas was born, and that during that period the powerful mind of St. Augustine was the guide to the keenest philosophical insight.

One should have no fear of overworking the students. As a rule students in our colleges do not do enough work. Much time which is frittered away in extra-curricular activities could with much more profit be devoted to their academic duties for, after all, a student is not one who registers in the college and spends a certain minimum time in the pursuit of knowledge. A student is one whose primary duty is to study and it ought not to be too much to expect that he should spend as much time at his work as the eight-hour-a-day laborer spends at his. He should learn to use the library to prepare papers and before getting his degree, present a respectable, though necessarily imperfect dissertation on some philosophical problem.

I have already suggested that the major emphasis in the teaching of philosophy should be metaphysical. Philosophy is primarily, if not exclusively, metaphysics. In cosmology, psychology, and ethics, metaphysical principles are applied to the facts of the material world, mental life, and conduct. Just as structural engineering and industrial chemistry and the like are applied sciences so psychology, cosmology, and ethics are applied philosophy. Logic is, of course, introductory to philosophy just as grammar is introductory to rhetoric. Philosophy proper is metaphysical.

In Catholic education the course of philosophy takes first rank. (Religion is not a course in the ordinary sense of the term. It is a life. As such it should control and guide *all* the activity, academic and otherwise, of the Catholic student.) Education is a means to an end and not an end in itself, and the end towards which it leads, if it is truly Catholic education, is the salvation of souls. Education furnishes the mind with spiritual wealth which, if not properly used, may be as great an obstacle to eternal salvation as material wealth. Philosophy should teach the proper use of mental riches by guiding the student in the way of right thinking. For as it has been well said, it is, in a sense, more important to think right than to act right. A man who does wrong though he thinks right may recover his moral equilibrium; but when his moral and metaphysical thinking is awry it is difficult for him to regain his due and proper orientation.

To sum up these suggestions I should recommend:

(A) With regard to the sequence of courses: (1) a general course for beginners; (2) a series of courses given under the headings metaphysics, psychology, ethics, and studying in detail the problems touched upon in the general course; (3) seminar work for students majoring in philosophy.

B. With regard to the time to be allotted to these courses. (1) Give the maximum available time to the study of philosophy; (2) organize the time-table wherever possible, in order to fit other subjects into the plan for the teaching of philosophy, *not* to fit philosophy into the other departments; (3) allot as much time as possible to seminar work.

C. With regard to the relative importance to be given to the different branches of philosophy. (1) Metaphysics should predominate; (2) ethics should be solidly based upon the metaphysics of the good; (3) psychology (philosophy of mind) and epistemology ought to be developed with reference (a) to the historical, (b) to contemporary, and (c) to the doctrinal importance of the problems discussed; (4) formal logic ought to be treated as an introduction to the study of philosophy proper.

THE WORK OF THE NORTH CENTRAL ASSOCIATION COMMITTEE ON THE REVISION OF STANDARDS

DOCTOR GEORGE F. ZOOK, PRESIDENT, THE UNIVERSITY OF AKRON, AKRON, OHIO

The problem presented to the Committee on Revision of Standards of the Commission on Higher Institutions of the North Central Association is to develop through investigation new types of criteria which are the characteristics or qualities of an effective institution as against the present type of standards which specify the minimum physical, financial, and human resources believed to be necessary for a recognized college.

For this investigation the Association has received from the General Education Board a grant of $110,000, supplemented by an appropriation of $25,000 from the North Central Association, making a total of $135,000 available for the study.

The Committee under whose auspices the investigation is being conducted is composed of fifteen men representing various types of institutions located in various parts of the territory covered by the Association. Two men, Chancellor Capen and Doctor Suzzalo, reside outside North-Central territory. The Committee is as follows:

Dr. S. P. Capen, Chancellor, University of Buffalo, Buffalo, N. Y.

Dr. W. W. Charters, Director of the Bureau of Educational Research, Ohio State University, Columbus, Ohio.

Dr. D. J. Cowling, President, Carleton College, Northfield, Minn.

Rev. Dr. A. C. Fox, S.J., Dean, John Carroll University, Cleveland, Ohio.

Dr. H. M. Gage, President, Coe College, Cedar Rapids, Iowa.

Dr. C. H. Judd, Dean of School of Education, University of Chicago, Chicago, Ill.

Dr. O. R. Latham, President, Iowa State Teachers' College, Cedar Falls, Iowa.

Dr. W. P. Morgan, President, Western Illinois State Teachers' College, Macomb, Ill.

Dr. P. C. Packer, Dean of College of Education, State University of Iowa, Iowa City, Iowa.

Dr. E. B. Stauffer, Dean of Graduate School, University of Kansas, Lawrence, Kansas.

Dr. H. A. Suzzalo, President, The Carnegie Foundation for the Advancement of Teaching, New York, N. Y.

Dr. E. H. Wilkins, President, Oberlin College, Oberlin, Ohio.

Dr. J. M. Wood, President, Stephens College, Columbia, Mo.

Dr. G. F. Zook, President, The University of Akron, Akron, Ohio.

Dr. L. D. Coffman, President, University of Minnesota, Minneapolis, Minn., Chairman.

The Committee has placed the work of carrying on the investigation in charge of a committee of three consisting of Dr. Floyd W. Reeves of the University of Chicago, Chicago, Ill.; Dean M. E. Haggerty of the University of Minnesota, Minneapolis, Minn.; and President George F. Zook, The University of Akron, Akron, Ohio, Chairman.

The prominent men who have interested themselves in the study and the amount of money which has been set aside for the conduct of it indicate the importance which the matter of this investigation seems to have in the minds of members of the Association and of all others who are familiar with the history of the standardizing movement.

There is perhaps no need to review at length the need for a study of standardization in connection with the higher institutions of this country. It may, however, be appropriate to point out that the movement grew up in response to an undoubted need. The lack of Federal powers relative to education and the unwillingness of the states to exercise any great amount of supervision in education have fortunately enabled all types of organizations to pursue and to teach as they saw fit but this very liberty, as is always the case, is, of course, subject to great possible abuse. The amount of this abuse in the field of higher education, in part by those who act deliberately and in part by those who do so unintelligently, has been much greater than the average person realizes. Hence what the Federal Government and the state governments have been unable or unwilling to do, voluntary educational associations have gradually been tempted to undertake. Through the identification of those institutions which were believed to possess acceptable facilities for higher education, the public has doubtless been protected from the claims of the fraudulent and inferior institutions. Many institutions which apparently did not thoroughly realize their condition have been stimulated to more rapid progress than would otherwise be possible.

In order to identify the acceptable institutions it was, of course, necessary to set up certain minimum standards which it was believed each such institution should possess. These standards as every one knows, were merely the opinions of those who interested themselves in the problem. Secondly, they were not standards of quality but primarily of physical facilities which it was believed would conduce to quality of performance. They have undoubtedly. done a great deal of good and perhaps some harm. They have seldom been checked in any scientific fashion and are, of course, not entitled to the reverence sometimes accorded to them.

Naturally it seemed easier to set up standards of this character in the professional schools than anywhere else; for example, there has gradually evolved a fairly definite conception of the preparation that a doctor or a dentist should have. These conceptions are, of course, written into the examinations which the several states require prospective practitioners to pass before they may engage in their chosen profession. It has, therefore, been relatively easy to agree upon the facilities which are necessary in order to enable such a professional school to carry on its work successfully.

When one considers the field of the Liberal Arts College, there is, of course, no defined vocational objective. The standards, therefore, instead of attempting to define the kind of facilities necessary for training young people in some profession or technical field of work must presumably outline the facilities which are necessary to educate young people in the broad citizenship and humanistic realm where individual interests and talents vary as widely as the two poles. Obviously the task is exceedingly difficult. Past attempts though they have doubtless accomplished much good have naturally been imperfectly executed. If the task is attempted at all it should be done with broad sympathy for variations which are well conceived and carried out.

The lack of a common objective or set of objectives in the Liberal Arts Colleges of the country of course presents exceptionally great difficulties in any attempt which is made to substitute standards which measure quality of performance for those which specify the physical facilities which should be available. In this connection it may be well to point out that perhaps the first action which may be expected of the colleges is for each of them to examine its aims and to formulate a clear statement of objectives. The existence of such a statement may well be one of the first things expected of all institutions.

Any one who has watched the evolution of policy in the North Central Association during the last ten years realizes that although the Association has doubtless confined itself largely to the accrediting of Liberal Arts Colleges, the trend has been in the direction of including all types of undergraduate institutions in its list of accredited institutions. Such technological institutions as the Case School of Applied Science and the Michigan College of Mines, the separate land grant colleges which emphasize engineering, home economics, and agriculture such as the Iowa State College and the Colorado Agricultural College were accredited some years ago. In 1927, the teachers colleges and normal schools which had hitherto been accredited under a separate list were permitted to qualify under the first or regular list. Up to the present time twenty-three of them have availed themselves of this opportunity. The Association has now even announced that it will accept independent colleges of art and music through the device known as an institutional survey. It seems very clear, therefore, that in the absence of specialized accrediting agencies in such undergraduate fields as agriculture, engineering, and home economics, and in view of the desirability of all undergraduate colleges pursuing a uniform policy so far as possible toward the secondary schools the North Central Association has gradually become an organization for the accrediting of undergraduate colleges of substantially all types.

This fact is important because it means that such standards as are evolved through the present study in the North Central Association must be sufficiently general in scope as to cover not only Liberal Arts colleges with their great variety of objectives but all other types of undergraduate curricula where there is a combination of vocational and general education objectives such as one finds in home economics or engineering.

The committee in charge of the survey early determined that it would be necessary to develop its processes through an intensive examination of the situation in a number of selected institutions. For this purpose, approximately sixty institutions were chosen. They are located in various areas in North-Central territory; namely, Northern Ohio, Southern Michigan, Chicago, Ill., Minneapolis, Minn., Eastern Iowa, Kansas City, Mo., Northern Oklahoma, and Denver, Colo. In the list are included institutions of all types as, for example, Liberal Arts colleges, both independent and denominational; teachers' colleges; junior colleges, public and private; state universities, including and excluding land grant colleges. Each of these sixty institutions will be visited by several members of the survey staff who will secure a large part of the information which they desire on the ground.

As soon as an institution has selected the objectives to which it wishes to devote its energies and resources, it will become evident that in order to attain these ends the several institutions will employ a number of common subjects, especially in the first two years of work. We have now reached a point where national achievement tests are available or are in process of development for measuring progress in these respective fields. Any such single test is, of course, a very imperfect indication of the merit of a particular institution but it is believed that a battery of such tests will give some indication of the quality of work which is being accomplished at particular institutions. The Committee in charge of the study of standards, therefore, proposes to give such a battery of tests to students of comparable preparation in the sixty institutions which are cooperating with the Committee in the conduct of the study. At present there are tentative plans to use such tests in the fields of English, foreign languages, the social studies, biology, etc. This set of tests will be supplemented with the results of the Thurstone National Intelligence Test given to entering students in the cooperating institutions in September, 1932, and by a special examination of mathematics instruction conducted under the auspices of a subcommittee of prominent mathematicians. The testing program should, therefore, give us some indications of the relative quality of work being done in the cooperating institutions in the selected fields. Exactly how much value the results of the testing program may prove to be and especially how a feasible continuing testing program for future accrediting purposes may be are still matters of interesting conjecture.

In the conduct of this study we are, of course, not forgetting to secure a large amount of objective information on a great many subjects covered in part by present standards. I refer, for example, to such specific items as endowment, per capita expenditure, preparation of faculty, library and laboratory facilities, and a host of other items usually relating to the physical facilities of institutions. We intend to compare the results which we secure in these studies to settle so far as possible the question as to whether there is a relationship between the possession of these physical facilities and quality of performance at the several colleges as demonstrated in the testing program and in other devices set up for that purpose. We shall then have some basis for the rejection or retention of these standards or perhaps for selecting from among them certain ones which have the closest relationship; for example, one might discover a close relationship between qualitative results and per capita expenditure on students and none with endowment, or it may be that the use of the library will prove to have more relationship with quality results than number of volumes. The preparation of the faculty as represented by degrees may not be as good as some other index more directly measuring the quality of work which is being done within the institution.

I am sure we all feel that there are many qualities in colleges and universities which cannot be measured except in part, through examination and tests; for example, I suppose we all agree that in colleges and universities there should be good teaching. We hear much these days concerning the desirability of an adequate personnel system. Library service cannot really be measured through any single objective index. In each of these larger realms of performance in an institution there will be numerous factors which need to be added up into a single estimate of, for example, the personnel service. As soon as this is done, there is the necessity of evaluating the various aspects that make up the respective services rendered by the institutions. Here we are at once in the realm of judgments as to the quality of the respective services. It will, therefore, prove interesting and I hope valuable to see how the combined judgments of the survey staff relative to the quality of these services in the cooperating institutions compares with the qualitative results obtained in the testing program and with the objective data secured through the measurement of the physical facilities at these institutions. Which of these types of results or what combination of them may prove most valuable and feasible for use in the future accrediting work of the association is, of course, the main problem facing the Committee.

The Committee also proposes to foster a number of experiments in particular institutions which may assist it in reaching its conclusions. In general, the expenses of these experiments will be borne by the institutions but they will be conducted in cooperation with and under the general supervision of the Committee. Any institution is cordially invited to propose such experiments to the Committee.

At the same time it is believed that there is already a large amount of scientific data bearing upon the present type of standards which may prove to be very useful. The Committee, therefore, proposes to make a thorough review of all such data.

Finally, certain special studies as, for example, the one relative to library service, will be undertaken.

At the last meeting of the Association a special and very troublesome problem affecting the Catholic colleges was referred to the Standards Committee for report. It has to do with the financial requirements of the Association as they apply to Catholic institutions. This involves a financial evaluation of the contributed services of persons belonging to the several orders under whose auspices most of the Catholic colleges are conducted. I believe that a temporary solution of the problem can be worked out to the satisfaction of all. If perchance the Committee's investigation justifies the adoption of standards which eliminate or reduce the importance of financial standards, it would, of course, simplify the problem of standards in general and particularly in this group of institutions. There is as yet no information which will help us to arrive at a conclusion on this matter. In the meantime patience and mutual forbearance will be necessary.

The Committee is anxious to make the study a thoroughly cooperative affair. It has, therefore, invited conferences with representatives from certain groups of institutions whose special problems seem to exist. The group includes junior colleges, teachers' colleges, Catholic colleges, and extension organizations. Every effort is being made to anticipate all special difficulties and to provide for them in advance of the visitation to the institutions by the members of the Committee.

Perhaps I can summarize what I have said by stating that in the main the study will be carried on through an intensive examination of approximately sixty institutions in three major ways: (1) a check up on a large amount of objective data applying largely to physical facilities, (2) a testing program, (3) a series of judgments on various qualities in the cooperating institutions to be formulated in part from objective data and in part from personal impressions gained through visitation at the institutions. As a result of this program it should be possible to set up a number of correlations which will first of all assist us in selecting the most defensible standards and, secondly, the method of applying them in particular institutions for accrediting purposes.

This process will be supplemented by certain special studies such as the one on libraries.

In conclusion it may be pointed out that if quality standards are ultimately adopted by the Association they will, of course, be much more general in nature than those now in use. In this event we shall have to depend largely on the results of tests or we shall have to accept the results of judgments, made by visiting representatives of the Association as to the quality of services in the several institutions. These evaluations will naturally be based in part on comparable data and in part on personal inspection. It may be that some combination of a testing program and extended inspection will prove to be the most satisfactory process of accreditation. Whatever may be the results they should be much more satisfactory than our present procedure.

ADEQUATE FINANCING OF THE CATHOLIC COLLEGE

VERY REVEREND J. W. R. MAGUIRE, C.S.V., PRESIDENT,
ST. VIATOR COLLEGE, BOURBONNAIS, ILL.

Finance is a dull, pedestrian subject to discuss before a group of college educators, who quite rightly are much more concerned with ideas, the attainment of truth, and the best methods of its inculcation into the more or less unwilling minds of the young, than with material, practical affairs. Nevertheless due attention must be paid to the financial condition of our colleges, or they may be visited with ruin and disaster. There may have been a time when it was completely true to say that the ideal college was Mark Hapkins on one end of a log and a bright student on the other, but it is certainly not true today, and I doubt very much whether it was ever true. The inspired and inspiring teacher is still as always the greatest asset of the efficient college, but such teachers are no more exempt from the ordinary economic laws of life than other mortals, and hence created financial problems, which must be solved. Colleges besides require buildings, grounds, laboratories with expensive equipment, libraries and gymnasiums, all of which cost money, which must be provided in adequate quantities, or they cannot possibly perform the work they were founded to do in proper manner. The sooner stern financial necessities are faced the better it will be for our colleges.

These are platitudes true of all colleges, but Catholic colleges have financial problems peculiar to themselves. Of the ninety-three colleges on the accredited list of the Standardization Commission of the National Catholic Educational Association, eighty-eight are conducted by religious communities, one is the Catholic University of America, and four are diocesan colleges. Only five of the ninety-three, therefore, are directly and immediately supported by the Church. The financial responsibility for all the others rests on various religious communities, the resources of which are strained to the utmost to support them. No college, unless it is heavily endowed or has some other extraneous source of income other than the fees of students can be a successful financial enterprise, and hence all the resources of religious communities are as a rule taxed to the utmost to maintain them. In many cases the limit has already been reached. In these circumstances it is only rational that a responsible group of Catholic-college educators should honestly and fearlessly face the facts, and see whether some adequate solution cannot be found for the serious financial problem of the Catholic college.

There are at the present time several Catholic colleges in very serious financial straits. Nearly all are burdened with well-nigh crushing debts. None of them have adequate endowment funds. The total endowments of all the Catholic colleges and universities in the country do not equal the endowment of any one of thirty or forty non-Catholic colleges and universities that might be named. It is true that the Catholic colleges have the very valuable and priceless endowment of what the late, lamented Dean Babcock of the University of Illinois beautifully and aptly called "a constant stream of consecrated lives," but experience teaches that this endowment alone is no longer sufficient. To ensure the future efficiency of the Catholic college, it must be adequately endowed and financed.

No one is particularly to blame for the present precarious and unfortunate situation of the average Catholic college. It is due to a combination of circumstances produced by the necessities of pioneers in new country. A large number of our Catholic colleges started as elementary schools. By degrees high-school departments were added, and subsequently college departments. We can all recall not so many years ago institutions which included the elementary school, high school, college, and in some cases, even a theological seminary on the same campus. Gradually and sometimes rapidly, the elementary school, the high school, and the seminary were eliminated, leaving the college, which was immediately faced with an entirely new financial problem. In many cases boarding elementary and high schools were paying enterprises, and the colleges could be maintained at least after a fashion from their surpluses, but when they were gone, and the colleges were left to their own financial resources a new situation had arisen. The elementary school and high schools were given up partly on account of the increasing numbers of parochial schools and district and central Catholic high schools, and partly due to the pressure of the requirements of standardizing agencies. In some cases the colleges had been started to meet the educational requirements of the members of the religious communities that conducted them, and without any careful consideration of whether another college was really needed in that particular locality or not. This has led to a hopeless multiplication of Catholic colleges with resulting ruthless competition and totally inadequate financing. This chaotic condition Father Bergin discussed fifteen years ago in a paper read before a general meeting of the Catholic Educational Convention in Buffalo, but the multiplication of Catholic colleges has gone on apace. No one can successfully question the wonderful organization of the Catholic Church, but the latent force of organization has not operated in the case of the founding of Catholic colleges. These are some of the reasons for the existing situation, but they are germane to the present discussion only as a means to understanding the background of the problem that must be solved, if the Catholic college is to survive and develop.

In order to grasp this problem fully, it is important how much college education costs. On this subject the weirdest notions can be entertained. Perhaps the vast majority of the general public believe that the entire cost of college education is defrayed by the fees of students; whereas no one who has ever gone to college has paid one-half what his education really costs. Dr. Donald R. Cowling, President of Carleton College, who has made the best study of college finance with which I am acquainted, states that there is "a total annual cost to the college of $537.50 for each student over and above what the student pays." If this is the case what chance has any college to survive and do adequate work that has no source of income other than the fees of students. I have made multigraph copies of a summary put in tabular form of Doctor Cowling's estimate of the financial needs of a standard college of a thousand students, which I have distributed to you, and which will help in following the remainder of this discussion.

FINANCIAL REQUIREMENTS OF STANDARD COLLEGES OF 1,000 STUDENTS

According to Donald J. Cowling

TABLE OF EXPENSE

*Salaries:**		
For Instruction—		
Professors—29 at $5,000	$145,000.00	
Visiting Professors to take the place of those on furlough‡—4 at $5,000	20,000.00	
Associate Professors—17 at $3,500	59,500.00	
Assistant Professors—17 at $2,800	47,600.00	
Instructors—17 at $2,000	34,000.00	
Assistants	2,500.00	
	$308,600.00	
For Library	18,000.00	
For Administration	40,000.00	
Total for Salaries		$366,600.00
5% allowance for Pensions		18,330.00
Reserved for teachers on furlough ($\frac{1}{12}$ of total salaries of active full professors)		12,083.33
		$397,013.33
Supplies and Expenses:		
Departmental	$ 20,000.00	
Library	2,000.00	
Administration	15,000.00	
		37,000.00
Operation and Maintenance of Plant:		
Wages	$ 20,000.00	
Heat, light, power, and water	48,000.00	
Insurance	8,000.00	
Campus Upkeep	2,000.00	
Repairs and Supplies	22,000.00	
		100,000.00

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*The average salaries here proposed will make possible a scale of salaries running from $4,200 to $6,000 (higher in exceptional cases) for full professors, $3,200 to $4,000 for associate professors, $2,500 to $3,000 for assistant professors, and $1,800 to $2,400 for instructors.

‡This item is included in the total on which the 5% for pensions is based, on the assumption that professors on furlough will receive their full pension allowance in addition to their furlough salary.

General Expenses:	
Religious Services, Commencement, etc.	6,000.00
Total Educational Expense	$540,013.33

TABLE OF INCOME

750 students each paying $300 tuition in cash	$225,000.00
125 students each paying $300 tuition with money received as scholarships	37,500.00
125 students each paying $300 tuition with money received as loans	37,500.00
	$300,000.00
Balance to be made up by income from endowment	240,013.33
Total Educational Income	$540,013.33

TABLE OF NEEDS

(1) *Endowment Funds:*		
Endowment for current expenses	$4,800,266.60	
Endowment for annual additions for permanent equipment	1,750,000.00	
Endowment for scholarships	750,000.00	
Revolving Fund for Student loans	187,500.00	
		$7,487,766.60
(2) *Plant:*		
Campus, Athletic Fields, Grading, Drainage System, etc.	$ 250,000.00	
Educational Buildings	2,500,000.00	
Equipment	750,000.00	
		3,500,000.00
(3) Current Fund		100,000.00
Total Required		$11,087,766.60

At first glance, these figures appear staggering, but a careful and thoughtful analysis of them will show that while they may be ample, they are by no means extravagant. The standard college should have an average of at least one teacher for every twelve students, and as Doctor Cowling says, at least forty per cent of the teaching staff should be composed of "mature and experienced teachers" who should be full professors. On this basis and as detailed in the table, Doctor Cowling allows "$397,013.33 for salaries, pensions, furloughs, etc. In the case of Catholic colleges this figure of course can be reduced, but not nearly so much, as one might at first imagine. Twelve catalogues of Catholic colleges selected at random reveal the fact that their faculties are composed of religious and lay professors in the proportion of 55 and 45 per cent. Possibly this proportion would not be maintained, had the faculties been analyzed, but on the principle of sampling, this proportion should be substantially correct. It is evident, therefore, that saving can be accomplished only in the case of fifty-five per cent of the faculty is composed of members of religious communities. "Fifty-five per cent," the thoughtless person will reply who knows that Religious contribute their services without financial remuneration. Such an answer is ridiculous when the cost of the formation and maintenance of competent and fully equipped religious, college teachers is taken into consideration. As a rule (I am aware, of course, that there are notable exceptions), teaching religious communities admit novices on the completion of their high-school courses. From that time it takes twelve years in the case of communities of priests to turn out a Ph.D., and in the case of nuns and Brothers eight years. This time is distributed as follows: one year of novitiate, four years of college, four years of theology, and at least three years of graduate work. With the best economy it costs about $1,000 a year to maintain a student in a religious community, if one takes into consideration the expenses of room, board, tuition, clothes, travel, sickness, and the maintenance of novitiates, scholasticates, etc.

The result is when a Religious is ready to take his or her place in a college classroom, the community has an investment in that teacher of either $12,000 or $8,000 upon which it is entitled to some return. At five per cent this return should be $600 or $400. As a matter of fact, considering the hazards of human life, this is a ridiculously low return. At this rate a Religious would have to teach for twenty years before the community was paid back just the investment without any additional return. In fact a community tax of ten per cent for each fully prepared college teacher would not be excessive, when one takes into consideration the necessity of expansion, new foundations, and the maintenance of motherhouses, etc. To this sum should be added from $700 to $800 for the room, board, clothes, travelling, and other expenses of the college teacher, so the total cost to the college should be $1,600 or $2,000 for each Religious. This results in a reduction of about three-fifths of the expense for full professors. If we allow for various economies that religious communities can make in various ways, we may average it up and say that the total saving in salaries will amount to three-fifths of fifty-five per cent of the salary or in a saving of one-third. This will make the total salary budget of a Catholic college $264,675.56 instead of $397,013.33. It is not immediately obvious that a Catholic college will have any smaller expense for supplies, operation, and maintenance of plant and general expenses, so that we may add the revised figures to Doctor Cowling's figures for these items, making a total of $407,675.56 for the total educational expense.

Doctor Cowling estimates tuition at $300 per student. A perusal of Catholic-college catalogues shows that this figure is too high and in the case of Catholic colleges should be revised down to $200 a year. Tuition, therefore, will bring in an income of $200,000 a year, which will leave a balance of $207,675.56, which must be made up from the proceeds of endowment funds or some equivalent. This would require an endowment of $4,153,500. If $300 a year tuition were charged, then the balance would be only $107,675.56 and the endowment needed, $2,153,500. If we accept Doctor Cowling's estimates for additions to permanent equipment, and endowments for scholarships and student loans, we find that the Catholic college needs a total endowment of $6,841,000, if tuition amounting to $200 a year is charged or $4,481,000 if $300 be charged. I am leaving out of consideration the cost of grounds and buildings for the purpose of this discussion, as our Catholic colleges are already built.

These apparently are huge figures, enough to discourage any one, but under an intelligent plan of financing the problem can be solved. Under existing conditions Catholic colleges are insufficiently financed, because they are not the immediate financial care of the Church, but have been left very largely to the enterprise of religious communities. In a very few cases these communities have succeeded in one way or another in raising sufficient endowment funds, but such haphazard methods should not be allowed to continue. College presidents and faculties are supposed to be educators, to be engaged with ideas, with educational methods, and the pursuit of scholarship and they should not be handicapped by financial cares and worries. The best and most inspired and inspiring college president that can be imagined will find it hard to be a great educational leader and an inspiration to his faculty, when he is badgered to death with debts, and necessity of resorting to undignified and indefensible methods of raising funds in order to meet pressing financial deficits in a college budget, but no one knows the terrible deficits of spiritual and intellectual attainment in Catholic colleges on account of financial worries. Too many Catholic-college presidents, deans, and faculty members are like Martha, "busy about much serving," who would if they could "choose the better part," but they cannot, because debts and financial worries bar the way.

Such is the problem; what is the solution? Briefly it is to make the Catholic college the direct financial concern of the Church. At the present time the college is shut off from the ordinary sources of revenues of the Church, and this should be changed. Cathedrals, churches, parochial schools, central and district high schools, orphanages, homes for the aged, charities, and all other multitudinous beneficent work of the Church have direct access to the great source of revenue, the Sunday collection. The college alone stands apart, poverty stricken, shackled, and in want, and yet striving bravely to do the most important and essential work of the Church—TEACH.

In all reverence, respect, humility may I say that the real solution of this problem rests with the bishops. They have never failed in pushing to a successful issue any project in which they have been profoundly interested. In the nature of things, the bishops have been chiefly concerned in the building of parishes, schools, and seminaries and taking care of the poor and destitute and all these great works are monuments to their zeal for the salvation of the flocks that have been committed to their care. If the Catholic college is to survive and triumph, the bishops must see that it is adequately financed. This may be difficult, but by no means an insuperable task. There are twenty million Catholics in the United States. A contribution of one dollar a year to Catholic higher education would mean a total sum of twenty million dollars a year. This is equivalent to the income from an endowment of six or four million dollars is required for the adequate college education of a thousand students, the variation depending upon the amount of tuition paid. Twenty million dollars a year will, therefore, adequately furnish college education for sixty-six to a hundred thousand students. At the present time there are about 40,000 students in our Catholic colleges and universities; hence there would be plenty of room for expansion and growth. With this income the Catholic colleges could be equal to any colleges in the country, and in many cases they would be far superior. Just now there are ninety-three colleges on the accredited list of the National Catholic Educational Association. In order to deal in round figures, let us say there are one hundred Catholic colleges. Twenty million dollars a year would mean an average of $200,000 a year from this source. Of course, the vast majority of them would not need this amount as they do not have sufficiently large student bodies, so the total amount should be prorated among the colleges in proportion to the numbers of students they educate.

It is utterly visionary to suppose that one dollar a year could be secured for higher education from every Catholic in the country? That is only two cents a week, after all not such a tremendously large sum. This cannot be done in a moment. The bishops and parish priests must become enthusiastic about higher Catholic education, as they have been enthusiastic about parochial-school education. The people must be educated regarding the crying needs of the Catholic colleges, and the important and vital work they are doing. Then the task would be comparatively easy, and the Catholic college could really do the work of which it is capable. Why should not the glory that used to be Oxford and Cambridge and Paris rise once again in this great and generous country? Why should the Catholic college longer continue to be the tail to the kite of secular education in this country, when it might be the leader? There are tremendous possibilities in the future of the Catholic colleges. To render these possibilities realities we need humility, courage, faith, vision. The future is a challenge. Can we, who are the heirs to the learning and enlightenment of the ages of faith dare to refuse the challenge?

CONFERENCE OF COLLEGES FOR WOMEN

PROCEEDINGS

SESSION

MONDAY, June 27, 1932, 2:00 P. M.

The first general meeting of the Conference of Colleges for Women was held on Monday, June 27, at 2:00 P. M., in the Cincinnati Music Hall at Cincinnati, Ohio. After the routine business of the meeting was accomplished, the Reverend Moderator, the Very Reverend Francis V. Corcoran, C.M., Ph.D., S.T.D., President of De Paul University, Chicago, Ill., gave the opening address in which he welcomed the unusually large group of college representatives; and set forth the policy and objectives of the Conference. The unavoidable absence of Mother M. Ignatius, A.M., New Rochelle, New York, Secretary of the Conference, was remarked with regret.

An excellent paper, "Objectives of Catholic Colleges for Women," prepared and read by Sister Eveline, A.M., College of Mount-Saint-Joseph-on-the-Ohio, called out animated discussion concerning the work being done in Catholic colleges as estimated by results obtained. The Reverend Moderator took occasion to urge that every college in the Conference endeavor to include the statement of its specific objectives in the yearly bulletin or catalogue.

Sister Mary Verda, C.S.C., Saint Mary's College, Notre Dame, Indiana, then read an interesting and enlightening paper in which she reviewed the legislation affected by Kappa Gamma Pi since the inception of that Society. As a result of the discussion which ensued, it was voted that candidates for Kappa Gamma Pi may not have "C" in more than two courses. Doctor Corcoran recommended the utmost care on the part of college faculties in selecting members from Kappa Gamma Pi. Admission to the Society should not be considered as a reward for scholarship, but rather as a pledge, on the part of those elected, to prove themselves. It was also voted that the Committee on Credentials should be continued.

The meeting was then adjourned in the usual manner.

Sister M. Evelyn, O.P.,
Acting Secretary.

REPORT ON CODIFICATION OF KAPPA GAMMA PI MATTER DISCUSSED, DECIDED UPON, OR LEFT OPEN

(1926 to 1931 inclusive)

Six years have passed since our Reverend Chairman, Doctor Corcoran, proposed to the members of the Conference of Catholic Colleges for Women the advisability of establishing a National Honor Society in Catholic Women's Colleges. That this proposal met with enthusiastic response is evidenced by the existence today of Kappa Gamma Pi with its ten regional chapters.

Since the projection of this National Honor Society at the annual meeting of the Conference at Louisville, Kentucky, June 30, 1926, and its subsequent formal organization at the First National Congress held at Seton Hill College, Greensburg, Pennsylvania, August 23-24, 1929, many pertinent questions have come up for discussion. The purpose of this report is to present in concise form the various matters that have been discussed and decided upon, or left open. My sources are the minutes of the meetings of the Conference of Catholic Colleges for Women and of one of the two meetings of the National Chapter of the Honor Society.

The report naturally lends itself to these headings:

I. Charter Members.
II. The Constitution.
III. Requirements for Membership.
IV. Status of Members Who Become Religious.
V. Membership Quota of Honor Students.
VI. Standardization of Scholastic Ratings.
VII. Eligibility of Women Graduates of Catholic Co-Educational Colleges.
VIII. Eligibility of Graduates of Women's Colleges of Accredited Catholic Universities for Men.

In this report, I shall mention first when and where the meeting took place, and then give its results.

I. CHARTER MEMBERS—

Letter sent to colleges by the Chairman, Committee of the National Honor Society, 1927.

(1) Each college may present three candidates from among the honor students of its class of 1927.

Chicago, Illinois Meeting, June 25, 1928.

(2) It was voted that the honor students of the class 1928 in the respective colleges would be admitted on the same basis as those of the class 1927.

II. THE CONSTITUTION—

Chicago, Illinois Meeting, June 25, 1928

(1) The charter members are to adopt the constitution which is to be ratified by the members of the Conference of Catholic Colleges for Women.

Toledo, Ohio Meeting, June 24, 1929.

(2) The Articles of the Constitution and By-Laws as modified by the vote of the delegates of the regional meetings held, the one, at Rosary College, River Forest, Illinois, on June 17-18, 1929, the other, at the College of Mount St. Vincent, New York, on June 21-22, 1929, were read. The motion that they be approved as read was accepted.

(3) The final adoption of the Constitution took place at the First National Congress of the Honor Society held at Seton Hill College, Greensburg, Pennsylvania, August 24, 1929.

At this meeting the final choice of the Greek name, Kappa Gamma Pi, for the Honor Society was also made.

III. REQUIREMENTS FOR MEMBERSHIP—

Louisville, Kentucky Meeting, June 30, 1926

(1) A discussion was held as to the requisites for admission to the Honor Society. No decision could be

reached as to whether character or scholarship should be made the basis for membership; and whether students or graduates or both should be eligible for membership. These matters were referred to a Committee for consideration.

Chicago, Illinois Meeting, June 25, 1928

(2) The requirements for membership were again discussed and it was decided that while scholarship is necessary the matter of personality, will power, and sacrifice must be stressed as necessary characteristics.

Toledo, Ohio Meeting, June 24, 1929

(3) The question of requirements for membership was again brought up for discussion. It was finally decided that scholarship should be considered a prerequisite rather than a determining factor for selecting candidates for the Honor Society. Character, leadership, and service are also to be considered.

IV. Status of Members Who Become Religious—

Toledo, Ohio Meeting, June 24, 1929

(1) The motion was passed that members of the Honor Society who enter religion do not lose membership. However, they do lose an active voice in the proceedings of the society.

V. Membership Quota of Honor Students—

Toledo, Ohio Meeting, June 24, 1929

(1) It was decided that only one in every ten of the graduating class be proposed as a candidate for the Honor Society. Any exception to this ruling will have to be referred to the Credential Committee.

The National Chapter Convention,
Washington, D. C., Aug. 31, 1930

(2) It was voted to fix the annual membership quota of

honor students from each college at ten per cent of the total number of graduates and to allow an additional member to be elected when the remnant above any multiple of ten contains five or more persons.

VI. Standardization of Scholastic Ratings—

Chicago, Illinois Meeting, June 25, 1928

(1) A motion was made for the standardization of scholastic ratings. The discussion brought to light the wide divergencies in valuation of the alphabetical symbols used in marking and in the standard required for graduation. In response to a request the Chair appointed a Committee on Uniform Standards for Honor Students.

Toledo, Ohio Meeting, June 24, 1929

(2) The Report of the Committee on Uniform Standards for Honor Students was presented by its Chairman. The questions it proposed were discussed in turn and a vote was taken. The result was as follows:

(1) That there shall be a fixed standard for degrees with distinctions in scholarship.
(2) That the standards of Phi Beta Kappa be not accepted.
(3) That the grades A, B, C, etc., have definite value.
(4) That the four years' work be counted in the selection of honor students.
(5) That there be no averaging of marks between semesters.
(6) That a small number of C's be allowed for a *Cum Laude*.

The motion that not more than twelve hours of "C" grade be accepted was lost. Another motion that not more than two courses of "C" grade (six or eight hours) be counted was tabled.

New Orleans, Louisiana Meeting, June 23, 1930

(3) The discussion of a uniform value of rating grades A, B, C, etc., for members of Kappa Gamma Pi was held again. No decision was reached and the matter was tabled.

Philadelphia, Pennsylvania Meeting, June 22, 1931

(4) The matter of a uniform system of requirements for honor degrees was again discussed and again left open. The colleges are to continue to grant honor degrees according to the plan accepted in the individual college and approved by the Conference.

LEFT OPEN: The Question of a Uniform Value of Rating Grades A, B, C, etc.

VII. ELIGIBILITY OF WOMEN GRADUATES OF CATHOLIC CO-EDUCATIONAL COLLEGES—

Toledo, Ohio Meeting, June 24, 1929

(1) The motion was passed that action in regard to admitting women graduates of Catholic coeducational colleges be postponed indefinitely.

New Orleans Louisiana Meeting, June 23, 1930

(2) The question of the admission of women graduates of Catholic coeducational colleges to Kappa Gamma Pi was again discussed. It was voted to place this matter before a special committee—The Committee on Credentials of the National Catholic Honor Society.

Philadelphia, Pennsylvania Meeting, June 22, 1931

(3) The Committee on Credentials of the National Catholic Honor Society reported that the Society was not ready to adopt a definite policy on women students in Catholic coeducational institutions.

QUESTION LEFT OPEN.

VIII. ELIGIBILITY OF GRADUATES OF WOMEN'S COLLEGES OF ACCREDITED CATHOLIC UNIVERSITIES FOR MEN—

New Orleans, Louisiana Meeting, June 23, 1930

(1) The proposal to admit candidates to Kappa Gamma Pi from women's colleges of accredited Catholic universities for men met with the approval of the members present at the Conference.

This codification shows that of all the questions discussed since the projection of the National Catholic Honor Society only two have been left open: The Uniform Value of Rating Grades A, B, C, etc., and The Eligibility of Women Graduates in Catholic Coeducational Colleges. Not only must the realization of this fact be a source of gratification to the members of the Conference who have striven so earnestly and perseveringly in the formation of Kappa Gamma Pi, but it must indicate to all associated in the development of the Honor Society, the thoroughness with which the organizers have studied the many questions that have been presented for discussion and likewise the cautious deliberations that have characterized their decisions. I recommend a re-reading of the penetrating paper, "Standards for Honor Students," by Sister Wilfred, Ph.D., Trinity College, Washington, D. C., and of the exhaustive "Report of the Committee on Uniform Standards for Honor Students," published in *The National Catholic Educational Association Bulletin,* Vol. XXV, November, 1928, and Vol. XXVI, November, 1929, respectively, for they contain all the matter that is necessary to decide the question, The Uniform Value of Rating Grades A, B, C, etc. If I may leave a thought with this assembly, I would suggest that before this Convention closes we reach a definite position as to the value of Grades A, B, C, etc.

Respectfully submitted,

SISTER MARY VERDA, C.S.C.,
St. Mary's College, Notre Dame, Ind.

OBJECTIVES OF CATHOLIC COLLEGES FOR WOMEN

SISTER EVELINE, A.M., COLLEGE OF MT. ST. JOSEPH-ON-THE-OHIO,
MT. ST. JOSEPH, OHIO

A perspective view of the last four or five decades of near-history reveals to us what might be called a cycle of great progress in our country, brought about chiefly through wide industrial, scientific, and technical administration. With a more general distribution of wealth followed the desire for a more extensive distribution of education, and consequent readjustment of social structures. The day was passing when self-made men could achieve success and fame through native ability, great capacity for work, but meager learning. A dominant note of education had been struck. To this men and women responded and sought higher education where it could be had in the colleges of our country.

Among the masses who clamored for a liberal education were Catholic young women who matriculated in non-Catholic institutions, Catholic colleges for women not being available. Holy Mother Church, ever alert for the spiritual welfare of her children, took cognizance of the fact and resorted to heroic measures to offset the impending danger. In this instance, as in nearly every exigency, the need created the demand and the demand its complementary measure, the supply. From the East, the most thickly populated section of our country, came the response.

Mother Xavier and Sister Pauline of St. Elizabeth College, New Jersey, religious women of heroic mould and superior vision, long before had sensed the need of a liberal education for Catholic women. Pending a college charter, they took the first step towards its realization by opening a Department of Pedagogy and by extending their ordinary four years' high-school curriculum in a two-years' post-graduate course, the equivalent of the present-day Junior College. Meantime, members of their Order were preparing for college professorships. In 1899, the administration applied for its charter which was granted by the Legislature of the State of New Jersey. In the following September, 1899, the first class was admitted to the senior college, and in 1903 the College of St. Elizabeth conferred its first A.B. degrees.

In 1897, Trinity College, an outstanding Catholic institution, was incorporated under the laws of the District of Columbia and empowered to grant degrees. Their first class was admitted September, 1900, and the first A.B. degrees were conferred June, 1904. Since then, the growth of Catholic colleges for women in nearly every section of our country has been phenomenal. Nearly all hold membership in one or more of the standardizing agencies, both national and regional.

Were there obstacles to be met and overcome, other than the preparation of teachers and the erection of material buildings? In some instances, members of the advisory and administrative boards, confronted with the fact that an institution of higher learning has for its avowed purpose the cultivation of high ideals, skills, and attitudes and that few are self-sustaining, withdrew their moral support. This proceeding threw a double burden on the shoulders of the already overweighted faculty.

To the clouded minds of utilitarian people there is no perspective of spiritual values. I use the word in its philosophic sense. Secular educators of today tell us that their institutions are a financial success if their income covers from fifty to sixty per cent of their outlay. Supporting these universities and colleges are vast endowment funds. Our deficit, as we all know, must be met by the "stream of consecrated lives" without salary, and by such donations as come to us from interested friends.

And now that we have our buildings, our equipment, our membership in standardizing agencies, let us pause in our breathless career and take inventory. What were the objectives, the motivating forces that were, in any sense, commensurate with the tremendous expenditure of money, time, energy, sacrifice?

First in the serial order, perhaps the most important objective, was to prevent the weakening of faith, if not its total loss, suffered by our young women who attended non-Catholic institutions of higher learning. Leakage in the Church from this channel had been for some time a source of grief and anxiety to ecclesiastical superiors who sought its only solution by opening Catholic colleges of high standing. Accordingly, pressure was brought to bear on two eastern Communities that cooperated generously and led the way for the many who have since joined forces in this noble enterprise of saving souls.

The sudden transition from the warm, religious atmosphere of a Catholic high school to cold, irreligious association with professors and students of little Christian faith or with no faith, is disastrous to many young people. These immature minds, exposed to poisonous influences, are incapable of forming correct judgments on matters about which they have no factual knowledge of the Church's point of view. Lacking Catholic apologetics and Catholic philosophy, what line of arguments can they oppose to insidious implications, if not unconcealed opposition to our Catholic doctrine? False philosophy, even in well-meaning men, too often permeates the lecture periods. In nearly all non-Catholic colleges and universities morality is considered a thing apart from religion; the sole purpose aimed at in its teaching is to train for good citizenship. How well they are succeeding we leave to our hearers' judgment.

A second objective which we have in common with all colleges, Catholic or secular, is to prepare our students for their life-work, be it in the higher life of one consecrated to God, in the home, in the business world, or in whatever career they may feel disposed to work. Justice demands that as a prerequisite the heads of each department should be fitted adequately for their work, regarding both content and scientific procedure. Moreover, each member of the faculty should have a clear concept of the college policies that the issue may be an integrated whole. Today competition is keen and now, if ever, the "survival of the fittest" obtains. No young woman can hope to succeed in her chosen profession unless she has had for foundation at least two years of regular college work upon which she can build a superstructure of her special profession.

As a premise, let us admit that some particular souls are called to a higher life, to a closer union with Almighty God. Should not a well-articulated Catholic college offer the best atmosphere in which to foster these delicate plants? Here is abundant opportunity for spiritual nourishment in daily Mass, daily Holy Communion, frequent Benediction, visits to the Blessed Sacrament, and indirect influence brought to bear by close association with their teachers who lead lives consecrated to God.

Comparatively few are singled out to lead the life of a Religious. Our efforts, then, in large measure, will be directed toward educating home-makers on a modified professional scale. In their apologetics and their philosophy courses these future mothers will learn the teaching of the Church on the sacredness of Catholic family life and the duties of motherhood. Where this knowledge of moral and religious ideals functions, there will be found thrift, cooperation, reverence, obedience, and all virtues that make for domestic happiness. There is no department of the college curriculum that does not contribute its quota to wholesome family life. From the Home-Economics Department these young women will learn interior decorating, plain and artistic needlework, scientific cooking, dietetics with its knowledge of food values, the budgeting system, marketing—in fact all that conduces to happy, artistic, economical housekeeping.

Applied science has removed much drudgery in the home, releasing time for the functioning of the fine arts and for developing in children a spirit of real culture. Every college-bred woman has at her command rich intellectual resources in science, literature, and art. These she can reorganize, and thus adjust herself in life to any social or economic status in which she may be placed. This status will be the measuring instrument of society which cannot hope to reach a higher level than its mothers. Despite the fact that thousands of our people in the past four or five decades have enjoyed enrichment of social life through the agency of our new industrial and educational regime, human nature has not changed: human traits are inherited, but are amenable to influence. Who so capable as a mother with college education to recognize and to curb undesirable instincts in her young children, to guard and to guide the spiritual and moral life of their early and later adolescent periods, thus leading them ultimately to an honorable manhood and to a virtuous, charming womanhood? To train her children to know and to love God, to supernaturalize their natural virtues, to refer to mother as the final court of appeal, is her special prerogative.

We hear and read much of the good, old-fashioned homes of the past; they are still with us functioning in the affectionate bonds of family life, nourished by its spiritual, cultural, and moral training. When the home breaks down, then will pass our dear-bought civilization. The so-called lower class of society found itself little benefitted by increased income alone. Education was necessary to bring to their reach an intelligent grasp of religion, a wise use of leisure, art, and general culture. In the interval between college graduation and a final chosen career these young women will enjoy their rich intellectual resources with unlimited scope for service, the result of special study in some one or more of the following college courses: music, art, teacher training, social service, home economics, cooperative nursing, journalism, accounting, and the regular courses leading to a bachelor of arts degree, bachelor of letters, or a bachelor of science. The heavy toll in personnel and money made on the small college carrying all these departments is evident. Granted that the soul of one young woman alone was snatched from the maelstrom of vice, was the sacrifice too great? What was the purchase price of that soul? The sacred blood of Jesus Christ. How many souls with generations of their offspring have been saved positively by opening Catholic colleges of high standing, and negatively by preventing them from seeking education in non-Catholic institutions.

A third objective, perhaps not so apparent to all college professors, is the attainment of a high coefficient of correlation between religion and each college course. Since God is the Author of all knowledge, religion should be the golden thread linking up each day's teaching, weaving a pattern of exquisite design, to have its fulfillment in each young woman's future life.

Here we are confronted with the problem of formal discipline to which no definite, satisfactory answer has been given. Much has been written on the subject in recent years. The majority of educators are of opinion that the disciplinary value of any subject depends upon the following principles: identity of elements, identity of substance, identity of procedure. Correct standards and principles upon which each subject operates have a common basis with the Catholic religion which is the pillar and ground of truth. Since all knowledge comes from God, identity of spiritual substance is inherent regardless of the subject taught. As God has revealed Himself to man in the works of creation, in the teachings of His Divine Son, and in the perpetuation of His truths, so a religious interpretation of facts and events, more or less concealed in subjects under discussion, would give us the third element, that of identity of procedure.

That some subjects have a higher correlation with religion is evident to all. Philosophy is its very handmaid. In the great problems of history, paralleling the problems of individuals which the study of literature unfolds, their ruthless wars, struggles for supremacy, and the Providence of God overruling all with justice and mercy manifested in His compensatory measures, a high correlative coefficient works itself out. In science, perhaps, more than in any other secular subject is seen the reign of God's law unfolding itself in each new discovery of the natural law.

To correlate religion with secular branches requires delicate and tactful procedure; if tacked on like a piece of applique it will surfeit students with religion and result in a negative correlation. In defense of these statements, may I ask if the Church would permit women consecrated to God to spend approximately six hours a day in preparation and three hours in teaching college courses which could be taught equally well in secular colleges, were it not that she had in view this high coefficient of correlation? This obtained, our fourth objective, a Philosophy of Life, evolves by natural process. This problem of values has held the attention of the ablest minds from the earliest historic periods down to our own day. With the Hellenic Greek, beauty was deified. With the Romans, power superseded beauty, and swayed the minds of leaders until the whole pagan theory of values was overthrown by Christian philosophy implanted by the teachings of our Divine Saviour.

Granted, that life's line of direction has been well marked out by heredity, environment, and early education, when these young women enter our colleges, still four years of religious teaching and Catholic philosophical exposition should change any false estimate of values they may have formed. They are still in a somewhat plastic state, with open minds and generous impulses, amenable to correct teaching and the powerful grace of God.

Evaluation of life's aims is revealed by the aspirations of individuals and the efforts made for their achievement. While these aims are specific, and as varied as the individuals themselves, they can be grouped approximately into three classes: the money-minded, the social-minded, and the spiritual-minded. The first group desire money inordinately, think in terms of money; in brief, their mental horizon is bounded by money. Their life's aim seems to be to enlarge their bank account, and they base their estimate of individuals upon the amount of material treasure possessed. This "blight upon their nobler selves" blinds them to the truth that, "What we have is not what we are."

A second class have for proximate aim, pleasure. The social side of life is an important, but difficult phase of college training. Social graces and amenities must be assiduously cultivated that our young charges may fill with honor any high station in life. Still, a certain restriction should be made on too frequent formal proms, dinner-dances, theatre parties, and the like which form too large a part of life in some colleges and leave the young women preeminently social-minded.

A third class might be called spiritual-minded. They live in a higher, purer, clearer atmosphere conducive to high thinking and simple living. "The mighty minds of old" are their chosen companions with whom they hold frequent converse. Things of this world are estimated at their proper value; the ultimate aim of the spiritual-minded is to save their souls, having served God and their neighbor.

A philosophy of life which distinguishes clearly between relative and absolute values is a prime factor for Catholic social leadership, our fifth objective. We here refer not to that leadership whose prestige is due to advantage of position, but to educational leadership which is able to conceive and formulate wise policies and to direct them to a successful issue.

The equipment necessary for intellectual leadership is a comprehensive, general scholarship, an understanding of relationships that exist among institutions, intellectual resources, individuals, and nations. To these may be added capacity for organization, administration, and courage of one's convictions. In the college professional courses, these future leaders acquire correct theoretical views; in their various societies whose meetings are conducted according to parliamentary law, they have practice, albeit necessarily restricted, in organization and administration.

This type of leadership is the specific contribution to society of the Liberal Arts College. Its incomparable responsibility is to train superior minds for social leadership. Not all who are graduated from this type of college are inheritors of material for leadership. Only the mentally and morally superior minority can hope to reach this high intellectual level. Not less important, perhaps, is the office of the college to train the majority to follow intelligently, not blindly as is too often seen even in our day. Group psychology, irresponsible for issues, has throughout the ages exemplified the sad spectacle of the ignorant majority overruling the learned minority.

Today, due to our present economic crisis and materialistic tendencies, pressing demands are made on the colleges for vocational objectives. Hence we find a sort of compromise between vocational and cultural courses. In the face of all this pressure, the Liberal Arts College must keep to its traditions and uphold its standards for training in general scholarship and for the function of leadership. Apropos of these lofty aims, a word of warning might be timely. Lest our young leaders suffer dizziness on these great heights they should be trained to shun the obtrusiveness of the politician and the tendency to dissimulation which autocratic natures reveal in working out their life's problems.

In our present social stress and strain, there is abundant opportunity for testing the genuineness of our Catholic women's leadership. When His Excellency, the Most Reverend John T. McNicholas, Archbishop of Cincinnati, made an appeal for participation in Catholic Action, so dear to the heart of our Holy Father, the best minds of Mt. St. Joseph College registered for service. Many were disappointed because of conflicts between their college schedules and the work to be done. The following brief statistics are a faithful report of the participation in Catholic Action of the Mt. St. Joseph College women.

Under the auspices of the I. F. C. A., sponsored by Miss Buscaren, five of our young college women taught Christian Doctrine and Bible History to Catholic children attending the public schools. Two other college women were engaged in the same work, Sunday mornings, at the Children's Convalescent Home. Under the leadership of Monsignor Marcellus Wagner, three college women were engaged in volunteer work and three in case work for the Bureau of Catholic Charities. Several hundred garments made by the college women, Friday evenings, during the winter months, were distributed among the worthy poor.

The Vacation-School Movement is another phase of Catholic Action in which Sisters and students are doing excellent work. The Rural Life Bureau of the National Catholic Welfare Conference indicates that the number of religious vacation schools to be operated this summer will reach the fifteen hundredth mark, and will have under instruction about one hundred thousand children.

In Denver, Colorado, the movement was initiated in 1928 by Father O'Hara, later Bishop E. V. O'Hara of Great Falls, Montana. Our Sisters of Charity teaching at the Cathedral School participated in this initial movement. From them I have very interesting first-hand information which must be withheld because this paper has now reached its limits. One item, however, is pertinent. The two high-school pupils who assisted the Sisters of Charity at the mining district, Erie, Colorado, in 1928, while eager and zealous, exemplary in every way, proved conclusively that because of their youth they would not make successful teachers in the Vacation Schools. Evidently, this line of work is for the privileged class, our sixth objective, the virtuous, learned, cultured College Woman whose portrait I have endeavored to paint on the pages of this paper. Conscious of my limitations, I submit the following perfect pen picture from the Book of Proverbs, cp. 31.

> Who shall find a valiant woman? far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good, and not evil, all the days of her life. She hath put out her hand to strong things, and her fingers have taken hold of the spindle.

She hath opened her hand to the needy, and stretched out her hands to the poor. Her children rose up, and called her blest; her husband, and he praised her. Many daughters have gathered together riches: thous hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; 'and let her works praise her in the gates.

SECONDARY-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

Tuesday, June 28, 1932, 2:00 P. M.

The first session of the Secondary-School Department was called to order by the President of the Department, Rev. Joseph J. Edwards, C.M., A.M., at 2:00 P. M., in Room A of the Cincinnati Music Hall, Cincinnati, Ohio. Rev. John F. Quinn, S.J., of Chicago, said the opening prayer. It was moved and seconded that the reading of the minutes of the last convention be dispensed with, as those minutes had been printed in the Proceedings of 1931. It was moved by Brother Philip, F.S.C., and seconded by Father Quinn, S.J., that the President of the Department appoint a Committee on Nominations and a Committee on Resolutions for the Department. Carried.

The following were appointed:

On Nominations: Brother Philip, F.S.C., Chairman; Rev. Leo C. Gainor, O.P., A.M., Brother Albert L. Hollinger, S.M.

On Resolutions: Brother Benjamin, C.F.X., Chairman; Rev. Howard J. Carroll, S.T.D., Sister M. Godfrey, S.N.D.

It was moved by Brother Philip and seconded by Father Quinn that the minutes of the Executive Committee meeting of December, 1931, be read. Carried. After the Secretary had read the minutes, Rev. Leo C. Gainor, O.P., moved and Brother Albert L. Hollinger, S.M., seconded that the minutes be adopted as read. Carried.

Rev. Leo C. Gainor, O.P., moved and Brother Albert L. Hollinger, S.M., seconded that a Standing Committee on the Teaching of Religion be appointed by the President of the Secondary-School Department. Carried.

The President of the Secondary-School Department addressed the members of the Department. The paper written by Brother Benignus, C.F.X., Principal of St. Joseph's High School, Bardstown, Ky., was read by Brother Alexander. Formal discussion was given by Mother M. Juliana, S.S.N.D., Principal, Notre Dame of Quincy Academy, Quincy, Ill., and informal discussion by other members of the Department.

The paper written by Rev. Patrick L. Thornton, O.P., A.M., of Fenwick High School, Oak Park, Ill., was read by Rev. Leo C. Gainor, O.P., A.M., President of the Dominican High School, River Forest, Ill. Formal discussion was by Rev. P. A. Roy, S.J., and informal discussion by other members of the Department.

Adjournment.

SECOND SESSION

Wednesday, June 29, 1932, 9:30 A. M.

The morning meeting was called to order at 9:30 by the President of the Department. The opening prayer was said by Rev. P. A. Roy, S.J. Brother Philip, F.S.C., Principal of St. John's College High School, Washington, D. C., read a paper on "God in the Constitution." No discussion followed. Doctor Johnson, Secretary General of the Association, introduced Mr. Richard Reed, President of the Catholic Press Association, who addressed the Department on the merits of the services of the Catholic Press.

A paper on "A Definite Plan for Teaching Religion in High Schools," was read by Rev. John J. Laux, A.M., of St. Agnes' Chapel, Covington, Ky. Formal discussion was by Rev. Coleman F. Carroll, S.T.L., Resurrection High School, Pittsburgh, Pa., and informal discussion by other members of the Department.

A paper, written by Sister M. Rose Anita, S.S.J., of the John W. Hallahan Catholic Girls' High School, Philadelphia, Pa., was read by Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., Diocesan Superintendent of Schools, Philadelphia, Pa. Formal discussion was by Mother St. Thomas, S.H.C.J., Superior of St. Leonard's Academy, Philadelphia, Pa., and informal discussion by other members of the Association.

Adjournment.

THIRD SESSION

WEDNESDAY, June 29, 1932, 1:30 P. M.

The afternoon meeting was called to order at 1:30 by the President of the Department. The opening prayer was said by Rev. John M. Wolfe, S.T.D., Ph.D., Diocesan Superintendent of Schools, Dubuque, Iowa. Under instructions of the President of the Department, the Secretary read the resolution adopted by the Executive Committee of the Department in December, 1931, on the Vocational Guidance Committee. Father Edwards then announced that he would welcome nominations for the personnel of the Vocational Guidance Standing Committee. It was moved by Father Lawrence O'Connell and seconded by Father LeMay, that the temporary Committee on Vocational Guidance be elected as the personnel of the Standing Committee. Carried.

The Committee is as follows: Rev. Francis J. Byrne, D.D., Richmond, Va., Chairman; Rev. Felix N. Pitt, A.M., Louisville, Ky.; Rev. Daniel F. Cunningham, A.M., Chicago, Ill.; Rev. John M. Wolfe, S.T.D., Ph.D., Dubuque, Iowa.

Doctor Wolfe made some introductory remarks explaining the objectives of the Vocational Guidance Committee. A paper on "The Place of Vocational Guidance in the Whole Guidance Program: Ways and Means to Promote It," was read by Rev. Kilian J. Hennrich, O.M.Cap., Director General, Catholic Boys' Brigade, New York, N. Y. Informal discussion was by members of the Department.

A paper was read by Mrs. Irene H. Sullivan, B.Sc., Director of Parochial Schools' Civic and Vocational League, Teachers' College, Cincinnati, Ohio, on "Ways and Means of Interesting School Executives and Administrators in a Program of Counseling." Informal discussion was by members of the Department. Rev. Clifford J. LeMay, S.J., Student Counselor, Loyola University, Chicago, Ill., read a paper on "Helping the Graduate of the Catholic High Schools to make the Most Intelligent and Profitable Transition from Catholic High Schools to Catholic Colleges." Informal discussion followed. A paper on "The Quest for Vocations," was read by Rev. John J. Cullinan, A.M., Nazareth Hall, Lake Johanna, St. Paul, Minn., followed by an informal discussion.

A recess of twenty-five minutes was taken. The round-table discussion on Vocational Guidance began at 4:00 P. M., with Father Lawrence O'Connell acting as chairman.

FOURTH SESSION

THURSDAY, June 30, 1932, 9:30 A. M.

The morning meeting was called to order at 9:30 A. M. by the President of the Department. The meeting was opened with prayer by Rev. H. J. Ahern, C.M. A paper was read by Brother George, F.S.C., Principal of Bishop Loughlin Memorial High School, Brooklyn, N. Y., on "The Value of Standard Tests." The formal discussion written by Brother Charles E. Huebert, S.M., A.B., Principal of William Cullen McBride High School, St. Louis, Mo., was read by Brother Albert L. Hollinger, S.M., Principal of Spalding Institute, Peoria, Ill., followed by informal discussion. "Vocabulary Teaching in English Courses of High School," was the title of the paper read by Brother Samuel, C.F.X., Principal of St. Michael High School, Brooklyn, N. Y. The formal discussion was read by Rev. H. J. Ahern, C.M., of De Paul Academy, Chicago, Ill., followed by informal discussion.

A paper, "Lecture Demonstration vs. Laboratory Method in Teaching the Natural Sciences in High School," read by Brother Eugene A. Paulin, S.M., Ph.D., Inspector of Schools, Maryhurst Normal, Kirkwood, Mo., was formally discussed by Brother William, C.S.C., Principal of Cathedral High School, Indianapolis, Ind. At this time Brother Philip moved and Father Streck seconded that we go into a business session. Carried.

The business session was called to order at 11:40 A. M. Reading of the minutes of the Executive Committee meeting of June, 1932, followed. It was moved by Brother Edmund, C.F.X., and seconded by Brother Albert L. Hollinger, S.M., that the minutes be adopted as read.

The President then announced the following personnel of the Standing Committee on Religion: Rev. Joseph J. Edwards, C.M., A.M., Ex-officio Chairman; Rev. W. H. Russell, A.M., Rev. John J. Laux, A.M., Rev. P. A. Roy, S.M., Sister Irene, O.P., Brother William, C.S.C., Sister Rose Quinlan.

The Secretary read the following resolutions drawn up by the Committee on Resolutions:

RESOLUTIONS

Be it resolved, First, That our most sincere appreciation be expressed hereby to His Excellency, the Most Reverend Archbishop John T. McNicholas, O.P., S.T.M., to the Committee on Arrangements, and to all others who cooperated with the said Committee, for the splendid hospitality accorded to us and for the facilities afforded us during this Convention.

Second, That the several addresses given at the opening of this Convention be borne carefully in mind in preparing papers and discussions for future conventions of our Department.

Third, That the Secondary-School Department heartily endorses the action of its Executive Committee in originating the Standing Committee on the Teaching of Religion, and that we urge the personnel of the Standing Committee to study the intrinsic problems of effectively teaching Religion with the view to proposing to us each year practical plans for the more effective teaching of Religion in our high schools.

(Signed) BROTHER BENJAMIN, C.F.X., *Chairman*,
LEO J. STRECK,
HOWARD J. CARROLL,
SISTER M. GODFREY, S.N.D.

It was moved by Brother Philip and seconded by Brother Edmund that these resolutions be adopted. Carried.

The President of the Department read the report of the Committee on Nominations.

Following are the officers nominated for the year 1932-33: President, Rev. Joseph J. Edwards, C.M., A.M., Chicago, Ill.; Vice-Presidents, Brother Edmund, C.F.X., Silver Spring, Md.; Rev. Leo C. Gainor, O.P., A.M., River Forest, Ill.; Brother Albert L. Hollinger, S.M., Peoria, Ill.; Secretary, Rev. P. A. Roy, S.J., A.M., New Orleans, La.

Members of the General Executive Board: Rev. Joseph E. Grady, A.M., Litt.D., LL.D., Rochester, N. Y.; Brother Philip, F.S.C., Washington, D. C.

Members of the Department Executive Committee: Brother Agatho, C.S.C., Notre Dame, Ind.; Brother Benjamin, C.F.X., Louisville, Ky.; Rev. Howard J. Carroll, S.T.D., Pittsburgh, Pa.; Brother Cassian, F.S.C., A.B., New York, N. Y.; Brother Charles E. Huebert, S.M., St. Louis, Mo.; Rev. William A. Finnegan, S.J., Chicago, Ill.; Rev. Bernardine B. Myers, O.P., Columbus, Ohio; Rev. John F. Ross, Brooklyn, N. Y.; Rev. William H. Russell, A.M., Washington, D. C.; Rev. Leo J. Streck, Covington, Ky.; Sister M. Godfrey, S.N.D., Toledo, Ohio; Mother M. Juliana, S.S.N.D., Quincy, Ill.; Sister Rose Anita, S.S.J., Philadelphia, Pa.; Sister Rose Quinlan, Baltimore, Md.

(Signed) BROTHER PHILIP, F.S.C., *Chairman*,
LEO C. GAINOR, O.P.,
BROTHER ALBERT L. HOLLINGER, S.M.

It was moved by Father Quinn and seconded by Father Whelan that the members nominated for office be elected. Carried.

The President of the Department then delivered the closing address.

Brother Albert L. Hollinger moved and Brother Philip seconded that the meeting adjourn.

Adjournment.

P. A. ROY, S.J.,
Secretary.

MEETING OF DEPARTMENT EXECUTIVE COMMITTEE

Chicago, Ill., Tuesday, December 29, 1931, 1:45 P. M.

The regular December meeting of the Executive Committee of the Secondary-School Department was held at the De Paul University in Chicago, Ill., on Tuesday, December 29, 1931, at 1:45 P. M. Those present were: Rev. Joseph J. Edwards, C.M., A.M., President; Brother Edmund, C.F.X., Vice-President; Rev. P. A. Roy, S.J., A.M., Secretary; Brother Philip, F.S.C., Brother Agatho, C.S.C., Rev. Leo C. Gainor, O.P., AM., Brother Albert L. Hollinger, S.M., Sister M. Godfrey, S.N.D., Sister Rose Anita, S.S.J., Rev. William H. Russell, A.M. At the invitation of the President, Rev. John M. Wolfe, S.T.D., Ph.D., was present to represent the Catholic Vocational Guidance Committee. The meeting was opened with a prayer offered by Doctor Wolfe at the request of the President. At this time, the Very Reverend Francis V. Corcoran, C.M., Ph.D., S.T.D., President of the De Paul University, greeted the members of the Executive Committee and offered them all the conveniences of De Paul University which they might care to use during their stay in Chicago. After this act of courtesy to the Association, the Very Rev. Father Corcoran withdrew from the meeting.

Brother Albert L. Hollinger, S.M., made a motion, seconded by Brother Philip, F.S.C., that reading of the minutes of the last meeting be dispensed with, as they had been published in the Proceedings of 1931. The President called on Brother Philip to report what had been done by the Committee on Proposed By-Laws of the Secondary-School Department. Brother Philip reported that Bishop Howard, President General of the Association, preferred that no form of by-laws be adopted, but that any regulations which the Secondary-School Department would wish to make would be passed by resolutions at the meetings of that Department. General discussion followed. Father Gainor made a motion, seconded by Brother Edmund, that the matter of drawing up by-laws for the Secondary-School Department be referred back to the Committee appointed to draw up the said by-laws with instructions that the said Committee propose a definite set of by-laws to the Executive Committee at its meeting in June, 1932. Carried.

The President called on the Reverend Doctor Wolfe to express the general feeling of the Vocational Guidance Committee with regard to participation in convention programs of the Secondary-School Department. After Doctor Wolfe had expressed the sentiment of the Vocational Guidance Committee, Father Roy made a motion, seconded by Brother Philip, that the Executive Committee of the Secondary-School Department recognize the Vocational Guidance Group as a Standing Committee of the Secondary-School Department; that the Executive Committee allow the Vocational Guidance Committee one session, either morning or afternoon, at each annual convention for the reading of such papers on Vocational Guidance as will be of general interest to the entire Secondary-School Department; that the Executive Committee further allow the Vocational Guidance Committee some time for a round-table discussion to be held at an hour when the Secondary-School Department is not holding a meeting; that the Vocational Guidance Committee submit its program of papers to the Executive Committee at the December meetings, so that the Executive Committee may vote on what papers it would prefer to have read at the annual convention. Carried.

There followed general discussion of topics proposed for papers to be read at the next annual convention. The Secretary read the titles of all the subjects proposed. The Committee voted on each subject. Twelve topics were selected. Father Gainor made a motion, seconded by Brother Philip, that the President of the Secondary-School Department select seven topics from the twelve chosen by the Committee and that he choose persons to read papers on these seven topics at the next annual convention. Carried.

It was moved by Father Roy, seconded by Father Russell, that the Executive Committee propose to the members of the Secondary-School Department in the Convention of June, 1932, that a Standing Committee on the Teaching of Religion in Secondary Schools be appointed; that this Committee, if formed, study problems on the Teaching of Religion and present to the Executive

Committee at each December meeting the topic or topics for one or more papers that it would like to have read at the following convention. Carried.

It was moved by Brother Edmund, seconded by Brother Philip, that at the general meetings of the Secondary-School Department during the annual convention, only one formal discussion of each paper be held, that this discussion last not more than ten minutes, and that thirty minutes be allowed for an informal discussion of this paper. Carried.

It was moved by Brother Albert L. Hollinger, seconded by Father Roy, that the reading of a paper at a general meeting of the Secondary-School Department during the annual convention be completed within twenty minutes, though a longer paper may be prepared on the same subject for printing in the Proceedings of the Convention; and that a similar policy be followed in the reading of the formal discussion which is to last only ten minutes. Carried.

It was moved by Father Russell, seconded by Brother Agatho, that the President of the Secondary-School Department make an effort to secure a loud speaker for the general meetings of the Secondary-School Department at the annual convention. Carried.

It was moved by Brother Philip, seconded by Brother Albert Hollinger, that a rising vote of thanks be offered by the Executive Committee to Very Reverend Francis V. Corcoran, C.M., Ph.D., S.T.D., President of De Paul University, and to the Reverend Joseph J. Edwards, C.M., A.M., President of the Secondary-School Department, for the courtesies extended to the members of the Executive Committee during this present meeting. Carried.

Adjournment followed prayer by Father Roy, at 5:00 P. M.

P. A. Roy, S.J.,
Secretary.

ADDRESS OF THE PRESIDENT OF THE SECONDARY-SCHOOL DEPARTMENT

REVEREND JOSEPH J. EDWARDS, C.M., A.M., PRINCIPAL
DE PAUL ACADEMY, CHICAGO, ILL.

It is my privilege to extend to the delegates and visitors to the Convention the greetings, good will, and welcome of the Executive Committee of the Secondary-School Department. I wish also to extend my personal welcome to the members of this Department, assuring them that they have not come in vain; that from the mutual discussions of the problems there is bound to arise a better understanding of the scope and method to be employed in the gigantic work of educating our Catholic youth. These conventions are very necessary because of the world of rapid change in which we find ourselves, and the necessity we are under of working out the best solutions to the constantly varying situations that confront us in the classroom. We have come to the Convention, not like the Jews of old to a wailing-wall, nor as doctors to a post mortem; we are here as men and women of common sense to view these problems, and to search for the solution of them. We are here not to tear down, but to build up; not to reprove, but to improve; not to find a new philosophy of education, but to carry out our Catholic philosophy of education to its complete flowering. The purpose of this Convention is not to make a procrustean bed for Catholic educators to lie in—that can be done by superintendents and principals back home—we are here solely in the name of progress, looking forward and investigating some of the next steps in the educational process.

That thing which we are pleased to call "the modern trend in education" contains much to commend it and much to condemn it. The winnowing process goes on at conventions and the wheat which is the staff of our Catholic life is carefully sifted and brought back home for the needs of the coming winter. We are not adverse to change, but it must be progressive change, and according to the best thought and development of our system of education.

The term "modern trends" has fallen upon evil ways. It is used as a blind wherein lie hidden the theories and vagaries of educators who believe that they have left the by-ways and are safely walking along the royal road to knowledge. There is no royal road to knowledge. We have been spending too much time in preparing for the journey and not enough time in weighing the facts of experience that we have learned from the progress we are making on the journey. In other words we have allowed ourselves to be concerned with how good we look on paper, with our degrees and semester hours of preparation, and we have not fortified our laboratory knowledge of the process of education by the wisest interpretation which experience has offered. We Americans have approached accrediting agencies as though they possessed the secret of the educational process; whereas they themselves are not convinced that they have found the surest and best approach to attain the end they have in view. After all, we approach modern trends cautiously because they are new; but I believe that we should not let the new prejudice us, nor the old fall completely into the discard. By our birth-right we should lead—the world is seeking tried and competent leaders—and we can only lead when we have succeeded in impressing our co-workers and ourselves that education for complete living does not stop at social, economic, cultural, or altruistic aims.

We look to our educational leaders for inspiration and encouragement, more so today than in any time in the history of American schools. We need more than ever before, a high degree of mutual encouragement that tends for the advancement not only of the educational program, but also the morale of the teacher and the pupil. A word about the pupil! I am afraid that we can justly condemn ourselves for a decided weakness of encouraging the boys and girls who need it not; and we fail, for various reasons, to give to the retarded a sufficient amount of kindly sympathy. It is hard to teach the retarded pupil and we grow weary of the task, either because we are impatient, or because we are at a loss as to how to proceed.

We are passing through the most trying time any generation has ever known. The burden of carrying on falls upon the shoulders of the administrators of our schools. It has been said that schools are sorely in need of men and women who are unafraid; men and women who believe in ideas which they know not how to achieve, and retain faith in those ideas even in the face of opposition from those of lesser vision. The administrators of our Catholic schools, be it said to their credit, have borne the backwash of the financial devastation with courage. The perils of the past year were many, the outcome in the future is uncertain; nevertheless the past constancy of these men is our pledge of the future.

Dr. C. A. Pugsley of the State Teachers' College of Buffalo says that the principal to be successful must understand "the nature of the learner, the nature of the learning, and the nature of society." This is an exceptionally wide field to explore and the mastery of it can be had only after years of experience. Translated into terms of our philosophy of education it means that we must be mindful of the sublime destiny of the child; that the school has an exalted mission in the fulfillment of that destiny, and the Church of which he is a member—has an indisputable right to control his education. Large as is the concept of Doctor Pugsley—the conception of the task on the part of the Catholic educator is more comprehensive, and the wholehearted, disinterested work of the teacher in the classroom is the only guarantee that the purpose of the school will be accomplished.

I wish some one would write an epic on the Unsung Heroes and Heroines of the Classroom. Bound by force of circumstances to assume the problems which should have been solved in the home, the modern teacher whether religious or lay, has the task of socializing the individual before the teacher can begin the tedious process of educating the child. It is true that the greater part of this is done in the elementary school; nevertheless as every teacher of freshman classes in the high school can testify, the colt is but half broken to the bit. To the high-school teacher, then, goes the sympathy and helpful suggestions of the Convention, with the assurance that it is no small thing to labor hidden and obscure within the four walls of a classroom, while the fruit of one's labor may not be borne until years after the little white cross has been planted upon a mound of earth.

The success of the work will depend upon the establishment and continuance of mutual confidence between the teacher and the student. Doctor Allers says: "Encouragement can exist only in an atmosphere in which man's isolation is abolished; i.e., the community. The discouraged are incapable of community. The parent, teacher, physician, or priest must first break through this circle. This can be done only through confidence and a loving desire to sympathize and understand."

It is this sympathy and understanding that is needed in the ideal teacher—in fact I would go so far as to say, that without it the high-school teacher has failed to grasp the real meaning of progressive education. There is a change of outlook on life occuring at the time of adolescence. The idea of authority is the first thing about which the youth begins to experience doubt. It will be necessary, therefore, to exercise the greatest patience and devotion if the required attitude toward authority is to be reestablished. Young people tend to isolate themselves, go their own way, have no absorbing interests except among their own kind. This is due, modern psychologists tell us, to the new consciousness of their own value. They enter upon a period of "self-discovery" which must be guided from the outset, in order that the youth does not isolate himself altogether from those forces which will stabilize him. There is a real bond of confidence in the early years at least between the parent and the child. It is highly desirable that this bond exist between the high-school teacher and the student. The point of contact is tactful sympathy and encouragement. Not every teacher has the invaluable asset of personality, but all men can cultivate an understanding of the problems of youth and give honest evidences of sincerity to help and not to condemn.

We have neglected this phase of the work—vocational guidance has stepped in to show us how direction and stability can be given to the aptitudes of youth. The Secondary-School Department of this Association welcomes the opportunity of cooperating with Catholic educators to work out the technique useful in solving this important phase of adolescent education.

It is then, with a sense of security, that we enter upon this Convention to discuss the problems we have selected as profitable not only to ourselves but to the lasting welfare of those thousands of boys and girls who seek from us the knowledge and inspiration necessary for complete living.

PAPERS

THE DUTY OF THE PRINCIPAL TO GIVE A UNIFIED AIM TO THE HIGH-SCHOOL FACULTY

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In our day, the duties of the principal of a secondary school are more clearly defined, and in certain particulars, more easy of fulfillment than were the duties of the principal a quarter of a century ago. And, though, at times, we are inclined to criticise unfavorably the formalities of this scientific age with its records, statistics, and what not, yet, despite our proneness to criticise the age, we are grateful to it for the well-balanced curriculum that it has produced.

Today, it is no longer the duty of the principal, or, for that matter, the duty of any one person, to prepare a syllabus or course of studies. This work has been done for him by boards representing the state, the diocese, or his own religious community. But from the fact that the principal does not prepare the curriculum of his school, it does not follow that he should not be thoroughly informed regarding the general aim and purpose of the curriculum. Quite the contrary. And his first step towards creating among the members of his faculty, a united aim, should be not only to see that each member becomes acquainted with his own portion of the work, but also to insist that each teacher know the general aim of the work, and see, in the light of that whole work, the relative importance of his individual subject. And as a chain is only as strong as its weakest link, the principal should urge every teacher to know the administrative aims of the school and to conform his work thereunto by teaching well, the branch that has been assigned him to teach.

A plan book or its equivalent is a necessity. The principal should insist upon his teachers' keeping one, in order that the individual teacher may see if, as the days and weeks of the school year pass by, he is not pursuing his course aimlessly, not fighting as one beating the air, but on the contrary, progressing towards a definite objective. No teacher is now estimated or measured solely by his methods or philosophy; nor is he measured by the subject attainments of his pupils. The criterion of a teacher's worth now is, the use that his pupils make of their education whenever it comes into action.

Many a teacher is well informed—competent, in so far as knowledge or content of the text is concerned, but this same teacher may be a dismal failure as an educator because of his ignorance of aim or because of his faulty methods; hence, it is possible and highly probable that such a teacher will, to quote the words of the Gospel, labor all night and take nothing. In other words, he will work hard and accomplish very little for all his efforts. A teacher of this type is one of the weak links in the chain, to which we have referred above. To detect such a link and to forge in its stead, a link that will bear the strain that will be placed upon it, is the problem which often confronts the principal.

Taking it for granted that both principal and the individual member of his staff know the content of the work and how the objective may be attained, the next step towards a unified aim is to reduce their theory to practice—to embody an objective reality. To this end, each teacher may use his own method—hardly any two teachers use identical methods. Any method whatever, is a good one if it accomplishes results consonant with the importance of the subject and the time devoted to this subject.

It is the duty of the principal to visit the different classes frequently. His object in so doing should be to ascertain if the proposed matter is being taught and to ascertain also, how the pupils are reacting to the teacher's efforts. He will note carefully any defects in classroom procedure, and later, either in private or at a regular faculty meeting, make the necessary corrections. Real progress can be gauged only by comparison of the pupils' work at certain intervals of time.

Periodically, for example every fortnight, the principal should call together his faculty to discuss timely topics relative to school matters. These meetings should savor of "round-table" conferences. They should be purposeful, befitting the timely questions, and dignified, befitting the teaching profession. They should not be rigidly formal; an air of naturalness should pervade them, and in addition to this, a spirit of constructive helpfulness. Waiving everything that is prejudicial or selfish in character, each member should be earnest in furthering the common good, and to this end, be ready and willing to put the general weal above private and personal interest.

At these meetings, the principal should refer to any abuses or defects that have come under his observation, and he should suggest remedial means. The principal should commend those teachers who have manifested more enthusiasm, as well as those whose classes have produced an unusually high grade of work. If the principal has noticed that certain habits and modes of classroom procedure are not psychological, not pedagogically sound, he will recommend a change. In fine, the principal will leave nothing undone that may benefit his school or further a more complete education of the pupils.

In turn, the individual members of the faculty should be requested to offer suggestions that may redound to the common good. However, the individual teacher should evince no semblance of ill feeling if his opinions do not meet with unanimous approval. It is at such meetings and not behind doors that criticism, be it constructive or destructive, should be expressed. Nothing is a greater bane to that union of heart and wills, and work which alone begets success than the occult criticism of a co-worker. Not less guilty than the vampire politicians who suck the lifeblood of the republic, are those who by insinuation or by sinister remark, tarnish the professional reputation of a fellow-worker. Recognizing the school as a home—is it not an alma mater—the different members of the faculty should hold one another in an esteem akin to that shown by the members of a devoted and loyal family. If the principal can bring about this attitude on the part of the members of the faculty, he will have brought about a consummation devoutly to be wished and he will have solved one of the problems which confronted him in his efforts to give a unified aim to the faculty.

In order to meet the demands of the educational world of today, the high-school principal must know what is being done in the educational field. He should keep well informed especially on all matters vital to secondary schools. To achieve this result, he should read educational magazines and periodicals of recognized merit; he should attend school meetings and conventions and discuss the current topics relevant to school interests. He should take advantage of the excellent course offered by leading colleges and universities and he should urge the teachers under him to do the same things. The insight and the inspiration accruing from such pursuits are both cultural and intellectual and they redound favorably to teaching efficiency.

In the educational world today a marvelous development in the technique of classroom instruction is taking place. The past decade has witnessed the most rapid changes in instructional methods in all our educational history. The teachings of psychology, sociology, supervision, and administration have been applied to teaching and the results have been most gratifying where timely methods have been worked out and judiciously applied.

Since the success of any undertaking or enterprise consists in its attaining the object for which it was established or instituted, it goes without saying that, that school is successful which fulfills the primary object of its existence; namely, the formation of Christian manhood and of Christian womanhood along religious, literary, and scientific lines.

The principal who can impress the members of his teaching staff with the importance of attaining this unified aim, the principal who, by his own earnestness, loyalty, and enthusiasm can secure their earnest, loyal, and enthusiastic cooperation, this principal will, indeed, have done his duty.

LATIN FOR ALL FIRST AND SECOND-YEAR STUDENTS

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Early last June statistics secured by the Service Bureau of Classical Teachers disclosed the fact that out of a list of 480 colleges only 77 required some Latin for admission and some Latin in college for an A.B. degree. It was very significant that of these 77 defenders of the classics most of them were Catholic.

A few years earlier the Reverend Carl J. Ryan, in a canvass of 35 Central Catholic High Schools, discovered that all required Latin of all first and second-year pupils.

However, before taking up my subject proper I should like to repeat a conversation I had with a Xaverian Brother two years ago at our Convention in New Orleans. We were talking about certain textbooks for first-year Latin. For convenience we shall label them Coolige-Smith's *First Latin Lessons* and *Latin for Today* by Ruth and Tunney. I asked Brother what text he was using in first-year Latin. He answered that his school had been using Coolige-Smith; but, finding this book too difficult, they were replacing it by Ruth and Tunney. Brother then asked me what Latin text our first-year class was studying. I replied that we had been using Ruth and Tunney; but, considering it too easy, we were replacing it by Coolige-Smith. Both of us, I think, acted unwisely. We both appraised the textbooks correctly as to their respective merits, but Brother should not have discarded his hard book when he adopted the easier one; and I should not have dropped my easy text when I took up the more difficult book. The reason for this is simple. If we insist on *all* our students taking two years of Latin, I think our larger schools, and that includes practically all our Central Catholic High Schools, should have differentiated courses in Latin during these first two years. I think we should make an effort to identify two types of students as they enter high school: (1) those who should study Latin as an end in itself;

(2) those who should study a modified Latin with a cultural objective.

The Classical Investigation would hardly approve of the objective of this first division, that is, the studying of Latin as an end. Nor should they. Studying Latin as an end in itself would probably be identified by the Classical Investigation as a course aiming at the ability to read new Latin after the study of the language in school has ceased. Now this is an attainment which only a ridiculously small percentage of public-school students acquire or wish to acquire. Statistics show that out of every 1,000 students who in public high school study Latin, scarcely six in any year after graduation, will read new Latin. In fact, the Classical Investigation considered this objective the reading of Latin so far beyond the range of public high-school students that it was omitted entirely from the list of ultimate objectives recommended.

But do these findings represent the normal situation in our Catholic High Schools? By no means. This is one of the questions concerning which the Catholic schools are as far distant as the poles from the public schools. Every Catholic high school must provide for a group of students, a *pusillus grex*—numerically a very small but very important group—for whom Latin as an end in itself is an objective. These are students for whom the traditional course of Latin, studied as their fathers and grandfathers studied Latin, is imperative. I refer to candidates for the priesthood; for they, surely, will continue to read Latin after the study of the language has ceased.

It is true the preparatory seminary offers the ideal language training for such boys; but conditions and circumstances render it impossible that every candidate for the priesthood receive his preparatory Latin training in seminaries. We all know that a large percentage of the boys who enter seminaries and novitiates receives preparatory training in our high schools. For them we must provide suitable training in Latin. And the course we give them must be more than cultural. At least during the first two years it must be fundamental and thorough. In this course "easy methods" should not be the vogue; "rests" are not to be in order after each declension or part of a declension has been learned. Here must prevail the brave spirit of the little French peasant boy learning his Latin, whom the Abbe Dimnet tells us about. "Seldom does the red-faced little fellow miss a crumb of the cases or tenses slyly flung at him. No inferiority complex with regard to mere words has been implanted in him. He does not think of his declensions as something difficult or something easy, but as something which everybody *has* to learn and *does* learn."

This more difficult course need not be reserved solely to candidates for the priesthood. It would also serve as a means for solving the problem of the "bright student." We find numbers of them in every school, talented boys, with intelligence above the average. For them Latin suggests no terrors; on the contrary they study it with ease, profit, and even enjoyment. They are capable of profiting by modernized methods and content, while following a course that still retains the essential characteristics of the traditional Latin program. Such a program postulates work; it quickly develops in the boy who accommodates himself to it a keen sense of duty and gradually inures him to intellectual effort. From such a group we may hope to recruit our better college students, our teachers, our outstanding professional men and women, and our leaders generally.

The second class of students will be composed of those whose intelligence or inclination does not warrant enrollment in the first select group. Not being so well equipped, whether it be by nature or by grace, as the preferred class they will require a less difficult, and perhaps a more attractive course. This does not mean, however, that they should be allowed to grow slack in their efforts or should not be kept working up to their full capacity. They have a right to carry away with them from their course certain understandings and abilities that will insure definite intellectual development; namely, increased knowledge of the principles of English grammar and increased ability to speak and write grammatically correct English; increased ability to understand the exact meaning of English words derived directly or indirectly from Latin and increased accuracy in their use; the development of generalized habits; e.g., sustained attention, accuracy, orderly procedure, thoroughness, neatness, perseverance, etc. The attainment of these objectives, which are really the conclusions of the Classical

Investigation, will make a two-year course in Latin well worth their while.

Now what method shall be used in determining the aptitude of students for Latin and in grouping them in courses arranged on different levels? The ordinary intelligence test seems to be a suitable means, at least to begin with. In order, therefore, to identify students of superior intelligence in the very beginning, a high I. Q. should be determined upon and all freshmen attaining it should be grouped into one class or, in large schools, into two or more classes prepared to do strenuous work.

Of course I. Q. scores are not infallible. Further adjustments will have to be made when more reliable judgments are reached based on the pupil's work from day to day. These adjustments can very well be arranged at mid-year. Then the unsuccessful members of the first group need not be required to repeat the semester's work, but may be transferred into the second group. Students who begin in the second group, but who proved themselves capable of better work may be advanced to the first class. As yet I would not despair even of students who are evidently misfits in the modified course. It is almost a certainty, as I think most of us have learned by experience, that this type of student does not succeed when he turns to one of the modern languages—French, German, or Spanish. Therefore, in order to forestall if possible the stigma of repeated failure and unfortunate mental reactions; in order to give the slow student the advantage of some classical background; for this type, I would be willing to organize even a more simplified course. In this course I would not "call a boy down," for example, if he labeled a noun an ablative of "means" if it might possibly be "manner"; I would not interrupt him if he persisted in saying *amó, amás, amát;* I would not require him to remember a highly artificial gender system; the motto of the course should be "accuracy in essentials, leniency in non-essentials."

On paper, this may seem like a rather complex system of shifting students about, but I feel reasonably certain that it is practical. In our own school we already have the machinery, if it may be called such; and we find that it works. Our entering class numbers about 125 students; these we divide into five divisions. At mid-year we usually discover that 30 or 35 students throughout the five divisions have failed in three subjects. These are required to repeat the whole semester's work. In order not to increase the number of divisions, and consequently, the teaching load, the personnel of one class, as such, is entirely suppressed. The members of this suppressed group who have passed are parcelled out among the other four divisions, taking the places vacated by those who have failed. For the rest of the year all the failures constitute the revamped or fifth division.

For us, therefore, the adopting of this program will be relatively simple. At the beginning of the year it will merely be a matter of directing students according to their intelligence rating into divisions already established. At mid-year instead of shifting students to fail them, we shift them to readjust them. Only at the end of the year when we are morally certain that our subject-matter and methods are adapted to the capacities of our students, when every one has had an opportunity to achieve what he can in Latin—then only do we fail students.

In conclusion, I feel that all students should have the opportunity of profiting by the invaluable advantage of Latin. However, this cannot be hoped for unless we consider carefully the pupil's ability to learn the language and, without surrendering essentials, modify his course accordingly. Guided by such a policy, we may expect to eliminate waste of the students' time and opportunity and also reduce the number of failures to a minimum.

GOD IN THE CONSTITUTION

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God in the Constitution! The title of my paper seems a little paradoxical. When I started to prepare this paper I visited the library of the Federal Bureau of Education in Washington to see what helps I could find there. After explaining the purpose of my visit the librarian without any attempt at being facetious replied: "We can furnish the Constitution but you must supply the God." The statement was probably less wise than its author intended. In the twenty-third chapter of Jeremias we read: "Do I not fill the heavens and the earth?" To which question we as Catholic educators must answer in the affirmative.

Some there are among our American people who insist that our Constitution is godless because it does not contain the name of the deity, but if we examine into the history as well as the historical background we may convince ourselves that our Constitution is not as atheistic as it may appear to be from a superficial reading.

In the four years which followed the close of the war of independence, a spirit of lawlessness spread throughout the land. Petty jealousies and rivalries among the states threatened to rob the people of the liberty they had bought at a great price. It was to draw order from the chaotic condition which existed that brought representatives together from twelve states, in Philadelphia in May, 1787. After four months of tireless efforts they gave us our Constitution.

If we examine into the lives of those men who helped make that immortal document we will find that most of them were men filled with the spirit of God.

George Washington, the presiding officer in the convention, was eminently a man of piety. In his correspondence during his long public life we find proofs of his constant faith and trust in divine Providence. In the course of the French and Indian war, when he was appointed to a perilous command on the Ohio, he wrote to his mother in order to allay her fears for his safety: "The God to whom you commanded me when I set out upon a more perilous errand defended me from all harm and I trust he will do so now." This one quotation from his correspondence is sufficient to prove to us the character of Washington and his faith in God.

On June 28, Benjamin Franklin, the patriarch of the convention, in the course of an address to the assembled delegates said: "In this situation of this assembly groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sirs, that we have not hitherto once thought of humbly praying to the Father of Lights to illuminate our understanding?" Then referring to the late struggle for independence he told how in the dark hours of the Revolution daily prayers were said in Congress in order to obtain divine protection for the cause of liberty. "To that kind Providence," said he, "we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we forgotten that powerful friend? or do we imagine that we no longer need his assistance. I have lived, Sirs, a long time, and the longer I live the more convincing proof I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, Sirs, in the Sacred writings that 'except the Lord build the house they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel." Then after further expressing his fears for the success of the project without the divine assistance he concluded: "I therefore beg leave to move that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business."

A brief debate followed. No vote on the motion was taken but the sentiments of all who spoke were similar to those of Doctor Franklin. When men express themselves in such terms can their faith in God be questioned? Rather may we not conclude that the Almighty looking benevolently upon the convention said: "Where two or three are gathered together in My name there am I in the midst of them."

There is a lesson for all of us in the arguments of Doctor Franklin. He was a scientist, a publisher, a statesman; yet his speech proves that he had read his Bible and believed firmly in its teachings. His religion had taught him as it had taught Washington and others that God is not always on the side possessing the heavier artillery. He was with the Jews in their flight from Egypt, with Judith at the siege of Bethulia, with Gideon against the powerful forces of the Madianites, with Constantine under the banner of the cross at the Milvian Bridge and with Washington and his ragged, half-starved, poorly armed continental soldiers from Lexington to Yorktown. The men who declared themselves free from English tyranny in 1776, the men who fought to make their freedom secure during the eight years of war, and the men who drafted the Constitution in 1787 had God on their side because their leaders had faith and their cause was just.

That eminent English statesman, William E. Gladstone, saw in the Constitution only the fruit of human endeavor when he said it is "the most wonderful work ever struck off by the brain and purpose of man."

Let us ask ourselves "Why do we teach the Constitution in our high-school courses?" Some may answer that the subject is a requirement of the state bureau of education and of other accrediting agencies. This may imply respect for and obedience to constituted authority. While this motive would be good in itself it should not be the primary motive. Catholic teachers as we are, we should be able to find nobler and more worthy motives for our teaching.

Webster defines a Constitution as "a written instrument embodying organic law and laying down fundamental rules and principles for the conduct of affairs." I doubt if all writers on political science will accept Webster's definition as true for the Constitution of the United States. Charles A. Beard in his American Government and Politics says: "The Constitution is a living body of general prescriptions carried into effect by living persons." The Constitution is not a law in itself. Rather is it a restraint on those who exercise the power of making and enforcing the law. It sets limits for those who govern and implies obedience on the part of those who are governed.

Our real purpose in teaching the Constitution of the United States to our students should be: to develop in them a love for their country and its institutions and to inspire them with a filial respect for those who are invested with authority; to bring them to appreciate the justice of our laws and yield obedience to them, in short to make them good citizens; men and women who will understand the duties of citizenship and faithfully fulfill them. Today many, I may say a large part of our people, have come to believe, if we be allowed to judge by their conduct, that the duty of good and loyal citizens consists in avoiding arrest, in not being caught in their violations of the law. Christian morality of which we claim to be the exponents teaches a different lesson. It teaches the law given to Moses on Mount Sinai; it teaches the same law given by Christ to His disciples in His sermon on the mount, and the same law He taught the young man who asked what he must do to attain life everlasting.

The Constitution of the United States is not opposed, nor is it contrary to the highest standards of Christian Morals. Its preamble tells us that its purpose is "to establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." All this may be summed up in the divine precept "Thou shalt love thy neighbor as thyself." The Mosaic law, to which Christianity has succeeded, imposed on subjects the obligation of obedience to law and respect for temporal as well as spiritual rulers.

The Constitution of the United States has for its background the various steps by which the people of Great Britain grew for a country of heterogeneous tribes into the great nation that it is today. That great bulwark of English liberties, the Magna Charta, was wrung from the tyrannical King John at Runymede by the Barons under the leadership of Stephen Langton, the cardinal archbishop of Canterbury. He had suffered exile from his country because as a leader of his people and in their defense he had dared to oppose the oppression of a tyrant. The good citizen, therefore, is one who loves his country as a child loves its mother. He prays for those who are vested with public authority. St. Paul exhorted Timothy that prayers be made "for all who are in high stations." The good citizen obeys the laws and the men who are charged with their execution. The prince of the apostles wrote: "Let every soul be subject to higher powers for there is no power but from God." The good citizen contributes his just share to the expense and maintenance of the state for Christ Himself taught his disciples to "render to Caesar the things that are Caesar's." In addition to these duties the good citizen will conscientiously exercise his political rights and if his fellow-citizens demand it he will serve them in public office.

Under God's protection our country has grown in one hundred and fifty years to a position that makes it mighty among the nations of the world so that we may truthfully say: "Neither is there any other nation so great that hath gods so nigh them, as our God is present to all our petitions." This greatness is the inheritance that is ours. We must lead our students to see and appreciate that they are heirs to all that has been accomplished by the patriotic efforts of our forefathers. Whether this inheritance is theirs by birth or by adoption it will be their duty to preserve it untarnished and pass it on to the generations yet unborn more glorious and more noble than it was when bequeathed to them.

The Athenians of old took an oath upon their assuming the responsibilities of citizenship. It is known as the Athenian pledge. In it they promised to the state all that a good citizen of our day can be expected to do for his country. The boy scouts of this generation pledge themselves to be loyal to their country and its flag. As Catholics we make a profession, and from higher motives, to be faithful and true not only to our country and its flag but to our God Who watches over and defends the country. "Unless the Lord keep the city, he watcheth in vain that keepeth it."

Christian teachers that we are, we must teach God in all things. Our instruction should always be permeated with the spirit of

Christianity. If any subjects are more in need of this enlivening spirit than others, they are history and government. These two should go hand in hand in our high-school courses and no opportunity should be neglected to point out for our students the hand of God shaping the destiny of our nation.

Fifteen years ago we beheld a spectacle worthy of great admiration when five million young men at the call of duty left all that was dear to them and hastened to defend their country's honor. One hundred thousand of them lie in humble graves today, a perpetual reminder to us that they nobly faced the supreme test of human love. Their courage and their devotion were stimulated by the throb of war drums and the artificial environment created by our government in order to fill them with a determination to do and die that the world might be made safe for demoncracy. Recently eight thousand of these same veterans of the World War gave a more admirable proof of their peaceful loyalty when ragged, foot-sore, and hungry they thronged about the Capitol steps in Washington and drowned the strains of warlike music played by a military band as they sang America when the Senate with its usual dignity voted to refuse them the help which they believe is theirs. It is not for us to pass judgment on the action of the Senate or on the veterans' cause, but we do confess that rarely has the world witnessed a more noble devotion to the cause of peace. On similar occasions in other lands governments have been overthrown, but those American boys, the heroes of 1918, marched away without even a threat to lie down beneath the stars upon the muddy flats of Anacostia. We know nothing of the education or the religious training of those men, but if they were not possessed of a deep faith in God and a true love of their country they would not have retired so peacefully from Capitol Hill.

All education has for its purpose the making of better citizens. Our public schools have done much in this direction but a system of moral training in which the higher motives may not be proposed in operating at a disadvantage. Our Catholic schools have opportunities which are denied the public schools. In our courses we have the fourth R, religion with all the motives it can suggest for the upbuilding of morality and the production of a better citizenship among our students. Should our system fail in this it would mean the collapse of our civilization and the reign of anarchy and communism would prevail.

The Catholic School, thank God, has not failed. Guided by the unerring hand of Christ's vicar it continues to fulfill the divine injunction, teaching its students "to observe all things whatsoever I have commanded," their duties toward their neighbor, toward their country, and toward their God.

A DEFINITE PLAN FOR TEACHING RELIGION IN HIGH SCHOOLS

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Many plans for the teaching of religion in our high schools have been proposed in recent years. Before attempting to add another to the long list, it will be well to specify those points on which all teachers of religion seem to agree. They may be summed up under four heads:

(1) *Subjects to be taught.*—The high-school course in religion should embrace Christian doctrine (including moral and apologetics), liturgy, Holy Scripture, and Church history.

(2) *Time to be assigned to the teaching of religion.*—The supreme importance of the subject requires that at least as much time be devoted to religion as to any other subject. One period of forty minutes each day would be ideal; less than two full periods a week would be wholly inadequate. To stress the position of honor that religion holds in our educational system, the first period of the class day should, whenever possible, be assigned to it.

(3) *Correlation with other subjects.*—On this point there never has been any fundamental disagreement among Catholic educators. History and literature are the branches that lend themselves most readily to such correlation. The same might be said of the ancient classics.

(4) *Textbooks.*—It is impossible to teach religion successfully without adequate textbooks for teachers and pupils to fall back upon, even though they need not, by any means, be slavishly followed. Every pupil should be provided with a New Testament, a Missal, a religion text covering dogma, moral, and apologetics, and a Church history.

We now come to a question on which there has been a considerable amount of disagreement: *the place of the various subjects in the teaching plan.*

No one, I think, will dispute the following statement: It is a mistake to assign doctrine to one year, liturgy to another, Holy Scripture to a third, and Church history to a fourth. All these subjects should not be taught consecutively, but simultaneously. They are all so intimately bound up with one another that it is simply impossible to separate them. Scripture and tradition are the sources of faith, and liturgy is the public expression of our faith in the mysteries of our holy religion. Church history enshrines the records of tradition, tells the pupil how the faith was handed down through the ages and how the public worship of the Church developed from century to century. No matter what part of doctrine and practice the pupil is studying he cannot do so intelligently without constant reference to liturgy, scripture, and Church history. For this reason I say that scripture, doctrine, liturgy, and Church history must be studied together. Of course that does not mean that they should be systematically studied in every religion hour. By careful coordination and subordination it is possible to teach all four religion subjects every year. In the following teaching plan I have endeavored to show what is meant by proper coordination and subordination:

First Year

Time: The first period of every school day, devoted alternately to class work and supervised study.

Texts: A textbook covering the chief truths of faith as embodied in the Apostles' Creed, a Missal, a New Testament, a Church history. In the school library there should be several copies of the Bible and a generous supply of supplementary reading matter. Each pupil has a religion notebook.

(A) *Doctrine.*—The first year of high school is devoted to a deeper and fuller study of the *Chief Truths of Faith* as embodied in the Apostles' Creed. It is the fascinating story of Man and his relation to His Creator—his creation and elevation, his fall and restoration, his sanctification, and his final consummation. All the great mysteries of our holy faith are passed in review with continual contact with the Church's liturgy—Advent, Immaculate Conception, Christmas, Epiphany, Lent, Holy Week, Easter, Ascension, Pentecost, Blessed Trinity, Corpus Christi, the Sacred Heart.

(B) *Liturgy.*—The first week of the school year is devoted to a study of the parish church—outside and inside. The pupils prepare an illustrated booklet, entitled *My Parish Church,* which will contain a short history of the parish; a brief sketch of the saint (or the mystery) to whom it is dedicated; the style of architecture; descriptions of all the furnishings; etc. The pupils are taken to the high-school chapel or to the nearest parish church, where the sacred vessels and the vestments are displayed and explained.

During the week before Advent the Ecclesiastical Year is studied. The pupils draw a chart in circular form on which they mark the holy seasons, feasts, and fasts, using different colors to indicate the character of the season and the color of the vestments. This chart is completed gradually, as the seasons and feasts occur. A few minutes of class are always devoted to a discussion of an approaching season or festival.

(C) *Scripture.*—When the sources of Faith—Scripture and tradition—are reached in the study of the Chief Truths of Faith, the pupils are introduced to the Bible. They are drilled in general Bible knowledge: What is the Bible? How is it divided? Inspiration, canon, languages of the Bible, translations, interpretation, reading of the Bible, a rapid survey of the books of the Old and New Testament.

When the Creation, the Fall, the Redemption, etc. are discussed in the doctrine class, the passages in the Bible illustrating these mysteries are read in full. The simplest way, for example, to bring home to the pupils the attributes of God is to have them read the prophecies, miracles, and parables which illustrate the attributes so vividly. While the work of Redemption is studied, the pupils prepare an illustrated booklet on the Life of Christ, writing under each picture the corresponding passage from the New Testament. When the class begins the study of Church history the *Acts of the Apostles* are read.

(D) *Church History.*—Many of our high schools omit Church history from their teaching plan because they cannot find time or place for it. The difficulty can be solved successfully as follows: Take the systematic study of Church history out of the religion course and place it in the history course; use the Church history as a reference book in the religion course. The same teacher handles both subjects. Where four or five periods a week are assigned to religion, one of these can be added to the history course. In most of our high schools, ancient and part of medieval history are studied in the first year. The study of ancient history offers an excellent opportunity for reviewing the Old Testament Bible history. When the first century of the Christian era is reached, the class studies secular history till, let us say, the death of Domitian; the same period is then covered in Church history. One throws light on the other; one is, in fact, unintelligible without the other. This manner of combining secular and ecclesiastical history is carried on throughout the high-school course.

Second Year

Time: As in the first year.

Texts: A textbook dealing with the sacraments and sacramentals of the Church. The other books as in the first year. The missal is used extensively.

(A) *Doctrine.*—The whole year is devoted to a thorough study of the sacraments, the channels of divine grace; the major part of the year to the Holy Sacrifice of the Mass, Holy Communion, and Eucharistic devotions. Indulgences are treated in connection with the sacrament of penance. The sacramentals follow naturally after the sacraments, but they may be studied together with the sacraments or the liturgy. For obvious reasons ample time is given to matrimony.

(B) *Liturgy.*—The liturgy of the sacraments is carefully studied in connection with each sacrament. The pupils prepare an illustrated booklet on the Mass, and another on the other sacraments. The beautiful hymns: *Veni Sancte Spiritus*, *Veni Creator Spiritus*, *Lauda Sion*, *Pange Lingua*, *Adoro Te*, are analyzed and explained as they are met with in the doctrine course.

(C) *Scripture.*—All the passages in the New Testament relating to sacraments and the Holy Sacrifice are copied into the religion notebooks; the most important are committed to memory. The Sixth Chapter of St. John and the accounts of the Last Supper (including the account in First Corinthians) are studied in detail.

(D) *Church History.*—The systematic study of Church history continues to run parallel with the study of secular history. The sacraments, especially baptism, penance, Holy Eucharist, and matrimony, require frequent reference to the Church history; e.g., baptism in the early Church, the strict penitential discipline during the first four centuries, St. Justin's description of a Eucharistic service in Rome, St. Thomas Aquinas, the poet of the Blessed Sacrament, the popes as champions of the indissolubility of the marriage tie, etc.

THIRD YEAR

Time: As in the first year.

Texts: A textbook dealing with Christian moral, the *Doctrina Faciendorum.* The other books as in the first year. A copy of the *Imitation of Christ* might be added. Pupils like to look up passages in the *Imitation* throwing light on many moral questions, such as the religious life, sin and temptation, the value of suffering, the virtue of charity, etc.

(A) *Doctrine.*—After the *Credenda* have been treated, it is natural for the *Facienda* to follow. Experience shows that the third year is best suited for a more intensive study of Christian moral. The pupils have arrived at the age when moral questions attract, and often enough, puzzle them. They are ready to grapple with such problems as free will, conscience, the moral law, Christian perfection, vocation, foundations of the Christian character, worship, amusements, mutual relations, spiritism, Christian Science, cremation, capital and labor, communism and socialism, Church and state, the citizen, the Church member. This is the time when our growing boys and girls desire enlightenment and guidance in a thousand matters bearing on their relations to the world of men around them. They must be permitted to air their difficulties freely. Let there be an open forum every day, if necessary. They should be required to make up a Character Book, their work being carefully supervised.

(B) *Liturgy.*—The study of the virtue of religion, of direct and indirect worship, furnishes an excellent opportunity for correlation with the whole range of the liturgy. Such grand hymns of praise and thanksgiving as the *Te Deum*, the *Gloria in Excelsis*, the *Magnificat*, the *Benedictus*, as well as the approved litanies of the Holy Name, the Sacred Heart, the Blessed Virgin, and St. Joseph are analyzed and explained.

(C) *Scripture.*—No part of religion can be so readily and so profitably illustrated from Holy Scripture as Christian moral. There is no need to enter into details. Such passages from the Gospels as the Sermon on the Mount, the chapters of St. Matthew on mutual relations, the Great Parables with their deep moral lessons; selections from the Epistles on important moral matters, such as the purpose of life, the theological and moral vitues, sin and temptation, our relations to things temporal and to temporal authority, etc., will suggest themselves to every teacher.

Toward the end of the school year a few weeks are devoted to a systematic study of one of the Synoptic Gospels, preferably that of St. Luke, on account of its chronological order, the fullness of its record of Christ's early life, and the wealth of its parables.

(D) *Church History.*—The study of Christian moral calls for constant reference to Church history, where it is shown in action. Every question touched upon in Christian moral can be profitably illustrated from Church history. The systematic study of Church history continues to run parallel with the study of secular history.

Fourth Year

Time: As in the first year.

Texts: A textbook dealing in a clear and simple manner with Christian and Catholic apologetics. Some handy book of reference, such as *The Question Box.*

(A) *Apologetics* in its threefold aspect: God, Christianity, and the Church, is presented to the students of the fourth year. They are encouraged to read Catholic magazines which discuss apologetic questions, to make excerpts from important articles, to criticize erroneous utterances in the secular press, in modern books of fiction, history, poetry, science, etc. In their notebook they enter select passages from apologetic writers, ancient and modern, on such subjects as the existence of God, the immortality of the soul, evolution, the credibility of the Gospels, the Divinity of Christ, the Divine origin of the Church, the infallibility of the Pope, the Catholic Church the only true Church of Christ, etc.

(B) *Liturgy.*—The liturgy is one of the best apologetics. Every argument touched upon in the course of apologetics, says a modern apologist, is brought home to us in the liturgy. Pope Pius X, by his reform of the breviary and the missal and of Church music, has led the way in the presentation of this liturgical apologetic. The pupils must be taught to follow his leading. "We need the apologetic of the drama in every form, and in the liturgy we possess this dramatic apology in its highest and most hallowed expression." (Watkin.)

(C) *Scripture.*—In the fourth year, Scripture is studied from the apologetic angle. The pupils are prepared to discuss intelligently the origin of the Sacred Books, their inspiration, their credibility, especially the historical authority of the New Testament, from which our knowledge of Christ and the founding of His Church is derived. One of the Epistles of St. Paul is systematically studied; one of the great Prophets, either Jeremias or Isaias, the Psalms, and one of the Wisdom Books may be read in part with great profit.

(D) *Church History.*—Apologetics, especially those parts which deal with the founding and constitution of the Church, the primacy and infallibility of the Pope, demand continual reference to Church history. According to Leo XIII Church history is the best apologetics.

I have endeavored to show, in broad outline, how the various subjects which make up the course in religion can be correlated, coordinated, and subordinated in such a manner that they can all be taught, side by side, during each year of the high-school course. Along these lines, I think, a definite plan for the teaching of religion can be worked out in detail for every four-year high school in the country.

THE ADVISABLITY OF HAVING MORE THAN ONE COMMUNITY TEACHING IN A CENTRAL HIGH SCHOOL

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The title of this paper is indeed intriguing. After twenty years of teaching in the diocesan high school where five communities are engaged, I am inclined to ask why would it be inadvisable.

If a group of lay people representing as many different kinds of home conditions as there are individuals, with different ideals, different religious beliefs, different training can be brought together in a public school where they teach side by side and work harmoniously, why could not the same things be expected of the consecrated Religious, the spouses of Christ? I do not mean to infer that all Religious of the same community or even of different communities are necessarily congenial; no one with any experience of life could mean anything of the kind. I do insist, however, that no representative community of a diocese has such a monopoly of queer people that it is not quite easy to find members who have the social qualifications necessary for teaching in a central high school where they will be associated with Religious of other communities. As a matter of fact, in a school where more than one community teaches, greater care is exercised not to offend one another than is sometimes experienced within the bosom of one's own community. But you say, there may be misunderstandings. Till "the last syllable of recorded time" wherever human beings work together there will be misunderstandings. In our school I have never known of any discord of a serious character, nor of any disagreement that was not quickly and effectively remedied.

That a school of this kind run smoothly, there must be some thought given to its organization. At the head there should be a diocesan official who possesses, above all else, a keen sense of justice and whose first concern is the best interests of the school. To have anybody at the head of such an institution who would descend to playing favorites can only spell disaster for the project. The communities should have a Sister Prefect who would be responsible for the work assigned to her community in the school. These prefects in turn assist the principal by taking charge of disciplinary matters, students' rosters, student activities, and the like. A proportional balance of power within the school will not be amiss, that is, the number of Sisters from each community should represent their approximate strength in the diocese. For example, a community teaching in a few grade schools should not be given subjects that require a number of teachers far in excess of another community teaching in a great many elementary schools. Of course, it is understood that one community handles a subject throughout the four years. Obviously two or more communities in one department would not be a good plan, though one community might be requested to teach more than one subject.

On the other hand, there may be communities who teach in a great many parochial schools, but whose Rule is not sufficiently flexible to permit them to conform to the exigencies that will necessarily arise in a central high school, or will not allow them to participate in ordinary faculty affairs. Such communities ought not to be invited to teach in a high school of this character, because they, as well as other members of the faculty, are frequently embarrassed, and it is not fair to one or the other.

One of the chief objections entertained by communities who have not had experience in a central high school arises from the belief that they might sustain a loss in vocations. If a proper balance is maintained among the communities, there is no cause for alarm. Some girls will undoubtedly desire to enter communities other than those who taught them in the grades, but I have observed that the loss and gain balance the accounts. Since the question of vocation looms large in the Catholic secondary school, provision should be made for handling the question. Every religious teacher, worthy of the name, ought to be interested in fostering vocations in order to help carry on the work of Catholic education. The primary purpose of opening a high school, however, is not that it may be a stepping stone into the novitiate, and much harm may be done by a zealous but injudicious Sister who makes this object the "be-all and end-all" of her work in school.

With the possibility of being able to develop vocations in the high school, it would be entirely unfair to the other communities in a diocese if the opportunity for this guidance was left in the hands of one community, no matter how long or well established in the diocese that particular community might be.

All teaching communities should be eager to unite in an effort to provide our students with the best that Catholic education can command. The increasing demand for a full four-years' course makes it imperative upon us to provide teachers who have been properly trained. It is not possible for any community to man a large high school efficiently. Teacher training is a problem that confronts every community, and the solution thereof requires time. There is no royal road to learning; even the bachelor's degree is not acquired over night, to say nothing of the acquisition of higher degrees. Yet every high-school teacher should be working at least toward a higher degree. Otherwise we shall fall below current educational standards. The State is watching us more closely than in days gone by, and demanding, as it does, a high academic standing for the public high-school teacher, it will not be slow to exact the same from us. This, the age of specialization, calls for teachers who are specialists. The time when confidence is placed in the teacher who attempts to present competently all subjects of the high-school curriculum has, like the poet's Arabs, "silently passed away." In a diocesan high school, the combined strength of three or four communities can provide the specialized teachers that a single community, however zealous, could not supply.

Furthermore, the children of a well-organized diocesan high school reap an advantage from the widespread educational contacts which their faculty, the products of different colleges and different universities, must of necessity represent. There is, as a consequence, in the whole organization of the high school, less danger of educational bias. A breadth of vision is assured. Moreover, the teachers representing the communities engaged in the various grade schools that contribute to the high school, strengthen the bond which ought to exist between the elementary and secondary schools. Each Sister teaching in the diocesan central high school is cognizant, or can become so, of the special problems peculiar to the schools under the care of her community. This means that the varied problems attending and modifying the work of the many elementary schools contributing to the high school, can be more fully appreciated and fairly interpreted by the faculty of the central high school.

The high school, staffed in this way, does the elementary school a further service in so far that no one community need cripple its teaching corps to staff adequately and completely a large central high school. Where the weight of the burden is shared, each community is free to work out more thoroughly its schemes for elementary education. For only by building upon the basis of a thorough and competently taught elementary program can any high school hope to achieve success.

In making its contributions to the teaching staff of the diocesan high school, no community can be too careful in its selection. With Catholic educators, academic qualification is not necessarily the most important consideration. High-school students are passing through a formative period and are, therefore, most susceptible to influence. Frequently, pupils turn to their teacher for the solution of problems of much significance. More than ever before the school is asked to assume responsibilities at one time obligatory upon the home. The high-school teacher should possess special aptitude for the understanding and guidance of young people at this impressionable age.

To have more than one community teaching in a central high school is in accord with the democratic ideals of our country. It affords a freedom of expression and an opportunity for wider interchange of ideas not otherwise possible to religious teachers. It enables us to break away from a confined, pinched, and narrow system. It stimulates progress, invites initiative, and guards against stagnation.

If a faculty widely selected to teach in a central high school is in harmony with American democratic principles, how much more does it accord with the spirit of holy Mother Church? She it is who has put upon each teaching community her imprimatur, the seal of her approval, bidding her daughters to go forth to teach in her schools, to assist her priests in the tremendous task of preserving and transmitting religion through education.

Why then should there be any hesitancy about permitting more than one community to take part in one of the most vital phases of its educational work? The faith and sacrifice which our Catholic people have put into their school system must not be disappointed. The combined energy, the full devotion of the various teaching communities engaged in any diocese is not too much to ask for the central high schools of the diocese.

THE VALUE OF STANDARD TESTS

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The tendency a few years ago in many educational systems was to provide a duration of school life and a diversity of school program entirely out of harmony with the intellectual power of the majority of those who were the recipients. Courses of every kind were recommended as an investment without much consideration being given as to whether or not the student would profit by the type of education offered. Idealists prated of the power of an enlightened citizenry.

At present we are taking the saner view that extended educational programs are not made for every one; that the problem of providing courses in some reasonable relation to the intellectual ability of the student must be solved, not only for the good of the student but also for the good of society.

The purpose of this paper is to try to show how standard tests may help to keep our educational policy in line with this modern trend and at the same time benefit our schools from the scholastic and economic viewpoints.

Standard tests have a history of over twenty-five years' use in educational systems and are highly regarded by the agencies using them. They are easily given and deductions made from them are very helpful. They are formulated in general with the object of guiding teachers, principals, and supervisors in determining the abilities of pupils for the purpose of applying remedial measures.

Each type of test is drawn up to gauge certain phases of the pupils' intellectual content. Some of the more common tests are the mental-ability test by which the general learning ability of the student may be determined; potential ability to learn a given subject may be found from a prognosis test in the subject. Such tests are the most important ones that can be given to high-school students for the purpose of educational guidance. Achievement tests or tests of the attainments of students are of interest to the teachers and the heads of departments. They are primarily for supervisory and instructional purposes and they provide an objective and fairly reliable measure of actual achievement in each subject. They may be used to evaluate the achievement of an entire department, of a class, or of an individual and as a means of determining students progress in learning, or judging of the effectiveness of different methods of instruction. Diagnostic tests and instructional tests are used to cover various units of a subject. They serve to measure a student's progress and also supply information on the basis of which the student's advance may be made more certain. They provide a continuous check-up of the work of the pupils, thus making possible thorough mastery through effectively directed reviews. Of all the types of objective tests available, instructional tests are of greatest value to the classroom teacher. They should be used as a basis for modifying instructional practices in accordance with the achievement results of the individual.

Perhaps there may be a little doubt as to the primary purpose of tests. Some believe that the mere use of standard tests will necessarily make for better work. It is well to bear in mind that tests provide the basis for improvement, they do not constitute the improvement. The giving and the scoring of tests are of little value unless they are followed by some change in administrative, supervisory, or instructional practice. According to Doctor Orleans, an authority on test procedure, the fundamental purpose of tests is to effect some improvement in the work of the school, and a test is justified only to the extent to which some advance is made as the result of its use, whether this advance is made in teaching, in learning, in school organization, classroom management, methods or materials of instruction, professional outlook, parental interest, or any of the other activities that influence the pupil's educational development.

Some schools spend time, money, and effort in testing their students to determine how much above or below the test standards the schools happen to be. This comparison may stimulate teachers to greater efforts to reach or maintain a higher standard, but it is of far less value than the use of the detailed information that test results can give to make teaching more effective and learning more productive. The efficient teacher goes beyond this comparison of the class average with test standards and determines the achievement level of each pupil. From this information the principal and teacher will be enabled to group pupils for instruction to determine what they should be taught, how much ground they should cover, and also to use the test as a basis for the organization of school work. The principal can use the test results as the basis for a supervisory program by organizing means of improving the instruction where it is needed. The teacher can determine the effectiveness of his teaching in a given subject by comparing the class averages and test standards. From this information he may seek from his principal or supervisor aid to improve his instructions. The school may use tests from time to time to determine the progress of pupils and to set goals toward which they are to strive. Other significant values of standard tests are the discovery of school problems and the pointing of means that may be used in their solution. For instance there are pupils in every school who exhibit a marked difficulty in one or more subjects. Selecting such pupils, determining their specific difficulties, and measuring the progress they make after a period in which remedial work is done can be performed easily by the aid of standard tests. A detailed analysis of the test papers of these students will determine the nature and perhaps the causes of their retardation. The teacher can select or improvise devices necessary to correct the difficulty. This value of the standard test, namely its effectiveness in dealing with the problem of failures, is of paramount importance.

There always have been failures in high-school subjects. At the present time the mortality is as high as fifty per cent in some studies of the first-year classes. With the very rapid increase in high-school enrollment in the last thirty years this problem of failures has become serious because of the nearly static condition of the basic high-school requirements and the number of pupils who are not fitted for the course. While the large amount of failure indicates a tremendous financial loss even more important are the waste of the students' time and opportunity and the emotional disturbance that accompanies failure.

The elimination of failures, therefore, and the consequent cutting down of the high mortality in secondary schools are such important steps in efficient economy as well as improved educational practice that any means contributing to their successful accomplishment is especially significant.

Doctor William J. O'Shea, Superintendent of Schools in New York City, in the 1931 school report, suggests more extensive use of diagnostic and prognostic tests in order to decrease the large number of failures in certain subjects and the wide variability in the percentage of failures in different schools.

From the use of these two types of tests we may predict quite accurately whether or not the student will attain success in a given course. They also provide a basis for educational guidance such as advising a pupil to delay the study of a subject or to drop the idea of taking the subject. They provide the teacher with information regarding the pupils so that he will know what to expect of them. It may happen that these predictive measures will result in some actual work in the differentiation of the course of study in a school. Administrators will most likely effect some changes in the standard curriculum when they become aware of the variation in ability to learn a subject that exists among pupils entering high school. Of course, some changes are taking place at the present time throughout the country: Witness the present Junior High School as a medium to help the group that may finish an elementary school but cannot take advantage of a Senior High-School course.

The question of their accuracy will naturally arise in connection with the predicting types of tests. A competent authority has declared that prognosis tests used in various schools have a correspondence of about .80 between passes in the test and success in predicting students that would pass in certain subjects. In other words the lowest fourth or fifth of students taking a test of this type would most probably fail in the subjects and therefore would be advised against taking such a course.

Ferdinand Kertes, in an article entitled "Ability Grouping in the High School," for the January, 1932, issue of the *Mathematics Teacher*, claims that the correspondence factor between algebra marks and a combination of scores on standard prognosis tests was .72. In another school in which a Modern Language prognosis test was given to 103 pupils, of the lowest one fourth of the class only five passed the first semester's work.

A prognosis test in the two most difficult subjects of the high school, algebra and geometry, will give us a means of predicting with a fairly high degree of accuracy the students most likely to succeed in these subjects. This may sound too good to be true. A few statistics on the matter, however, might be somewhat enlightening. In the George Washington High School of New York City, prognosis tests in algebra and geometry were given over a period of four semesters. For the lowest fifth of the pupils in each of the tests, 77 per cent failed in algebra and 66 per cent failed in geometry at the end of the first semester. Of those that went on, 17 per cent in algebra and 23 per cent in geometry obtained a bare passing mark at the end of the first year. It required at least two years in this lowest fifth group for 34 per cent of the algebra and 21 per cent of the geometry students to pass these subjects. The others dropped the subject or were failed. In looking over prognosis results in other subjects practically all students falling within the lowest fourth of the distribution of scores fail to do satisfactory work the first year.

These results are representative of the effectiveness of the prognosis test scores in predicting success in high-school subjects. While no one predictive device will serve the purpose accurately by itself—prognosis tests measure a very important factor and provide one of the best single means of gauging the pupil's potential capabilities. The prediction is rendered more probable by the addition of such other data as school marks, school habits, and intelligence tests.

From the figures it follows that the tests may be used with a high degree of confidence for the purpose of reducing the number of failures. The information derived from the tests may also be used to classify pupils for instructional purposes so that the work may be suited to their abilities—for advising pupils whether to repeat a subject they may have failed and also as part of a testing program for educational guidance. Another value is the assistance the tests give the principal in advising teachers how to improve their methods of instruction.

Besides these benefits to the educational content of our system standard tests may prove an important economic factor. Economy in school administration means something more than operating at less cost. It also means operating without impairment of results and without lowering the standard of the product; otherwise there is no *real* economy.

One of the greatest wastes in education is due to pupils repeating subjects. Elimination of these failures depends largely upon objective measurements to determine pupils' abilities and needs. The possibility of economy through eliminating failures is especially great in the early years of high school. This is a fertile field for economy because of (1) the recent unusual increase in enrollment resulting from the fact that many boys and girls are staying longer in school due to compulsory education laws and the unsettled economic condition; (2) the greater per pupil cost of high-school instruction; and (3) the excessive number of failures in the first-year academic subjects. National statistics of last year show over 35 per cent of failures in first-year foreign language and mathematics. Standard tests will contribute to various educational adjustments that will help prevent some of these failures; for instance, prognosis tests given to pupils before they undertake the study of alegebra, geometry, Latin, or a modern language, will determine with a high degree of accuracy their probable success. Knowing their scores, we may advise these pupils to take other subjects more in keeping with their abilities, or to put off to a later date the subject for which they are not at present fitted, or to drop the thought of taking that particular course. Another means of reducing the waste of failures is the instructional test. In a Yonkers High School, after two years use of instructional tests, the percentage of passes in biology was raised from 80 per cent to 91 per cent thereby serving, not only educational but also economic conditions.

The superintendent of an Arizona city who had effected a significant reduction, from 15.3 per cent to 3.8 per cent in failures after a reclassification of his pupils, said, "Failures represent wasted teaching, teaching bought and paid for but which has failed to result in proper development, and which must be repeated and paid for again."

A recent report of the superintendent of a Rhode Island city records special effort made by the use of tests to "salvage" certain pupils from repeating the work of a grade. The effort was successful in 77 cases with a consequent saving of $100. per pupil cost of instruction.

In a valuable little pamphlet titled *Test Service*, Bulletin number two, issued by the World Book Company of Yonkers, this financial aspect of the value of standard tests is very ably presented, and may I digress at this time to thank Doctor J. P. Orleans of that Company for the many timely suggestions he gave for this paper.

To sum up—the results of the different types of tests may be used for administrative, supervisory, instructional, and guidance purposes.

The principal should be most interested in mental ability and prognosis results as bases for advising entering students and classifying them into ability groups. He should use achievement tests for the purpose of evaluating work done in the school and to determine which departments need assistance to reach higher levels.

The department head may use the results of the mental and prognosis tests for guidance purposes and for classification of beginning students within the department. He may use the results of achievement tests to evaluate the results of instruction in his department, to provide an objective basis for adequate supervisory practices and to classify students who have had one or more semesters of the subject.

The teacher may use the results of achievement tests given at the end of the preceding semester to obtain an inventory of students' achievements so that he can strengthen any weak spots before the work of the new semester is begun. If the variation of ability and achievement in the class requires differentiated instruction, the achievement test results will provide an objective basis for dividing the class into groups. The results will also enable him to evaluate his own teaching methods. Again the teacher may use instructional tests to determine the progress the students are making and to ascertain as each unit of work is completed by the class, what further work on the unit is needed by individual students. Such information if used to advantage insures adequate mastery throughout the course. The teacher can also analyze answers on instructional and achievement tests to determine types of errors made by students. This will show him how his future presentation of units can be improved and which parts of each are most difficult for students to master.

In conclusion, may I state that in educational circles standard tests are growing more and more in favor. They are helping materially to solve knotty problems of supervision, direction, instruction, and economy. I feel fairly certain that we shall have very little reason to regret our action if we embody some of them in our Catholic High-School System.

VOCABULARY TEACHING IN ENGLISH COURSES OF HIGH SCHOOL

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The subject of my paper is "Vocabulary Teaching in the English Courses of the High School." In treating this theme, I propose to limit my remarks solely to methods coming within my own experience, rather than to advocate methods with which I, at least, have no familiarity. The methods of others doubtless proved and are proving their usefulness; yet I feel that I can defend, if necessary, and advocate with greater earnestness those methods which I have employed myself.

First of all, the student must be advised that no approach will gain results unless it is supplemented by hard work. Men who achieved fluency in written and spoken language had to work hard. For success in any field of endeavor, three vital essentials are necessary: talent, personal work, and perseverance. The first is important; the second, more important; and the third, most important. The fellow who keeps his head in the clouds, who responds to inspiration, he is the one whose progress is marked—whose "foot-prints are in the sands of time." 'Tis odd, but nevertheless true that the men who were the most apt at the art of bending words, the men who turned elegant phrases from the rhetorical lathe were men who had no experience in any workshop, other than their own. Men like Shakespeare, Bacon, Franklin, Twain, Irving, Dickens, Lincoln, and Conrad had not fame thrust upon them. They toiled for it.

> The heights by great men reached and kept,
> Were not attained by sudden flight
> But they while their companions slept
> Were toiling upwards in the night.

Joseph Conrad did not learn to write English until he was forty years of age. Personal work then and perseverance are the price of success, and these qualities find their inception in ambition.

It is probably true to say that there is no work known to man more difficult than writing correctly. The inclination is to feel that our difficulties, hardships, and trials are peculiar only to ourselves; that the task is more difficult for us than it could have been for any one else who succeeded. For the comfort of every one, I venture the statement that the struggle is essentially the same for all. If one man succeeds where another fails, success came only after ceaseless labor.

The teacher must first stimulate the student's ambition. Ambition cannot be created. It is inherent. It may be stimulated by showing the student how necessary and how pleasurable it is for him to be able to express his thoughts succinctly and clearly. The teacher's duty is to devise means to make the work interesting. The student who performs an assignment only to comply with an obligation will not make normal progress. He must have personal initiative. After all the work of acquiring English is largely up to the student himself. God died for all, but only those who cooperate with His grace will be saved. "Earn your bread by the sweat of your brow is a divine command. Still I have known boys who made little or no progress under certain teachers; whereas they did splendid work under others. Success will not come to either teacher or pupil, regardless of the method followed, unless the teacher likes his work and has a definite plan for its accomplishment.

The pupil becomes acquainted with new words through his reading. He must read and he should be encouraged to read good books. The works of the masters can be purchased for a very small sum. Men pay large sums for original masterpieces in painting. The average man cannot examine such masterpieces without great inconvenience; whereas in English literature any one, the poor as well as the rich, may examine and own the finest literary models.

How should these models be studied to increase one's vocabulary? Special attention should be given to unfamiliar words. The meanings and pronunciations of these words should be studied in the dictionary, also their roots. Then, too, the students should be required to write original sentences containing the words as well as the sentences in which the authors used them. With every classic read in the classroom, I required the students, in addition to a book report, to learn as a minimum ten new words. Of course some learned more than ten. Ten was the minimum requirement. Looking up the word in the dictionary and writing the meaning, derivation, pronunciation, application, etc., does not make the word the student's possession until he uses it several times in conversation. If he takes the trouble to use it in oral composition or in his familiar discourse, it will become his permanent possession; otherwise he will soon forget it.

The student should be encouraged also to have on his finger tips the meanings of the very common latin roots, also the meanings of the chief prefixes and suffixes. The common latin roots and the prefixes and suffixes will be found on pages 133-136 of *The Study and Practice of Writing English* by Gerhard Lomer and Margaret Ashmun, published by Houghton Mifflin Company, Boston. With this knowledge, the student will be able to tell at once the meaning of many many words which he might otherwise not know. Often as many as ten words are derived from the one root. Knowing that root and the prefixes and suffixes which it takes, he will understand the application and meaning of the word. The text referred to above lists about eighty common latin roots and about fifty prefixes and as many suffixes. Obviously the student must work to memorize these lists, but work is the only road to success. He has no alternative.

Besides the study of words, attention should also be given to striking figures of speech and phrases. The student should write in his notebook any figure or phrase, clause or sentence which he would like to remember. I am acquainted with a very fine public speaker whose diction and phraseology call for admiration. I happen to know that this speaker formed the habit years ago of jotting down striking figures of speech, unique sentences, and pointed anecdotes. Frequent use of these has made them his permanent possession. His notations often became the topic of friendly jibes but now the joksters are always on hand to cheer.

It is scarcely necessary for me to touch on the opportunities provided by good reading. Intensive study of one good book will bring surprising results. If the student could be encouraged to study earnestly four good authors, to make their vocabulary and sentence phraseology his own, he would make tremendous progress. He realizes that in sports he can become skillful only by imitating those who have reached the top. To become a good golfer, it isn't necessary to study and practice the swings of a dozen headliners. One master is sufficient but he must follow his model closely. The application belongs to English. It is not necessary to read fifty authors, unless we read for pleasure. An intensive study of the works of two or three will bring far-reaching results. Bulwer Lytton accounted for his vocabulary through the use of what he called his *vade mecum* or "go with me." Each year he selected one book—a good book and he read that over and over until he knew it well. Of course he read other books for story and plot, but he kept the *vade mecum* for study.

Often in oral discourse one is unable to recall quickly choice words; whereas in theme work, time is allowed for thought and revision. The student should be encouraged to use words in themes which he hopes to make his possession. Frequent themes, probably two a week—at least one—will give him an opportunity to plan and employ correct diction. I am of the opinion that one cannot acquire fluency of speech unless one forms the habit of writing often—not writing carelessly, but writing for the criticism of others. I have known people who wrote every day, sometimes only a paragraph, for the purpose of using words which they otherwise might forget. They wrote to the newspapers, criticizing some editorial, some action of the city, state or national government, but always with the aim of self-improvement in English. Professor Palmer says: "Every one who ever expects to excel in English should write at least one editorial a day for the wastebasket."

To summarize: My plan suggests five stages of work, namely—

(1) An earnest effort reinforced with confidence and an earnest desire to improve one's vocabulary.

(2) A study of common latin roots, about eighty in number; also a study of the prefixes and suffixes.

(3) Require with each book report ten unfamiliar words with

their diacritical marks, derivations, meaning, and application.

(4) Keep a notebook for striking figures of speech and sentence clauses.

(5) Aim to use choice words in weekly themes. Revise themes frequently for the purpose of improving the sentence structures wherever possible.

In conclusion, I shall repeat what I stated in the first paragraph that the methods suggested in this paper are original. For eight years I have used them with some success. The methods of others may carry greater rewards. But fundamentally the results accruing from any methods will be measured largely by the student's initiative and perseverance, and by the teacher's diligence, devotion, and proper appraisal and encouragement of the student's effort. The student should be taught to realize that the temple of knowledge has a bloody entrance but once inside, he is there forever. The treasure is worth the combat. If he has the will to possess it, no one can withhold it from him. He is "the master of his fate, the captain of his soul."

LECTURE DEMONSTRATION vs. LABORATORY METHOD IN TEACHING THE SCIENCES IN HIGH SCHOOL

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The standards and requirements of accrediting agencies have for a long time been allowed to go on practically unchallenged. Recently, however, there has been a healthy reaction, and many of them have been called in question. Chancellor Capen's address at the North Central Meeting last year, and President Jessup's of this year have raised the war cries of this new crusade against overstandardization. Doctor Capen challenges the very existence of regional associations. "If tomorrow morning," he says, "every accrediting committee in the country should adjourn *sine die* and every accrediting list should be destroyed, I believe American education would receive such a stimulus as it has not received in a dozen years." (1) And again: "If we can bring genuine educational standards (in contra-distinction to engineering standards) into common use, the whole industry of institutional accrediting will go the way of the pollywog's tail." (1) Doctor Jessup looks forward to brighter times: "Hail the day when this Association becomes so permeated with the spirit of doubt as to current procedure, that it will recognize more fully the educational knowledge which we now have of the conditions under which students learn." (2)

The subject of this discussion—Lecture Demonstration vs. Laboratory Method in Teaching the Sciences in High School—is an indication that the makers of this program have joined the skeptics. Scepticism in this connection seems warranted by the general suspicion that the laboratory method fails to give adequate returns for the time and money invested. Furthermore, numerous investigations have been made which appear to substantiate this suspicion. Before analyzing these, let us get a clear idea what we mean by lecture demonstration and what by laboratory method, and on what bases they may be compared.

By lecture demonstration we mean the performance of experiments by the instructor without any manipulation of materials or apparatus by the pupils. By laboratory method we mean a procedure wherein the pupils perform experiments individually or in groups. There are indeed many bases upon which comparison between the two methods can be made as will be evident from a survey of the various investigations completed up to date.

The following studies are listed in the order of their appearance in the various scientific journals:

(1) "An Experimental Study of Methods in Teaching High-School Chemistry," by William H. Wiley, 1918. (3)

(2) "Under What Conditions, in High-School Science, is Individual Laboratory Work Preferable and When Does the Lecture Demonstration Give Better Results?," by Harry A. Cunningham, 1920. (4)

(3) "A Study of Notebook and Laboratory Work as an Effective Aid in Science Teaching," by Thomas D. Phillips, 1920. (5)

(4) "Oral versus Written Instruction and Demonstration versus Individual Work in High-School Science," by J. L. Cooprider, 1922. (6)

(5) "The Individual Laboratory versus the Demonstration Method of Teaching Physics," by E. W. Kiebler and Clifford Woody, 1923. (7)

(6) "Laboratory Methods in High-School Science," by J. L. Cooprider, 1923. (8)

(7) "A Comparative Study of the Effectiveness of Teaching High-School Chemistry through Individual Laboratory Experimentation and Lecture Demonstration," by Fred G. Anibal, 1923. (9)

(8) "Laboratory Methods in Natural Science Teaching," by Harry A. Cunningham, 1924. (10)

(9) "Comparative Effectiveness of the Lecture Demonstration and Individual Laboratory Method," by Fred G. Anibal, 1924. (11)

(10) "Certain Phases of the Administration of High-School Chemistry," by W. W. Carpenter, 1925. (12)

(11) "Individual Laboratory Method of Teaching Physics," by C. H. Walter, 1926. (13)

(12) "The Demonstration Method versus the Laboratory Method of Teaching High-School Chemistry," by W. W. Knox, 1927. (14)

(13) "A Study of the Relative Value of Three Methods of Teaching High-School Chemistry," by H. B. Nash and M. J. W. Phillips, 1927. (15)

(14) "A Comparison of Lecture Demonstration and Laboratory Methods in Chemistry," by D. B. Pugh, 1927. (16)

(15) "An Analysis of Certain Outcomes in the Teaching of Physics in Public High Schools with an Investigation of the Efficiency of a Laboratory Method in Establishing Such Outcomes," by John H. Dyer. (17)

(16) "Measurable Outcomes of Individual Laboratory Work in High-School Chemistry," by R. E. Horton, 1928. (18)

(17) "The Even-Front System versus the Rotation System in Laboratory Physics," by H. W. Duel, 1928. (19)

(18) "A Comparison of the Lecture Demonstration, Group-Laboratory Experimentation and Individual-Laboratory Experimentation Methods of Teaching High-School Biology," by Palmer O. Johnson, 1928. (20)

(19) "Comparison of the Lecture Demonstration and Individual Laboratory Methods of Performing Chemistry Experiments," by D. B. Pugh, 1929. (21)

(20) "The Relative Value of Two Methods of Teaching General Science," by F. A. Riedel and H. C. Rule, 1929. (22)

(21) "A Comparison of Two Methods of Teaching One Problem in General Science," by J. E. Corbally, 1930. (23)

(22) "Should Laboratory or Recitation Have Precedence in the Teaching of High-School Chemistry?," by R. M. Parr and M. A. Spencer, 1930. (24)

The method of conducting these investigations is in general the following: On the basis of intelligence tests or marks or a combination of these, the pupils are paired off in two sections. One section is taught by the individual laboratory method, while the other is taught by the lecture-demonstration method. The retention of laboratory information is tested immediately and again after a certain lapse of time. One experimenter, Phillips, tested for memory of (1) the apparatus and materials used, (2) the method of conducting the exercise, and (3) the conclusion. Cooprider, in addition to the retention tests, attempted to find the relative efficiency of oral and written instructions. Kiebler and Woody undertook to ascertain which of the two sections later showed more ability to attack new problems. The investigations of Wiley, Anibal, Carpenter, Horton, Knox, Nash, and Phillips, Pugh, Parr, and Spencer were in chemistry; Cooprider and Johnson in biology; Cunningham in botany; Dyer, Kiebler, and Woody, Walter and Duel in physics; and Riedel and Corbally in general science.

The study by Carpenter deserves special mention, involving as it did thirty-four classes from twenty-three high schools in fourteen states. The large populations, the validation of the tests and the employment of modern methods for computing averages, distributions and coefficients of reliability, inspire a high degree of confidence in his research.

All investigators agree that there is a marked saving in time in doing work by the lecture-demonstration method. Cooprider estimates it at about 50 per cent. Cunningham in his first investigation found that the average time for experiments by the lecture-demonstration method was approximately thirty-one minutes; by the laboratory method, forty-two minutes.

Anibal, in particular, notes the saving in expense. He estimates that to teach chemistry to a class of thirty pupils by the lecture-demonstration method costs only 7 per cent as much as to teach it by the laboratory method.

Both Cunningham and Cooprider kept separate account of the several elements in each exercise. The latter subdivides the tests into (1) the object of the experiment, (2) what was done, (3) what happened, and (4) what the experiment proves. It is significant that the answer to the last question "what the experiment proves" is better known when the lecture-demonstration method is used, and that there is little difference in the retention of the purpose of the experiment in either of the two methods. After all, these items are much more important than the details of technique and happenings. After considering this phase of the comparison, Doctor Downing concludes: "Scientific experiments as at present conducted are often to be classed as "busy work" in high school, interesting perhaps, but not instructive. What the experiments should show—what they are really for—is little realized by the pupil." (25)

For those who wish to form a general idea of the status of the problem, the following review articles will be of interest:

(1) "A Comparison of the Lecture-Demonstration and the Laboratory Methods of Instruction in Science," by Elliot R. Downing, in the *School Review* of November, 1925. (25)

(2) "Physical and Biological Sciences," by Max D. Engelhart in the *Review of Educational Research* of February, 1932. (26)

(3) "The Lecture-Demonstration and Individual Laboratory Methods Compared," by V. F. Payne in the *Journal of Chemical Education* for May, June, and July, 1932. (27)

Doctor Downing under whom I had the pleasure of working at the University of Chicago, and who personally directed several of the above investigations and studied all of them, summarizes his conclusions as follows:

"The lecture-demonstration method of instruction yields better results than the laboratory method in imparting essential knowledge and is more economical of time and expense. This is true for both bright and dull pupils and for all types of experiments.

"The lecture-demonstration method appears to be the better method for imparting skill in laboratory technique in its initial stages (therefore in high school) and for developing ability to solve new problems.

"Oral instructions are, in general, more effective than written instructions in lecture demonstration but less effective in laboratory work.

" 'What the experiment proves' is the item on which most pupils fail and is evidently the point to be stressed in teaching.

"In science-teaching we need to concentrate on a few fundamental principles and to curtail the multiplicity of details in order that pupils may retain the instruction. 'Teach for keeps' must be the slogan." (25)

The *Review of Educational Research* after a cursory survey, reports as follows:

"Although most, if not all, of these experiments are subject to certain limitations, the consistency of the findings probably justifies the conclusion that demonstration lectures by a skillful instructor are satisfactory substitutes for a considerable portion of the usual individual laboratory exercises." (26)

The best summary, which brings the discussion up to date, is to be found in the *Journal of Chemical Education*, of May, June, and July, 1932. Payne has this to say:

"With the present tendency to appraise our educational practices in a scientific way, we are beginning to realize that we have adopted a costly system with a background of opinion only. Perhaps the system is valuable for capable students who know they want to become chemists."

Further on he says:

"It seems reasonable to conclude that our present extensive use of the individual laboratory for beginners in chemistry is, to say the least, open to question. It is imperative that proponents of the method assume the defensive if they are to justify its continuation without change."

Finally:

"We are forced to the conclusion that the individual laboratory method is not functioning, at the present time, as its proponents anticipated. This failure may be due to teacher weakness in administering the method, in adaptability of the method to the abilities of our students, or to a combination of both these factors. May it not be possible that a solution will be found in the European plan as was represented in this country by Indiana University? Should not the use of a laboratory for beginners in chemistry be the coveted privilege of the competent student, rather than a universal requirement that is at once both distasteful and ineffective for the less-favored majority?" (27)

Laboratory work has undoubtedly great educational value as was shown in an excellent paper presented by Mr. Paul Muehlmann, S.J., at the Detroit, Convention in 1910. (29) This value, however, is confined to a great extent, to the colleges and technical schools. Teachers of science in high school, and educational writers in general, have felt that there is a great waste of time and money in the laboratory method. Professor Thorndike commenting on this situation remarks:

"Like any reform in education, the laboratory method has suffered at the hands of its friends, by being used indiscriminately and by being overused. It is not scientific to spend two hours in learning by manipulation of instruments something which could be learned in two minutes by thought. Washing bottles, connecting electric wires, and putting away test tubes, though doubtless useful tasks in connection with scientific housewifery, are not magical sources of intellectual growth. Nor is it safe to disregard *what* is taught, so long as it is taught as an exercise in scientific method. A laboratory should teach facts important in themselves. It is disastrous to scientific habits in the young for them to find repeatedly that elaborate experimental work brings at the end some trivial or meaningless result." (29)

Doctor Woodhull further limits the role of laboratory work:

"High-school pupils are sometimes taught to 'test' and to 'verify'; in short to learn things 'first hand' when they have neither the capacity for nor ground upon which to draw conclusions.

"The laboratory at best is a very artificial means of supplying experiences upon which to build scientific concepts. While it is useful and needful it cannot take the place of an appeal to life's experiences and the phenomena of nature. The charge that pupils may read about nature in books and not recognize her out of doors, is quite as applicable to laboratory work.

"The lecture is the only means by which we may bring in all the good things that we feel moved to introduce."

According to Van Horne the demonstration method should be used particularly at the beginning of the course, for dangerous and difficult experiments for such as are too long for the ordinary period and for the inculcation of principles. (31) Even when the laboratory method is used the cost of the equipment may be reduced considerably, by taking the rotation system instead of the even-front system, as shown by Duel in an investigation made in his Minneapolis school. (19)

Elaborate equipment does not appear to be necessary for the acquisition of the real scientific spirit. What did the great scientists of old have to work with? Take this description by Wohler of the work-shop of the great chemist Berzelius:

"No water, no gas, no hoods, no oven, were to be seen; a couple of plain tables, a blow-pipe, a few shelves with bottles, a little simple apparatus, and a large water barrel, whereat Anna, the ancient cook of the establishment, washed the laboratory dishes, completed the furnishings of the room, famous throughout Europe for the work which had been done in it. In the kitchen which adjoined, and where Anna cooked, was a small furnace and a sand bath for heating purposes."

Professor Morrison indicates the place of the laboratory in the scheme of education:

"The only justification for assigning a laboratory exercise is an affirmative answer to the question, "Will the exercise proposed make better assimilative material than a demonstration which the teacher can present or a certain series of pages in the assigned reading?'

"If the apparatus assigned is so elaborate that the pupil is obliged to learn a difficult task of manipulation, it is extremely unlikely that any particular assimilative value on the unit itself will be contributed. There is seldom in the secondary period, any possibility of effective assimilative use of high-powered microscopes, elaborate electrical equipment, sensitive balances, extended arrays of reagent bottles, and the like. These for the most part, belong to the period of specialization." (32)

With all these facts and conclusions in hand is it not, to say the least, a questionable procedure to judge the efficiency of science instruction by the laboratory equipment? Many colleges and universities still continue to refuse accrediting to high schools which do not have adequate laboratory facilities; or to accept for entrance credit, science work that was not done by the laboratory method. Such practice is evidently not defensible if science can be taught as effectively by the lecture demonstration method as by the laboratory method.

There is some indication of willingness on the part of the standardizing agencies to reconsider their requirements. Last year Professor Downing succeeded in getting permission from the North Central Association to prepare students for college with a sharp reduction in laboratory material. Even in institutions of higher learning there is a reaction against the laboratory method. Indiana University is outstanding in this country as a prominent state university which, until recently, introduced its beginners to chemistry by lecture demonstrations rather than by individual laboratory work. Recently some laboratory exercises were required, but principally in order to satisfy prospective teachers who would later be obliged to use this method, and not because the authorities thought their former procedure at fault. Princeton University has inaugurated a general chemistry course dependent upon lecture demonstration without individual laboratory.

These schools, to quote President Jessup once more, are "sufficiently powerful from the standpoint of wealth, prestige, and personnel of staff to be able to undertake almost any kind of an experiment, but I believe we should seriously consider the fact that there is much evidence to indicate that we should not only *permit* but *encourage* all schools, secondary and collegiate, normal and junior college, large and small, to study their own problems with a view towards ascertaining the effect upon students of modified procedure irrespective of our so-called engineering standards." (2)

Those of you who have not gone in for accrediting will know from this that your position is not without its advantages. You are free to conduct your schools as you see fit without investing in expensive experiments which a later generation will declare useless. The words of Andrew Hartman, although applicable mainly to non-Catholic institutions, serve as a warning to us also: "They (the Church colleges) have given up their natural element of greatest strength, religion, and taken up the tax-supported institutions' element of greatest weakness, standardization." (33)

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CATHOLIC VOCATIONAL-COUNSEL CONFERENCE

PAPERS

THE PLACE OF VOCATIONAL GUIDANCE IN THE WHOLE GUIDANCE PROGRAM: WAYS AND MEANS TO PROMOTE IT

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PART I. The Place of Vocational Guidance in the Whole Guidance Program

The change in civilization in the last three decades is so evident and so extensive that it puzzles those who were young fifty years ago. Every period of progress has brought with it peculiar problems, but owing to the rapidity of the change and the intervention of war, things are more complex today than they were ever before. We all know this. Fortunately, conditions do not appear that way to the young, because they never knew other situations. They may be able to drift along for better or for worse, but in order to go in the right direction they need adult interest and adult guidance. The field in which they need this aid is the whole field of right and profitable living. The guidance of adolescents is, therefore, very comprehensive. Its universal and final object is well expressed in the Oration of the Mass on the third Sunday after Pentecost: "that man may pass through temporal good things so as not to lose the eternal." It concerns itself about the religious, social, and occupational life of youth, not independent of each other but as an harmonious whole, each having a different partial object but all subservient to the final end of man. This is our calling. Whatever else may be accomplished during life, this one end must be reached.

In order to find the correct place which vocational guidance holds in the whole program of guidance, it is well to consider the different states of life to which Divine Providence may deign to assign children in the future. This will also immediately show the difference between Catholic and any other guidance.

I. Religious Guidance

At present and for the future, our children are members of the Church. This membership brings with it besides duties also vocational aspects. We call them religious vocations.

Priesthood.—Having a celibate priesthood, there is no other way to perpetuate it except by recruiting boys from among those who give hope that their qualities of mind, heart, and body will eventually make them fit to exercise the sacred ministry. These boys are not called by a revelation from heaven. No, man must guide man. How? By calling attention to the vocation; by providing ways and means to reach the vocation, and by a reasonable probation of the character and personality of the aspirants.

Religious Life.—The Church is destined to represent the perfections of Christ in different ways. The four evangelical counsels must be accepted by some; the works of mercy must be exercised by men and women who have assumed the exercise of them as the object of their life. The ignorant must be instructed, the sick attended to, the aged and orphans cared for, the harborless harbored, etc. The welfare of the mystical body of Christ demands that this be done in an orderly and organized way. Hence, we must recruit for our Brotherhoods and Sisterhoods in much the same way as we sustain the ranks of the clergy.

Parenthood.—Finally, the Church must increase. The command of God "to grow and multiply" must be fulfilled according to the Will of God. This is the duty of Christian parents. Not without reason do I classify Catholic parenthood among the religious vocations. It is constituted by a great sacrament. Its object is the mutual sanctification of husband and wife and the procreation of children destined to fill the thrones of the fallen angels. It is a partnership with the Creator and essentially religious.

Owing to the biological urge, it may seem to us that people will naturally drift into married life if they do not feel attracted to the clerical or religious state. This is the physical and emotional aspect of the matter. We must be more concerned about the moral and divine aspects of parenthood. Otherwise, we must be satisfied with the prevailing deplorable conditions in married life. A house built on sand tumbles together. The providing of a foundation for a lasting and happy family life, that is the vocational guidance required, especially in its formation. There is no other secular calling in which a change could not be brought about. Matrimony being indissoluble, the importance of guidance cannot be overestimated. It is needed. Why? Although married life is the most frequently adopted, it is by no means the easiest state of life. Moreover, it is surrounded by many dangers; hence, vocational guidance should point out, among other things, the moral qualities required as a foundation for happiness and sanctity in the home. Attention should be called to the necessity of purity of life, the essentials, dangers, and qualities of courtship. This should be accompanied by practice in patience, charity, forbearance, and other indispensable and desirable traits. Courage especially should be cultivated by pointing out the divine assistance and the permanent grace of the sacrament. Many remain unmarried today not because they desire to lead a higher life of chastity, but because they lack the courage to face the problems family life according to God's Will may bring with it. Hope, and consequently, confidence in God is absent.

Vocational Religion.—Besides vocations, there is something that might be called vocational religion. It takes into consideration the future occupations and the dangers that may accompany them more than others. Even political dangers that have a moral implication may arise. Some undesirable classes are strongly represented in certain vocations. An instruction about such callings and some apologetics are certainly not out of place.

Looking over the curriculum of our schools, we find most of the religious vocations are fairly well provided for as far as vocational guidance is concerned, except parenthood and vocational religion.

It is quite evident that the missing topics can be introduced into the course of religion without any perceptible change. It is really more the emphasizing of available material and its relation to vocations than the introduction of new material. A valuable addition, however, would be the graduation retreats introduced in many European countries. They afford a splendid opportunity to touch the religious aspects of any and all vocations.

II. Social Guidance

Man is a social being. The family is the origin and nucleus of society. Society is a combination of families and their offspring and as the families are, society will be—not otherwise. From this we may conclude that a reformation of society must start in the family. Social guidance, therefore, considers the social life of the family and of its extension—society. All young people are potential fathers and mothers and potential citizens; hence, all are interested in and should be concerned about the well-being of both the family and society.

The phases to be covered by social guidance are: physical obligations of parents, child care and training, family health, recreation and use of leisure time, home economics, civics, and politics. There are a few others, but they may well be brought under the headings enumerated. Not much of social guidance is covered in the present curriculum. Some parental obligations are covered by the catechism, but not all, at least not directly. A little about health, hygiene, and civics is offered but the rest is seemingly neglected or left to personal initiative. There can be no doubt that all these fields ought to be covered in secondary schools. Certainly no commercial or business schools should be without a course in home economics.* Some of the features of social guidance may not seem important as means for getting direct results; nevertheless their value increases if considered in their preventive and protective aspects. They do round out education for life. Job ethics is especially useful.

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* Home economics for boys enters more and more into the curriculum of secondary schools including commercial high schools. The content varies greatly in different localities. Among the topics more frequently included are: manners, social and business etiquette, courtesies, table and party customs, nutrition, camp cooking, family budget, job ethics, and community interest. (See "Home Economics for Boys," Office of Education, Washington, D. C.)

III. Occupational Guidance

The general foundation for occupational guidance is the instruction provided in primary grade schools. Some might wish a revised program, but this is beyond the scope of this paper. For two-thirds of all our children, this primary education is practically all they get and all they need in the way of book learning. Most of them are not capable or not willing to go any further. This cannot be changed. Only one third of the children graduating from the parochial schools will enter high schools and not more than one fifth will get their diplomas. Of the seven per cent who enter college, five per cent will quit before graduation. Fully 98 per cent of our young people leave school between the fifth grade and college graduation to fight the battle of life—to make a living. All these should have been trained in general character traits that make for success in any occupation or profession they may enter. Among these traits are: industry, loyalty, honesty, perseverance, reliability, responsibility, willingness, cheerfulness, orderliness, punctuality, exactness, and others. It is true, that these qualities are being cultivated, but not always from the particular aspect of their bearing upon success in occupational life. This means the neglect of a powerful incentive to cultivate these habits.

IV. Vocational Guidance Proper

The White House Conference on Child Health and Protection, a most representative body, defines Vocational Guidance as "the process of assisting the individual to choose an occupation, prepare for it, enter upon it, and make progress in it." "Vocational" applies to all gainful occupations and home making. "Vocational education" is the giving of training to persons who desire to work in a specific occupation. From this it appears that the principal activities of vocational guidance are: vocational advice and counsel; vocational research as a basis for giving sound advice; and vocational education, strictly speaking. A few words about each will create a background for the second part of our discussion.

1. *Vocational Advice and Counsel*

Vocational advice considers both the applicant and the occupation and investigates whether there is good prospect for the boy or girl to succeed in the chosen field. It examines the child's talents, health, likings, finances, social relations, and the advantages and disadvantages of the preferred occupation, whereupon it leads to the proper road to acquire the necessary education and training. This presupposes that the counselor is not only acquainted with a number of occupations and their requirements but also with the art of applying different tests and with the management of personnel. He or she should be masters in the technique for fact-finding and be well-read in vocational literature. This knowledge may be acquired by attending special courses, but most of it is obtainable by private study and experience. No satisfactory specification for teacher-counselor certificates has as yet been developed. The science is still too new for that.* Self-education and consultation with more experienced counselors seems still to be a practical procedure.

2. *Vocational Research*

The rapid and continued change in industry, commerce, and science makes it obligatory to revise the vocational literature from time to time. This work is done mostly by research workers in the U. S. Office of Education, universities, and research institutes. These researches are all more or less well done, but are of a general character. They need supplementing by local conditions like vocational opportunities, facilities for special training, needs of industries found in the vicinity, personnel requirements and local apprentice systems, if any. In smaller cities, these studies and researches will have to be made by the counselor. Since their scope is limited, the difficulties accompanying them cannot be great. However, without this special research, the counselor's information will not be complete.

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* U. S. Commissioner of Education, William J. Cooper, writes in the New York *Times* for June 19, 1932, as follows: "Five types of guidance are evident: first, the program administered by the principal or other administrative officers; second, the giving of guidance responsibility to the home room teacher; third, the counselor type using part-time teachers trained for the task; fourth, the central guidance bureau; and fifth, the composite type, where guidance is assumed to be the task of all teachers and administrators, each of whom undertakes what guidance services he can best manage, under the general direction of the guidance officer."

Follow-up Work.—Since follow-up work is a desirable part of vocational guidance, some knowledge of the organization and interrelation of occupations is a great help, especially in cases where a transfer from one occupation to another with more promise of success is desired. This knowledge has recently become accessible by the publication of a set of charts composed by the Institute for Research in Chicago. In connection with follow-up work, an employment office is desirable.

3. *Vocational Education*

Vocational education is a relatively new field, at least as far as occupations other than the learned professions are concerned. The reasons why it was added to school work are the complexity of mechanical production and the complete break-down of the age-old apprentice systems. The trades, industries, and commercial concerns have simply shifted their obligations upon the public. Nor were the educators without fault. By increasing the years of compulsory school attendance, they made apprentice service practically impossible and had to look around for additional matter to teach, changing fundamental to special education. Educators have accepted the situation and are now laboring to solve the problems created. They have not progressed very far, but, nevertheless, far enough to see that the problems are tremendous and that they cannot be neglected, ignored, nor set aside no matter what difficulties may present themselves.

It is clear, that vocations demanding mostly brain work require a different education than those which rely mostly on the brawn; hence the difference between occupational and professional education. But the longer both can be kept together, the better it will be and the less expensive.

A vocational system for occupations must embrace theoretical and technical instruction, manual training, and a good deal of practice. It simply must be a modern artificial substitute for the former apprentice training system. Professional education needs a classical and scientific course with laboratory work and additional special subjects, heretofore, perhaps, not included in the curriculum. These might be added as selectives. This leads us to the important question: How can we arrange our secondary education so as to become fundamental for professions and occupations alike? What should be omitted, changed, or added in order to serve the largest number? What course should be followed at the parting of the ways? No satisfactory answers to these questions have as yet been given and so we leave it to the future to formulate a workable program. Much may be learned from European systems that have been arranged with these questions in mind.

PART II. THE PROMOTION OF VOCATIONAL GUIDANCE

The most successful means for the promotion of vocational guidance is, without doubt, the enlightening of those who are responsible for the education of the young—educators and parents. This is not so easy inasmuch as the financial question always looms at the horizon. In this connection we are not so fortunately situated as those who by law and custom can draw upon public and charitable funds. On the other hand, this forces us to distinguish between what is necessary, good, and superfluous, retaining what is worth its cost and disregarding what is merely speculative and still without solid foundation in fact. In order to accomplish this much thought should be given to the matter and no haphazard plans should be made. We want the best for our children that our means can procure.*

In order to reduce vocational guidance to its essentials, it is well to keep in mind the place it holds in our program of education as outlined to you before. This will show at a glance what features pertaining to vocational guidance are already provided for—one way or another—and what is still lacking. (See chart.) It will

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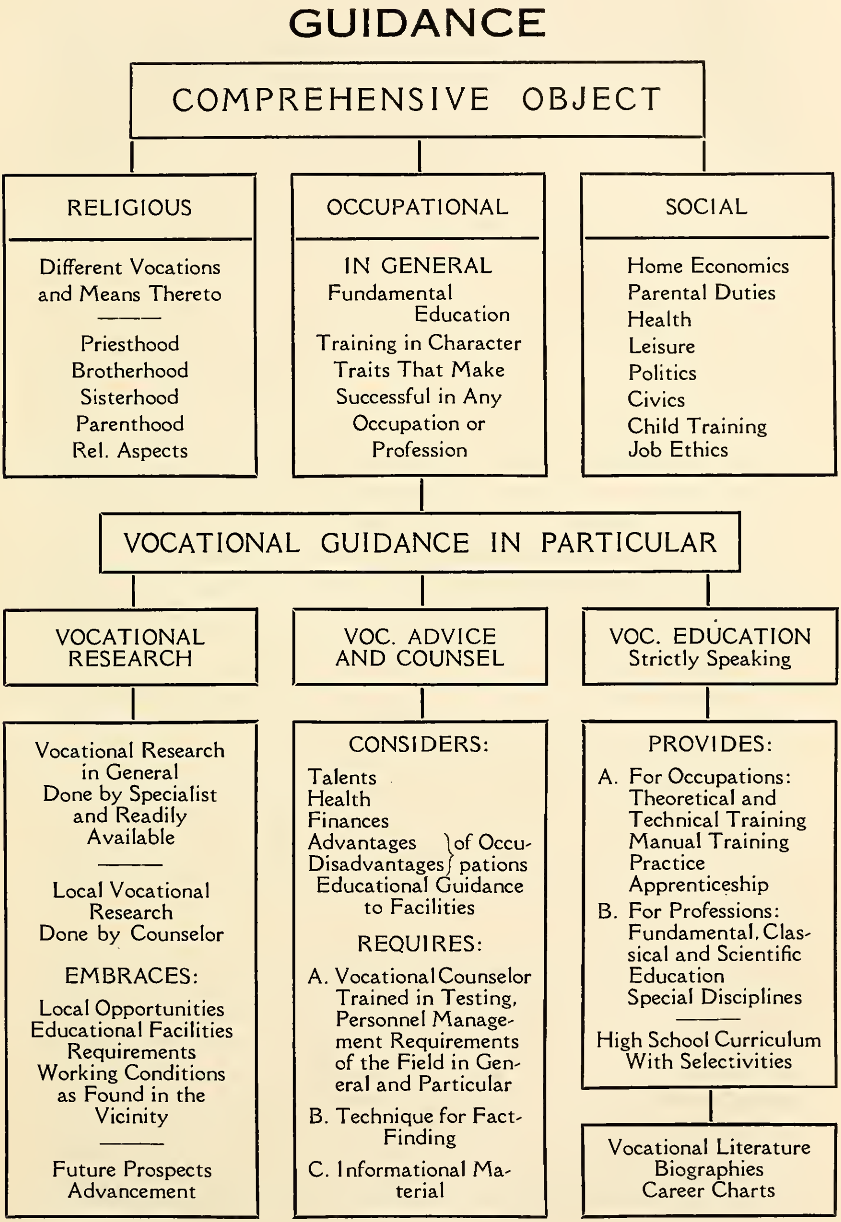
* A statement of Bishop Noll as found in *The Acolyte* for May 28, 1932, may be quoted here: "It seems that it is assumed that any demand for more economy in the conduct of our public schools is synonymous with the demand for checking the progress of educational effort. But the assumption is wrong. No one wishes educational progress to be halted. But it is possible that even greater results may be procured with far less expenditure of money."



GUIDANCE

COMPREHENSIVE OBJECT

RELIGIOUS

Different Vocations and Means Thereto

- Priesthood
- Brotherhood
- Sisterhood
- Parenthood
- Rel. Aspects

OCCUPATIONAL

IN GENERAL

Fundamental Education

Training in Character Traits That Make Successful in Any Occupation or Profession

SOCIAL

- Home Economics
- Parental Duties
- Health
- Leisure
- Politics
- Civics
- Child Training
- Job Ethics

VOCATIONAL GUIDANCE IN PARTICULAR

VOCATIONAL RESEARCH

Vocational Research in General Done by Specialist and Readily Available

Local Vocational Research Done by Counselor

EMBRACES:

- Local Opportunities
- Educational Facilities
- Requirements
- Working Conditions as Found in the Vicinity

Future Prospects

Advancement

VOC. ADVICE AND CONSIDERS COUNSEL

CONSIDERS:

- Talents
- Health
- Finances
- Advantages } of Occupations
- Disadvantages } of Occupations
- Educational Guidance to Facilities

REQUIRES:

A. Vocational Counselor Trained in Testing, Personnel Management Requirements of the Field in General and Particular

B. Technique for Fact-Finding

C. Informational Material

VOC. EDUCATION Strictly Speaking

PROVIDES:

A. For Occupations:
  - Theoretical and Technical Training
  - Manual Training
  - Practice
  - Apprenticeship

B. For Professions:
  - Fundamental, Classical and Scientific Education
  - Special Disciplines

High School Curriculum With Selectivities

Vocational Literature

Biographies

Career Charts

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also point out to us that these features are not as many and not as complicated as the reading of some vocational-guidance literature would lead us to believe. It seems that vocational guidance can be considerably simplified without losing its effectiveness. This would not only facilitate its introduction but would also promote the consideration and approbation of the powers that are. Therefore, the distinction between vocational counseling and vocational education should be kept in mind. They are two different things and about the latter we are not so much concerned at present.

Need of Vocational Guidance.—The need of vocational guidance for our children is real. For every one of them the time will come to make a decision what place in life he or she will take. That this is a momentous decision no one will deny, and that those who are best equipped to judge intelligently will make a better choice than those who are not, is equally evident. If our schools fail to supply the information required as the basis for sound judgment, they are neglecting an important duty and thousands of children may use this as an excuse for not attending Catholic schools and institutions.* On the other hand, the advantages which vocational guidance will bring with it are not small. The increase in prestige it will bring to our school will be considerable. The children attending our schools will not be penalized by withholding from them valuable information that ought to and can be supplied. Our schools will remain on the basis of equality with public institutions and our competitors will have no reason to use the lack of vocational guidance as a proof of inferiority. The sentiment for vocational guidance is so strong that it is not well possible to leave it unheeded.

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* The growing interest in guidance is manifested in many ways. There is an increase in number of schools including guidance service and in the number of organizations interested in guidance. Discussion of guidance by educational organizations occupies an increasingly large place in conventions and conferences, local, state, and national. The literature on guidance is rapidly growing. Outstanding persons in education, the professions, and business have utilized the radio in its behalf. State departments of education, realizing its need, are encouraging guidance work in local schools. In consequence of all this, the number of public schools including some phase of guidance in their programs is increasing rapidly. (*School Life*, May, 1932, p. 166.)

From what I have said it must not be inferred that the objections against vocational guidance made by some educators are against the imparting of vocational information itself. They are rather against the present program and its impending financial implications. They want something that is more definite. As to the former, it is certain that as soon as we are clear ourselves and are ready to place our program before others we will arouse the lasting interest its success requires. Financially speaking, every cent spent for vocational guidance is a sound investment very much smaller than the price to be paid for neglect. The social and economic problems that worry so many at the present time are no less the result of undeveloped brains of the sufferers as the overconcentration of brains in the camps of commerce, industry, public utilities, politics, and law. Vocational guidance might redirect and re-arrange this matter and might bring about a more equitable distribution.

It is also true, that our students were never entirely without vocational guidance. Many a one was guided to the right educational opportunities and many were warned against entering an overcrowded profession or a vanishing or blind-alley occupation. But this advice should have a scientific background. It should be brought together into a system and be administered by counselors having the necessary qualifications. To train such guides is not so difficult as commonly imagined. Such a guidance would prevent mistakes heretofore made. It would do away with the harmful practice of getting pupils for certain institutions in which teachers are interested without regard to the personal welfare and inclinations of the boys or girls themselves. It would also eliminate a kind of routine procedure like simply switching all children who do not intend to enter college into a commercial school training them for jobs that do not exist. Clerical workers are so plentiful even in prosperous times that a closing of all the so-called commercial high schools for a period of five or ten years would not create a serious shortness. But recently, the Girls Service League of America in New York, stated that "most of the girls came trained for one job: stenographer, typist, clerical worker—fields hopelessly overcrowded. The society turned to equip these girls for more than one kind of job by giving them training in decorative arts, hand-sewing, etc. Since the domestic field is one of the few that offers security, mother's help, housekeeping, and home making should be added." (*The Survey*, January, 1932, p. 426.) The same could be said about the teaching profession for women.

Finally, vocational guidance would prevent, at least to some extent, the loss of leaders by encouraging, stimulating, satisfying, and guiding exceptional and promising youth to become stars in the Church and in the fields of science and public affairs. Here leaders are needed.

Objections to Vocational Guidance.—Here, it would be interesting to consider some other objections sometimes heard against vocational-guidance activities, but this would carry us too far afield. Moreover, most of them can be easily refuted by all who have a fundamental knowledge of guidance. However, one objection concerning tests deserves some consideration. The opinion about their value is divided. Certain proofs are still lacking; hence the objections made cannot as yet be scientifically refuted. It seems that the lack of vocational guidance in the past has brought about an over-supply of professors who are now looking for work, especially research work and testing in every imaginable field of human endeavor. Not all their results have the confidence of educators. Here we have a clear case of professors complicating education notwithstanding its crying need of simplification.

Means to Promote Vocational Guidance.—The next question is: What means can be used to induce interested parties to provide vocational guidance in our secondary schools and junior high schools? Mass education will not bring us far. Masses are practically immovable in intellectual matters. What is everybody's concern rests lightly on any one in particular. More fruitful will be the education of individuals or groups like school-board members, pastors, and prominent men and women whose words carry weight in the community. A clear-cut program must be put before them when approached; otherwise they will not act

To arouse the interest of parents is equally important. A correct perspective must be created. For this purpose the school bulletin and the feature columns in local newspapers may be used. Interesting cases, local or otherwise, are always available. Talks over the radio and even more so the recommendation to listen to the radio during educational hours now so frequently in the air, will gradually create support among parents and students alike. If successes achieved by vocational guidance in other schools can be disseminated, it will arouse the desire to have something like in our schools. As a rule, people will get what they want and are willing to pay for.

Of still greater importance is the willingness and enthusiasm of the teachers. It will be of great help to remove existing aversions to the introduction of vocational guidance which some teachers may entertain if we examine the equipment of teachers for this job already present. There can be no doubt, that a teacher who has instructed a pupil for years is better equipped to judge the child's talent than any one else even without the aid of artificial tests. From the attendance record and physical-examination record, the teacher can get a fairly correct idea of health conditions. The financial and social status of the family is usually well enough known. This covers already a great part of the field of guidance. To this may be added the teacher's knowledge of educational institutions and their curriculum, available scholarships, etc., to which students may be directed. The parents themselves will know, especially in smaller cities, what careers have the greatest hope of success; hence it remains but for the teacher attempting vocational guidance to get acquainted with the different occupations and professions and for this purpose a large number of publications are available, especially those of the Institute of Research of Chicago, whose Careers and Career Charts are until now unexcelled. These publications and others found in the bibliography, together with informational material gathered locally, will provide a working basis. Moreover, a number of summer and home-study courses are available that should prove helpful to incipient counselors although some of these courses make matters complex without necessity and often suggest a kind of pre-determinism. No one can be said to be predestined for a certain vocation. Their are many ways to make one's living just as there are many ways to save one's soul. It is always possible to change and this may often be done without loss. The situation that presents itself at present when so many seem to have missed a good vocation cannot be attributed to wrong guidance or the absence of guidance exclusively since it may have been caused by a complete change in conditions and by a lack of knowledge about conditions that exist ten or twenty years later. This should not induce the teacher to lose courage and hesitate. It is certain that by coordinating the requirements for vocational guidance and by looking at it in a practical manner, the subject will lose much of its complexity and will appear much more feasible and really worthy of a trial.

Vocational Guidance Bureau.—The most effective means to promote vocational guidance is, as would be expected, the establishment of a vocational-guidance bureau in each diocese and a vocational-guidance clinic in each larger city or the appointment of a counselor in every secondary school. Economy might prompt to have a counselor for several schools in a locality, but in such a case a mountain of parochialism would have to be removed. It is not necessary to enter more into details, since the next speaker will tell us about the actual experience she had in establishing and conducting such a bureau. It may be added that wherever, owing to the paucity of our pupils, a full guidance program with all its equipment could not well be provided, cooperation with existing public or private organizations might be established. But the fact that some vocational guidance and placement work is done by organizations like the Catholic Daughters of America, the Catholic Boys' Brigade of the United States, and others, should not induce us to leave it to them, since what they can do is but a drop in the bucket.

CONCLUSION

For a conclusion, it may be truthfully said that educators as well as the public become more and more convinced that something ought to be done about vocational guidance and that many would start it who could see their way clear. It is also true, that too many still consider vocational guidance and vocational education and training as strictly belonging to each other although they are distinct parts, as distinct as the physician and the drug store. Vocational guidance can well be imparted without vocational education. The former does not need special buildings, shops, and establishments. The providing of vocational education is really the duty of the concerns needing trained workers, but they failing, the public has to take care of itself. It shoulders upon the public the financing of class education without benefit to many for whom special education is not provided. It is well to keep the two separate and remember that just now we are interested in vocational guidance alone.

Much has been written about the organization of vocational guidance, its practice and principles as the select bibliography shows. Many programs have been outlined and the one found on the accompanying chart is but another attempt. It gives at one glance the position of vocational guidance in the whole guidance program and the practice of vocational guidance and education in particular. The section outlined under Vocational Advice and Counsel deals with vocational guidance specifically so. It reveals what a counselor should know and do, expressed in its simplest components. It should be sufficient for a start. Gradually more may and will be added.

Some Suggestions

I hesitate to make specific recommendations. No doubt the resolution committee will take care of that; hence, just a few suggestions.

(1) Give the matter thought and speak about it. Consider guidance in its relation to the whole of Christian education for life.

(2) Examine closely what features of vocational guidance are already covered by your school program and add only what is lacking. In other words: avoid duplication.

(3) Prepare yourself or others for counseling, at least by private study. Start to impart information. Do not hesitate too much. If one vocation is missed, not all is lost.

(4) Provide your school library with vocational-aid material. Make a prudent selection. Many a true vocation was found by reading about it.

(5) Utilize, if necessary, public facilities and supply what they lack, f.i. religious vocations.

(6) Introduce into every commercial school home economics as a major subject.

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The most recent and most authoritative statement on the practice and principles of vocational guidance. Contains definition of terms, a good bibliography, and a list of pamphlets on occupations.

Principles of Guidance, A. J. JONES. New York: McGraw-Hill. 381 pages. $3.00. 1930.

Discusses the various kinds of guidance: vocational, social, moral. Excellent for teachers studying the principles and methods of guidance.

Planning a Career, SMITH AND BLOUGH. New York: American Book Company. 470 pages. $1.44. (For Schools) 1930.

An excellent textbook explaining the meaning and value of education and analyzing many occupations in a clear and interesting manner.

Planning Your Future, MYERS, LITTLE, AND ROBINSON. New York: McGraw-Hill. 420 pages. $1.50. 1930.

A very practical course with many projects for pupils of junior high schools to carry out.

Students Work-Book in Guidance, TEETER AND DOUGLASS. New York: McGraw-Hill. 160 pages. $0.00. 1930.

An extensive advanced work-book covering educational and vocational guidance with a series of exercises and a list of references of occupations and on vocational guidance.

Vocational Guidance and Success, GALLAGHER. Milwaukee: Bruce Publishing Company. 200 pages. $1.20. 1931.

Treats the usual matter but more concisely. It lays particular stress on the importance of character and the qualities that make for success in any calling. Just the book for the upper grades in the grammar school and junior high school.

My Vocational Guide Book, RODGERS AND BELMAN. Milwaukee: Bruce Publishing Company. 24 pages. 20 cents. 1930.

A practical work-book for use with the above or any other text.

An Outline of Careers, BERNAYS. New York: Doubleday, Doran & Co. 431 pages. $3.00 (recently reduced in price). 1928.

Contains articles on 38 professions and occupations, a number of which are not found in the usual textbook. Good for collateral reading.

Careers, JOHN A. LAPP, editor. Chicago: The Institute for Research. $39.50. 1931.

Contains 52 monographs by research committees on the principal vocations. It is an extensive and up-to-date reference work.

Career Charts. Published by The Institute for Research. Chicago. 30 charts with manual by HARRY D. KISON. $15.60. 1932.

These charts meet the urgent need for an exhaustive, extensive, and scientific analysis of the promotion and progress opportunities in vocational life; they are tremendous time savers in looking for correct but often complicated information otherwise hard to find. Should be found in every vocational-guidance bureau and high-school library.

OTHER FIELDS OF GUIDANCE

You and Your Children, PAUL HANLY FURFEY. New York: Benziger Brothers. 180 pages. $1.50. 1929.

Very useful in several phases of social and moral guidance.

The Modern American Family. Annals of the American Academy for Political and Social Science. March, 1932. Philadelphia. $2.00.

Contains a large number of topics relating to social guidance giving information about "modern" ideas in this matter. It is a very informative compilation, pointing out where Catholics must sound a warning to forestall disaster.

Parent and Child, REV. E. SCHMIEDELER, O.S.B. New York: Paulist Press. 32 pages. 10 cents. 1932.

A short guide for the religious, social, and moral training of children in the home. It deserves a wide circulation among parents and educators.

Student Guidance, M. S. SHEEHY. Washington: Catholic University Dissertation. 246 pages. $1.00. 1929.

A study of the administrative attitudes and current guidance practices in American Catholic Colleges. It stresses the guidance of the individual (male) student. Interesting and enlightening.

Youth's Pathfinder, FULGENCE MEYER, O.F.M. Cincinnati: St. Francis Book Shop. 421 pages. $1.50. 1927.

Gives among other things much sound and practical religious-guidance information.

Vocations Explained, A Vincentian Father. New York: Benziger Brothers. Paper, 25 cents.

Covers Matrimony, Virginity, the Religious State, and Priesthood. Supplements books on secular vocations.

What Shall I Be? New York: America Press. 10 cents.

An excellent pamphlet to cultivate religious vocations.

A Symposium of Home and Family Life in a changing civilization. Office of Education Bulletin, 1931, No. 5.

Home Economics for Boys. Office of Education Pamphlet No. 4, 1930.

Both interesting booklets may be obtained from the Superintendent of Documents, Government Printing Office, Washington, D. C., at 10 cents each.

Religion Outlines for Colleges, Rev. John M. Cooper, Washington, D. C. Volume IV, 207 pages. $1.25. 1930.

This volume outlines instructions on Choosing Your Life-Work, Choosing Your Life-Mate, Courting, Wedlock, Playing the Parent's Part, Working With Others, Health, Capitalizing Leisure Time, etc. All these are practical and actual topics treated from the Catholic viewpoint.

Job Ethics and Guidance of Youth, Florence Lansing. Los Angeles, Calif., 2285 West 29th Place. 124 pages. $1.50. 1932.

Contains 12 Units, each composed of 4 lessons covering topics like Divinity of Work, Successful Application, Attractive Appearance, Influence of Thought, Word, and Feeling, Successful Worker, Leisure Time, Leadership, etc. It is rather this type of book, grown out of experience, that will do much good and will at the same time be enjoyed by the high-school teacher. Very recommendable. (Discount in quantities.)

Education for Home and Family Life. Report of the White House Conference on Child Health and Protection. New York: The Century Company.

Judging from preliminary reports, this forthcoming volume ought to contain much useful information.

Our Brothers, Brother Ernest, C.S.C. Chicago: Scott, Foresman & Co.

Describes the life and duties of Brothers in sixty-three orders and congregations.

WAYS AND MEANS OF INTERESTING SCHOOL EXECUTIVES AND ADMINISTRATORS IN A PROGRAM OF COUNSELING

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Every teacher is familiar with the restless boy or girl in the room who insists on indulging in distractions during class. Remembering her school days, she tries again and again to attract attention back to the subject-matter. After a weary day, she possibly returns home, casting about for the cause of the trouble. She may decide that she is presenting the subject-matter in a dull, dry, and uninteresting manner. She may even decide that what all her subjects need is more student appeal.

Now, the point about this picture to console the teacher, is that it is a miniature of what is in the minds of the educational leaders and progressive thinkers even more than in the teacher's own. She probably is no more at fault than the American educational system generally. The uninteresting nature of the pupil's school contacts lies too deep for the classroom teacher as an individual to eliminate.

The real seat of the trouble is that our American educational tradition comes down from an earlier and a simpler age. The familiar curriculum does not parallel adolescent development psychologically. Only recently has it come home to us that the pupil awakes at puberty to physical creativeness, and that his mind experiences a corresponding awakening. He comes to the point of realization of himself as a social being. "Complexities of life are encountered, social impulses are awakening, enthusiasm for new ideals is intense, and suggestibility is at its height; it is the time of high tension and adaptability." Therefore, the pupil's mental urge, growing like his physical development, makes him desire to be a creative worker, to plan and day-dream how he may fashion, build, and lead. His opening powers of expression crave exercise. Naturally, the direction of this social awakening and growth will be along the lines of least resistence. All about the student is a world of scientific thinking and working. The economic problems of his parents, and even of his city and state, are daily forced on his conscience. Naturally he wants to learn this new and interesting world. The variations of occupation, the fitting of the individuals to the demands of the machine age arouse his curiosity because they seem now so much nearer to his new interests. Till recently, however, the school alone seemed to overlook this new growth. It seemed for some reason slow to give the pupil the satisfaction of these new interests. And hence the problem, that causes our teachers to worry about their teaching success.

Therefore, we face both a curriculum problem and an administrative one, and therefore, to a great extent a still unsolved one. However, many of our school administrators are rapidly taking interest in it and see it as a combined psychological and economic possibility of curriculum improvement. The two problems do naturally fit into each other; the vague stirrings and inarticulate urges of the pupil bring home to us that in spite of our living in a complex and scientific age, as school people we have had but an imperfect understanding of a possible obligation for assisting adolescent and older boys and girls to choose wisely both educational opportunities and occupational pursuits in that world they expect so soon to enter. That this obligation is an integral part of education is today becoming rather commonly accepted. Adjustment of the curriculum naturally would follow; hence the growing number of attempted solutions, including the movement to provide organized educational and vocational-guidance programs. The course of educational progress, therefore, seems to be entirely normal.

The fundamental administrative problem, then, is to work out a definite and concrete evaluation of this movement. We, too, are here to see whether we can put ourselves in the way of clear thinking on this subject of Vocational Education and Counseling, and determine to what extent it is worthy of a place in future educational practice. Some doubts naturally arise as to how far the guidance movement can be accepted, especially its own claims.

The first difficulty to understanding the name is that it has unfortunately come to be written in capitals and now bears the earmarks of an educational fad. It has sprung into view already specialized and recondite. A tremendous literature has grown up about it, some very good, some lacking this quality. It has hosts of opponents as well as friends, and has not been able to escape the zeal of its injudicious protagonists, who are most responsible for the continued use of the words in capitals. They profess to find in guidance explicitly, perfectly, and in just measure, all the objectives of education; namely, citizenship, home-making, health, ethical and moral character, worthy use of leisure time, in addition to an alleged high degree of occupational efficiency; hence, in spite of its single name it varies in type. Its literature does not always emphasize the same aspects. We are constrained, therefore, to get down to fundamentals and try to see what the words Educational and Vocational education and Guidance really mean when written without capitals. We must work out correct and just views of what this newest phrase of the educational vocabulary means, first in itself, and then in its present practice.

Starting out from this fundamental concept, we ought to see the honestly presented possibilities of an evaluating definition. Let us go back to our adolescent pupil, just awaking to himself and the social and economic world around him. Considering his needs, we can truthfully say that every teacher worthy of the name is a counselor just because she is a teacher. Then counseling is the same as education, and has the same objective, and in its widest sense, is a cooperative participation of the teacher in the pupil's activities, so as to bring about in herself a sympathetic understanding of the pupil's needs and interests. Every day she has personal conferences, some short, some more formal. They may touch conduct lapses, failures, and their causes, home conditions affecting school work, or ethical problems and conduct. Or they may be remedial and affect school work in the narrower sense. They may present additional matter to the brighter pupil for his personal advancement or broadening. Even the matter presented to the classes as a body is in a sense guidance. And to a much higher degree all the teaching that affects habits, attitudes, appreciations is guidance. Some whole school subjects, as the personal elements in religion teaching, in health classes, in cultural improvement and civic sensitiveness, are guidance and friendly counseling in the purest sense.

So far then, we see that the counselor need not be an addict to a mystic rite. Guidance's legitimate objective is education as we always knew it. However, in view of the administrative problem the adolescent pupil has presented us, we must add one additional note to the foregoing picture of the conscientious teacher. Our young adolescent, as we saw, must have information especially about vocation before he can choose wisely a vocation. He is going out sooner or later into a social vortex, into a whirl of scientific application, into a world of economic problems, and needs an understanding of them. Why should not a knowledge of vocations as a separate subject find a place in the curriculum? Should not good teaching modify civics or history or geography or transportation, at least to the extent of answering the question of the pupil's possible place in them, and his needs and duties there? This, then, is the essence of the curricular problem that ensues. Any such systematic and complete revision of the traditional curricular program will naturally demand the participation to greater or less extent, of teachers, principals, department heads, and supervisors. But such a program does not necessarily have to depend on skilled counselors; it could possibly be developed by faculty understanding of the importance of the topic for its own sake, and be restricted for its realization to principals and teachers. It is the magnitude of the detailed work involved which suggests specialization, which has proven so valuable in other curricular problems. From this viewpoint it is only one farther mental step to making the instruction general but the advising and encouraging individual, a step suggested by the nature of individual differences. In a large system, at least, it might seem advisable to delegate the individual aspects of vocational study, such as helping a pupil in his choosing, trying-out, and evaluating of a possible life work therefore, to a specialist. Unfortunately, as soon as the special counselor steps into the picture, the educational theorist feels he must write Vocational Guidance in capitals. In fact, however, the only essential change in this third stage is the attention given the individual pupil in attempting to make his immediate vocational choice. The theory remains at the bottom the same, and it is with this that we are concerned.

Here then is the curricular and administrative problem in a nutshell: First, if our pupil needs practical knowledge concerning the every-day world before him, can the school give it to him? Can it even assist the pupil in choosing his work? Can it train him for it, even in part? If these questions are affirmatively answered, how does the school expect to go about this work?

As to the fundamental necessity of attention to this vocational-education program, there should be no doubt. Lay persons do not hesitate to point out to us what they regard as the failure of the school. Their first argument is the large number of pupil failures and the immediate consquence; namely, pupil elimination. We know also that it is not entirely due to economic stress that 50 per cent of the children leave school by the end of the sixth grade, that only 37 per cent enter high school, and that of these, half leave before graduating. In how many cases is this low state of efficiency directly due to our not giving the pupils what they feel they need?

Among those who stay till high school and even through it, there is often a feeling of being lost amidst the maze of subject that today's elective system of program presents. Theoretically the high-school freshman has made his vocational choice before matriculation, at least partially, and on that choice depends his assignment to a specific course of study. But how does he make a wise selection of his course if his vocational choice has not in fact been made, or realize the benefits that result from the drive of a unifying school purpose? Even the wide sweep of the so-called general course becomes a mere scattering of effort unless united by the binding force of purposeful activity, and an adequate activity, and an adequate feeling of direction. The alert school executive sees in this condition of scattered effort and unfulfilled objectives an example of the pressing need of guidance. This urgency is made greater by our American worship of education; more and more of our pupils are coming to high schools from homes where parents can give no help or advice beyond encouragement and timidly expressed hopes for future family pride. We can see how much more urgent the same problem is when due to our compulsory education laws, the home of the pupil's origin is actually a hindrance to his educational advance.

The first point that emerges from these considerations is that the school has the power of pointing out to the pupil that he must already begin in school days if he is to be a success in life. The second point we must convince him of, is that even in the details of his future life, his best start is in the school.

The first thing the school must therefore include in its teaching is a word of warning and help, definitely showing that the pupil ought to desire as long a stay in school as possible, that it is rare to find a young worker settled, that there is a shifting about from one kind of work to another among the uneducated and untrained that is wasteful of life and youth. But this high labor turnover, due to occupational maladjustment is a part of the picture the early applicant for work does not see till too late. Literally thousands of boys and girls go into jobs unprepared and waste years looking for training or adjustment which will help them to suitable life work. As a result (estimated) 90 per cent fail in one position after another. The large number of occupations available and the fact that a child is so often allowed to do his own choosing, actually hinder a wise choice. The school should feel it a part of its work to tell the pupil that it takes the worker much longer to gain his stride in the occupation he finally follows, if he enters a position in the beginning without an understanding of its requirements.

The school knows, too, that occupations offer very little to boys and girls under the age of 16 years. What is more reasonable then, than to have the school instead of the shop or store take charge of this period of training. The pupil's psychological condition at these ages and his life welfare demand that the chief-emphasis be placed on a reasonable amount of perspective and reasoning power in connection with life-situations as a whole. Given this, the pupil has an adequate basis for proper choices of occupation and later adjustment in employment. The present indifference of the school sums up as an unexplicable and almost blind self-complacency at the sight of the pupil about to plunge into a maze of mental and economic blind-alleys.

If the economic loss were the only point to consider, the argument for educational guidance would still be a strong one. But how about the social loss, for which present school practice is responsible? From the individuals failing in work because unsuited, and from the workers getting along but disliking their occupations the social derelicts are recruited. Each failure of the young worker increases the probability of another, and this succession of repeated failures is naturally demoralizing, so that he cannot fail to become despondent, morose, sullen, and at last, antisocial. Even those who go through life with a fair degree of success but in distasteful jobs, are subject to irritants in the industrial field that tend to make them disgruntled members of society, ready victims of agitators who provoke social disturbance. Nor may the conscientious school executive forget how often society suffers a tragic loss in its failure to discover a genius. It is a well-known fact that some of the world's greatest artists have been discovered by mere chance; yet our present method of conducting school tends to keep genius undiscovered and deprive the world of splendid contributions. Besides this, how many less exceptional persons are failing to contribute socially because they are in occupations which do not call forth their best?

By including a complete and just view of the world of "jobs" and future economic satisfaction, the school then, can realize at not too great an outlay of energy, its power for helping the pupil's first steps into the world that begins to call him when adolescence brings its visions. The next question then is: Is there perhaps an obligation to do so? Some may ask: is it not better to let the individual alone, on the theory that he who has anything worthwhile in him will find and develop it? Others inquire whether we are not in danger of destroying individual initiative? The arguments have their weight, of course. But the school is a social agency, and the school man must, therefore, remember that society has always assumed responsibility for some sort of protection for its young. It simply takes the initiative in protecting children against diseases, illiteracy, and so on, and states its argument as cheap social insurance because it otherwise pays the consequences. Now if society pays, as it claims, it will not philosophize, but ask directly whether it has not the right at least to call the tune, especially if the tune is in complete harmony with our statements regarding the fundamental purposes of the school? Therefore, is it not better to pay for vocational training along with general educational training, rather than run the risk of later paying for the derelict, the antisocial, and the misfit in life? This after all is much more costly in the end. Now the parochial schools are considered a private-school system and are supported as such. In view of the present temper of democracy, might it not be a matter of self-protection to build up a self-supporting and well-qualified group of boys and girls to carry on our ideal of citizenship, if it can be done at a cost considerably less than it now costs to be continually undoing the lack of connection between the unwilling pupil and his future calling and its demands? The summary of the argument presented the school executive, then, is that society feels justified in protecting itself and that Vocational Guidance is an educational service which because it does protect society, should be an essential part of progressive educational theory. Vocational Guidance brings to the child an interest in just those things with which he is vitally concerned, both individually and socially. Before he leaves school to take his place in active industrial and civic life of the community, he must become conversant with the conditions that he will meet, both as to industrial demands and social duties, and should learn how to adapt himself to those conditions. That such instruction is needed, is proven by the many who are taking correspondence courses and night courses in special schools. So much, then, for the necessity of Vocational Guidance.

Naturally, the next question, the school executive will ask is just what vocational-guidance practice may consist of. This clear insistence on the necessity of a type of guidance may be conceded, in as far as in its essence, vocational guidance is seen to be concerned with, (1) directing the individual, (2) counseling him in the choice of a career, (3) assisting him to find out his aptitudes and limitations, (4) awakening in him thoughts of his future, (5) showing him opportunities, and (6) supervising his entrance and progress in industry. And with these desirable school objectives no one need quarrel. But they do not answer the executive's question to what kind is best, or even practically possible.

In fact, the different types of guidance is rather bewildering.

At the extreme right are those who prefer no special attention be paid vocations except possibly as an incidental informational item in the prevalent familiar curriculum. The next position taken is less conservative in that its advocates shy away from the do-nothing attitude of the ultra-conservatives, admit that something must be done but are not quite sure just what. An evaluation of their strictures on extreme practices, some of which are probably more true than false, only leaves the exaggerated picture of the excesses, but does not answer the fundamental question of the executive's real problem. These moderately conservative judges maintain rightly that not all attempts in the field to date are successful. On the other hand, some of the results of guidance show in a very favorable light. A still undetermined factor in trying to separate failures from successes is the percentage of the pupils whom guidance meets during compulsory attendance in school, where arousing interest is first necessary to assure pupil cooperation. On the other hand, there is the general problem of the real relation of the cultural and the vocational in a democratic environment. It has not been clearly worked out in theory, and there is so far no clear guide for the conservative mind in the variations discovered in practice. This is most probably the real reason for the critical attitude that most commonly distinguishes this second group.

The third group we are to list represents the middle of the road position. They try to answer at least the last question of the cultural vocational relations. Let Dewey be the spokesman. Speaking of "Natural Development and Social Efficiency as Aims" of Education (*Democracy and Education,* p. 139), he says:

> "There is, however, great danger that in insisting upon this end (industrial competency), existing economic conditions and standards will be accepted as final. A democratic criterion requires us to develop capacity to the point of competency to choose and make its own career. This principle is violated when the attempt is made to fit individuals in advance for definite industrial callings, selected not on the basis of trained original capacities, but on that of the wealth or social status of parents. As a matter of fact, industry at the present time undergoes rapid and abrupt changes through the evolutions or new inventions. New industries spring up and

> old ones are revolutionized. Consequently an attempt to train for too specific a mode of efficiency defeats its own purpose. When the occupation changes its methods, such individuals are left behind with even less ability to readjust themselves than if they had a less definite training. But most of all, the present industrial constitution of society is, like every society which has ever existed, full of inequities. It is the aim of progressive education to take part in correcting unfair privilege and unfair deprivation, not to perpetuate them. Wherever social control means subordination of individual activities to class authority, there is danger that industrial education will be dominated by acceptance of the status quo."

The two groups that make up the left can be described together. They are only degrees of extreme practice, some more radical than others. There is a vehement and critical description of them in the 1924 report of the Carnegie Foundation which enumerates the excesses which so alarm the conservative element, as we just mentioned. Among other things, the report says "that the general undesirability of the movement is due to the self-importance of its major prophets, who have invested it with so much of its jargon and mystery, and are rapidly adding the testing and standardizing parapharnalia of the "scientific educationist." On the practical side the report inveighs against the poor correlation of much vocational-guidance school work and the vocational possibilities actually existing locally, so as to mislead rather than prepare the pupil for a vocation. The entire matter of preparing for a vocation sometimes degenerates into an easy short-cut that avoids a solid high-school course of the old type. The school work substitutes for thoroughness a bowing acquaintance with a trade and offers an equipment of a few ideas without intellectual resources or a desire to acquire them. Selection in its turn "permits the student to pinch here, taste there, nibble yonder, waste precious time in piddling and dabbling" and omits the fundamental subjects to turn out imitation bank clerks, cooks, and pill rollers, trained for self and not for service, as a result of the pompous efforts of the pedagogical vivisectors and vocational peddlers of patent panaceas with an itch for publicity and a few new theories to try out."

Confronted by these five separate descriptions, the school executive faces his practical problem, which is to reduce to practical and concrete possibilities the solid values in the guidance theories and apply them to every-day functioning in our parochial schools. First, out of this wide choice what is desirable? Then, what is concretely possible in our parochial schools? As to the first, there is a fundamental problem; namely, the specific place of the guidance movement in the whole of the pupil's general needs. The movement admittedly has accomplishments to its credit, as well as criticism. But criticism has been the inevitable in every constructive movement, but the fact is that excess also accompanies every movement, and that the things that have been accomplished by the guidance movement will speak for themselves, provided the judge can separate the wheat from the chaff.

The school executive, begins with the following administrative and curricular data. Theoretically the ideal guidance program is the one that has its roots down below the beginning of the so-called junior high-school grades. It begins with general guidance and leads gradually and slowly to vocational guidance. Already in his first efforts at reading, computing, and reasoning, the young pupil is to be brought to realize that adults do similar thought-getting, calculating, and adapting of themselves and their physical environment to specific ends, all in a world made up of jobs and their necessary causes and conditions. At the beginning of the second stage of his educational progress, the pupil has a basic command of his native language and of the fundamental mathematical processes, an acquaintance with the social studies, the natural sciences and its companion, health study; and these are ready for use in a socialized atmosphere. Finally, his contact with the fine and practical arts is broad enough to integrate the whole range of human interests.

On this foundation, the work of the lower junior high-school grades is then to be built up. If we follow the ultra-conservatives or conservative theory, this building up will run to the bookish, and if on the other hand we subscribe to the opinions of the left we will throw the pupil into being "counselled" into a predetermined "occupation" and we will at once begin his preparation for it. But, if we wish to avoid these extremes we will do neither of these things, but will distinguish carefully between guidance and counseling. We will respect the pupil's integrity to the extent of recognizing this period as the one when he is to find himself, rather than a job. Consequently, his interests, aptitudes, and capacities will be directed along the lines of seeing what educational and occupational opportunities lie open before him. And where they are not yet evident the school will provide the knowledge as far as possible. Arithmetic will become practical, science and the applied arts will be examined for every-day uses, reading will be wide in both the ideal and informational fields. The secrets of successful study will be made known to the pupil and his conduct and interest problems will become matter for individual conference; hence the beginnings of an individual course of study. The pupil's habits and ideals will be a conscious subject in his studies, as far as his self-realization in social situation allows for summing up and literal generalization. He will be helped to see himself as he is coming to be; hence the added incentives in the curriculum from biography and history for higher idealism, the adequate moral instruction for self-reliant social reaction, and the increased attention to health and physical education for self-control and subjection to his own pruposes.

However, physically the pupil will be recognized as too uncoordinated for learning really fine skills, so his vocational study will remain exploratory, informational, and appreciative, rather than specialized and immediately pre-vocational. Under the most favorable circumstances, he may be gingerly allowed to try himself out, but the attempts will be many and will vary widely, even in the concrete situations.

As the pupil progresses through this stage of his education, the following results should accrue to him. (1) His education, in the older sense of the appreciative and adjusted personality with wide knowledge and sympathies, grows harmoniously with his physical growth. (2) He recognizes success as relative to character, ability, and a social conscience, plus his personal educational responsive functioning. On this basis, which he gradually erects for himself, he can then take informed and adequate stock of the vocational possibilities lying spread out before him and so make his choice, if necessary, with the aid of sympathetic and intelligent counsel.

Such pre-vocational program removes the stumbling blocks that the narrow vocational guidance without general educational background might put in the pupil's way. It widens rather than narrows his educational opportunity by keeping definitely in mind the two very definite needs for instructions which are (1) to broaden the pupil's general ability and to sharpen his powers; (2) to prepare him as far as possible for any of the demands the future will make upon him. It will deliberately counteract his tendency of thinking his main concern to be to find employment, even because of economic stress. Its outstanding bit of counsel will be to remain in school for education for his whole life's need rather than for training only, at least until he is better prepared to choose and enter industrial, commercial, or professional occupations more proportioned to his likes, abilities, and prospects for success.

What does this program concretely demand of those responsible for school policy? For quite some time the physical change of our parochial-school system from the tradition 8-4 system to the junior high set-up will, of course, be out of the question. But the introduction of the junior high-school spirit and atmosphere is well within the realm of possibilities. The first characteristic of this change is the greater emphasis on making the pupil realize increasingly as he advances through the grades his own responsibility for his future, morally by conscious attention to his character development, economically by increasing investments in all the intellectual capital the school offers him, socially by the profitable investment of his stores of health, practical arts, and their adaptibilities in him.

As we go up the grades, the so-called social sciences will be modified in their main objectives to meet the present interests and future needs of the pupil. Civics will be taught less as political sciences and more as forming social and political attitudes. History will speak less of administration and military glory, and more of the honorable status of workers and their accomplishments, and will stress the inspirations of more prosaic biography. Georgraphy will be human and economic, especially, in discussing home regions. Health study will stress the dangers of occupation.

Government will be a study of the work of our rulers and civil-service employees.

The daily subjects, as reading, will be inspirational to keep the pupil's head in the clouds, and informational enough to keep his feet on the ground. Arithmetic will take him into the market place. And his teacher will take him, not as a personal treat, but as a part of her regular teaching responsibility, into the shop, the factory, and the city hall.

In the ideal course, this exploratory arousing of interest ought to include actual contacts with different kinds of work. Where manual-training equipment is at hand, much can be done, though the average school is possibly still a long way from having satisfactory equipment of this nature. There is, however, a substitute of agreeable proportions which even has certain advantages over school-shop work. I refer to school excursions to factories, stores, and other community activities. They can be arranged much more easily, as a general thing, than is commonly supposed, and teachers themselves can profit immensely from them. Regarding them, as a teaching and learning device of significance, in actually and actively connecting the school with the community and its economic, political, and financial assets, Briggs says (*Teachers' College Record*, XXII, page 415):

> "The activities of a school are determined by its purposes. If these are to teach pupils to do better the desirable things that they will do anyway, and to reveal higher activities, at the same time making them desired and to an extent possible, then the excursion becomes important."

Fonton and Struthers (*Junior High-School Procedure*, p. 172), draws the following conclusion and suggestions:

> "The excursion is a natural activity of people outside the school. It is a profitable, economical, and social means of conveying information and of giving many contacts to pupils. A well-planned excursion to a place of interest will bring the participants more knowledge through experience than could be acquired by reading. There are places and things of interest in all communities which the pupils of the school should see and know. All school communities, are rich in educational possibilities,

and their exploration brings to pupils a realization of the oneness of community life. The time schedule, the guides, the outlines for observations, suggestions as to points of interest, and subjects for further investigation should be clear in the minds of all. The excursion is more profitable when it follows a topic of discussion and is taken with a purpose in mind and with notations on items to be observed. It is well not to undertake too much. If the teacher has familiarized herself with all the details of the trip previous to taking it with the pupils, she is better able to outline the work and organize her groups. Pupils should be under the immediate care of a teacher, who should have a complete roll and make a definite check on all for whom she is responsible. On large excursions, each guide-teacher should have a roll of her pupils and know them so well that she may be able to pick them out easily in a crowd, watch out for their safety, and direct their observations. For best results, one teacher should have no more than twelve pupils. Larger groups may be cared for by the aid of student captains carefully instructed as to all points of interest. Often such student guides under teacher supervision are able to direct a group and give the necessary information as efficiently as the teacher. . . .

"The court, the post-office, the city hall, and the various departments of the city government offer valuable excursions. The city water works, gas and light supply plants, park department, plants for disposal of garbage, the health deparrment, and playgrounds present valuable student-body trips. The list could be extended almost indefinitely, but the resourceful teacher will find in any community many places of educational interest.

"The excursion, as a means of education, is for the teacher who welcomes it, a vital method of teaching; such a teacher sees it as life, makes it a joy and a delight to her pupils, catches their interest and motivates their work, organizing, guiding, and directing it so that each pupil realizes his maximum opportunity.

"After an excursion the wise teacher provides follow-up work, depending upon the nature of the excursion. There should be group-discussion to allow the pupils to compare notes, to correct wrong impressions, to make further applications and to unify their observations. Tabulations, the writing of compositions or articles for publication, the making of reports, the labelling and classifying

> of new specimens for museum exhibits, the writing of verse and songs on topics suggested by the trip, are a few of the methods successfully used."

The question is sometimes raised whether pupils in the sixth, seventh, and eighth grades are capable of understanding these new turns in the various subjects. Observations show that children at that age are much more concerned with the activities and situations in which adults are engaged than one would suppose. Questions concerning sources and preparations of material, manufacturing processes and the character, and lives of the workers arise in a natural way. When these questions are given the proper attention they contribute materially to an intelligent understanding of present-day occupations. Stark's recent study dealing with the characteristics of young pupils in grammar school with respect to readiness to understand studies about occupations, leads him to conclude that the age of serious thinking is a variable quality, since the adolescent age is one of shifting characteristics, but one of whose three important levels, social understanding, appears as early as the age of twelve years.

It is quite obvious that a person preparing for any life vocation must know something of the meaning of those economic facts, personal relationships, and relative values which are inherent in selecting a suitable life career and preparing adequately for it. We all agree that children should be prepared primarily to exercise good judgment in choosing their future courses of study and occupation. Where occupational guidance has been based upon this consideration, these social orientations have not only assisted the pupils in their choices later, but have assisted in a more intelligent understanding of the interrelations of all vocational life.

For the school executive, however, this characteristic change of the curriculum involves several serious questions. The first is how under the new spirit the teacher herself may lose her own academic view of the daily subjects in a sympathetic understanding of her pupil's interests and needs. May I be pardoned if I say that it almost requires a new teacher, one who will have a fair and complete picture of the modern school's obligation to her charges, and who will have a proportioned view of her teaching of tool-command and efficiency, as over against the teaching of character and home-life? She will need to tie up cultural appreciation with leisure and hobby activities. And all the while she will make the pupil's restlessness, his curiosity, his budding social nature and emotional birth lead to careful and full preparation for his whole future, including a satisfying and challenging "job."

Possibly, meanwhile we may find a way for more and better manual training, for school-shops with real tools for boys, and sewing-machines for girls, as we go along. In any case, we will have a real course in the use of tools, and a whole specific course on occupations. However, this delightful picture has another side. The changed curriculum will further need be a flexible and almost ever-changing one, and will demand the same qualities in the teacher. Rapid changes in occupations during the last fifty years have left the school bewildered and have created a necessity for even teacher guidance. Some of the difficulties to be overcome in ourselves to make us fit in these new schools and their interest in vocational guidance are due to the characteristics of the teaching profession. They have always been a conservative group. Interested in transmitting the culture of the past of the on-coming generations, their training is quite remote from business and industry. Their continual study leaves little time for first-hand contact with other occupations. But, this admission of a difficulty does not imply that it cannot be met. Our pupils can learn new things each day. So why, can we not, in order to further this service, develop a way of securing and offering courses for teachers in training, that repair these deficiencies in our equipment? Group meetings in the school, sponsored by the principal, followed by discussions on the various vocations, are some other helpful ways for the teacher to prepare herself, and keep her informed systematically of the latest developments out in the world. In the third place, she has the help of many recent and well-written books covering the entire field. There are many reliable surveys and careful studies provided especially for teachers. School libraries can be built up of works covering occupations, and with these, invaluable help can be given pupils to form social judgments relative to the character and future of positions open to them.

This is, however, only one question for the school executive.

A second follows at once. Does not vocational education require department teaching? In answer, it would seem at least desirable, especially if we expect to develop the specialized individual counselor. Practically, however, it does not seem necessary to go so far, at least in the beginning, though it is important, of course, that the teacher will be well informed. But for early guidance it does not follow that guidance should necessarily be given by a specialist who teaches nothing else. Still, it does not seem too much to say every subject-teacher should assist his pupil to obtain such information as concerns the occupations, which are closely related to his subject; for example, the teacher of mathematics should help his pupil to understand the opportunities and requirements of engineering or other occupations in which a certain mathematical knowledge is essential. Teachers of English, physics, and other subjects should do the same in their respective subjects.

As a practical question then, the departmental organization of a system is still open to doubt. In fact, there are arguments against its immediate out-and-out adoption, at least in the parochial schools. First of all, the present 8-4 is so pervasive that its modification would present tremendous administrative, financial, and personal problems. Then, too, if our theory is correct, vocational education in the lower and middle grades, must be so very much of a survey kind rather than of a guidance nature, that the correlation aspects of the school subjects force the position of not advocating too intense a consideration of vocation there. The traditional Catholic position has always been an advocacy of the middle of the road. Specific direction into vocations or social and economic strata long before adult life is not ideal, if a general and broad attack on life's problems hold out worthwhile prospects. This attitude receives considerable reinforcement from the prevailing general needs of our teachers. They, too, have the first task of becoming more acquainted with the whole range of the field themselves, before specializing and attempting to make individual counsel for specific vocations their work.

All of this conspires to make the Departmental systems in our upper elementary grades remote in practice. And it may be possible to make out a good case for its undesirability as an immediate tendency in policy. In fact, until the fundamental question is decided as to the relative claims of cultural education and economic preparation, no decision is to be expected. This is the more so, since our Catholic cultural heritage is a large factor in our own solution of this problem. We have not with deliberation ever identified education and mere training; our present secondary education is a proof of this. It is incidentally, a very prominent factor in the present fluid state and still incomplete recent growth of the distinctively Catholic high school, which consequently has by no means assumed its final form. In so far as the direction of this growth is still undiscernible, it may prove inadvisable to commit ourselves in any radical change that may be found to fit in poorly with our future education needs. This is particularly true where such changes might prove an embarrassing departure from the tradition of our past practice, and so lead to poor articulation between units.

As a matter of fact, the departmental system has been from the beginning a characteristic of our high schools. And in spite of it, the place of vocational guidance has not been established to the satisfaction of all. Of course, it may be stated that this level of the educational ladder caters to the pupils who have already made their vocational choice, at least in theory, and that this fact favors the specialized teaching represented by the departmental plan. This is true, and is often interpreted as showing that this plan is not satisfactory as long as the pupil is still face to face with becoming acquainted with the total of the environment in which his future existence is to be lived.

Now the fact is, of course, that by no means all of our high-school pupils have determined their future when they matriculate, so the problem we are discussing is of the utmost importance to all of us. We are obliged, however, to give this subject so much consideration precisely because the grades have not always assisted the pupil in coming to a decision before he entered high school. This much, therefore, seems definitely established, the elementary school must be impressed with the urgency of direct-pupil thought to future vocational activity. The major part of the obligation is elementary rather than secondary just as the more effective and valuable part of the work itself is primarily a grade objective.

Possibly, therefore, the work of the grades in vocational guidance is not possible just now under a departmental plan that will include exprofesso individual counseling. Still, it would seem possible to recommend certain practical points to forward the movement. The first of these would seem to be a recommendation that the spirit, if not the organization of the junior high school be adopted, at least in the seventh and eighth grades, and to a degree perhaps, even below the sixth. The socializing process that is supposed to underlie the entire theory of the junior high schools, lends itself to this possibility to an astonishing degree. If the school can be made to reflect life as a social experience to a pupil just awakening to social consciousness, by giving him social opportunities and definite personal responsibilities, by socializing teaching situations, by using club and community situations in health, cleanliness, and other activities, by promoting group spirit and the desire to contribute toward the life of the school on a mutual basis, a good beginning will have been made. On it, too, the new training in citizenship would naturally fit, and put an end to the confusion now often found between studying government, and developing an alert and worthy sharing of school activities in school as a training to a later sharing of the burdens and duties of a democracy through a higher order of ideals. The real purpose of student government is coordinated effort to making the school efficient and satisfying. Even without special courses in vocational training, it should be easy for our teachers to direct the exploring instincts of our pupils more directly to the economic, political, and social world opening up for them. This requires only slight modification of the social sciences as now taught. As these fields open out in the course of this exploration, the avocational and leisure activities will almost take care of themselves. Happiness in hobbies, the promotion of congenial and harmonious personalities are a legitimate part of real education, and even more necessary than manners of politeness, because their source of drive. In the promotion of this character-growth program the teacher has the opportunity for the introduction of the second of the great characteristics of the junior high school, the differentiation of study within the limitations of the 8-4 course of study. While possibly, she cannot vary the curriculum content to the full extent, she can encourage following up of new interests and the study of new fields by individual pupils, and make the exploratory and differentiation objectives apply to her pupils according to individual signs of promise. The obvious next step would be the matter of helping the pupil explore himself, as well as the objective world about him, as an interchangeably necessary inference, for it is there that the process of adaptation and adjustment must later take place. This should be comparatively simple, in view of the importance which we saw above, must necessarily be attached to character training as part of vocational education. And, surely, in this field our schools have long felt themselves to have just reason for pride. It is only a short step from helping our boys and girls to be good, to helping them be good for something. The tendency to be guarded against in this part of a consistent program is pigeonholing or cataloging the pupils in economic strata based on mental or social standing, and so discouraging their lawful ambitions. This would be committing the very fault that has brought so much vocational-guidance practice into bad repute.

As we saw, on the grade level at least, vocational study is best considered as demanding survey rather than training. The major task of the survey problem is that of collecting and organizing the necessary data. The school executive desirous of constructing a complete and fit curriculum, faces, however, a third serious question; namely, the complete and orderly presentation of the vocational information, according to the spirit we have outlined above. For a complete course, and in the large centers at least, finding and gathering all such information, even for only the more common occupations and professions, presents a very large task for supervisors and their staffs. Obviously it is beyond the capacity of the individual teacher. It is in fact one of the reasons for the growth of the number of counselors in the work today. It requires contacts with business, government bureaus, trade-association publicity, and all sources where occupational information is to be found. And it must be kept up to date. After the information has been gathered, it must be arranged for school purposes.

This implies not only the correlation of all previous class-matter of a social nature with the specific wage-earning and economic information, but adds the national as well as the local situation to the picture. Not only must the pupil get a complete and fair picture of the entire world of jobs, but out of this totality of possible jobs the teacher must show individual possibilities for a happy and contented life in a given occupation.

The teacher then as vocational guide has a two-fold task: first, knowledge of the jobs and arousing interest in them, and then making the pupil realize his own talents or limitations with regard to the occupations he is learning about. The first part of the teachers' work is to give in definite and comparative order sufficient data of each kind of work to give the pupil a definite picture into which he can fit himself in imagination. What should go into this picture has been summarized by several authors under headings much like the following analysis of the essentials of any occupation, presented by Edgerton and Cunliffe.

(1) Nature of work.
(2) Main advantages and disadvantages:
  (a) factors causing physical or nervous strain,
  (b) factors interesting and developing the worker,
  (c) factors restricting mental growth,
  (d) factors affecting workers' welfare otherwise (accidents, diseases).
(3) Qualifications and training needed:
  (a) general education,
  (b) necessary technical education,
  (c) manipulation skill,
  (d) others; (accuracy, etc.)
(4) Possibilities in requirements of occupation:
  (a) provision for systematic instruction of workers,
  (b) necessary technical knowledge,
  (c) manipulative skill,
  (d) can occupations be learned "on the job"?
  (e) promotions possible.
(5) Remuneration:
  (a) wages,
  (b) special.

(6) Hours of work:
(7) Seasonal demands:
  (a) busy season,
  (b) slack season,
  (c) employment fluctuations.
(8) Are workers organized?
(9) Entrance age.
(10) Time necessary to learn duties.
(11) Adequate labor supply.
(12) Increasing labor supply or decreasing.
(13) Source of labor supply.
(14) Common deficiencies of workers.

Perhaps this looks formidable, and possibly not all of it is of equal importance, but all authorities agree that there is need for accurate information concerning occupations and that this information should be presented in detail in an attractive and forceful manner to the pupil before he secures his first job.

Fortunately, many industrial surveys have already been made and published by teachers, counselors, and social workers who are trained to make investigations. They disclose conditions under which a certain occupation is carried in, the kind of work desired, opportunities for advancement, and what the worker must do to secure promotion. Job analyses have been made to ascertain just what the worker's specific duties are, what physical and mental demands are made by an occupation, what instruction should be offered by the school in preparation for entrance upon employment, and where this preparation may be secured. At least some of these published descriptions of occupations in accordance with a definite plan should be placed in the hands of teachers, counselors, and pupils. It is also fairly easy to secure statistics regarding the number of occupations, rank of industries, number employed in a given occupation, and wealth added to the nation's resources by that occupation, all presented interestingly so as to increase the pupil's vocational intelligence. Such facts could be part of the course of study in economics and should be supplemented by instruction in the more important labor laws, and relationships between employer and employee on the one hand and the worker and his community on the other.

Now all this is, as you notice, merely a description from the school executive point of view, of the survey studies we found above to be the major part of the grade teacher's work. If we present our vocational program adequately and inspirationally and act as counselors in that original wide sense we first learned to be the description of the real teacher, the first and greater part of our duty to our pupils will have been accomplished. After it will come the most serious question of all for the school executive, in forming his system policy; namely, attention to the more personal element of the problem.

When the pupil shows interest of more than passing kind—and certainly if already a senior high-school pupil does so—vocational preparation must be emphasized. And the school must at least recognize that such pupils will, as Cohen says, be anxious to answer definitely the following questions, as a result of the school's attention to him. What training is demanded for a given occupation? Where can it be secured? How much will it cost? How long will it take? What opportunities for training are there in the community? What vocational schools, technical institutes, continuation schools, and high schools are there and what are the courses offered in each? Which industries maintain plant-schools of their own? How may training be secured on the job? Pupils should be allowed to visit the educational institutions they contemplate entering and to confer with the teachers there. They should be counseled thoroughly as to the details of making adequate preparations, of the occupational prerequisites as they effect the pupil and his chances of attaining his goal. This means in practical terms bringing together the pupil and his whole past on the one side, and on the other his possible future as about to be determined by training for a job. Nor should we lose sight of one of the most essential points of instruction, the application for the position itself, whether by call or letter or phone, and the value of first impressions of manners and promptness. "Requirements for success," says Cohen, "in the world of work in general and in a given occupation in particular should be imparted to the pupils. It is too often taken for granted that the youthful employee knows what is expected of him. Complaints are made that he wastes material and is generally inefficient, yet the school sends him out to work without any definite instruction concerning the road that he must travel except for certain abstractions that he receives *obiter dicta* or at commencement exercises when he is too excited to comprehend the advice offered." And Cohen only scratches the surface in his statement.

As a summary of the executive problem then it seems fair to say that in spite of a natural aversion to appear even remotely as attempting to influence the pupil's choice, it will be necessary more and more as time goes on, to come down to practical matters with our elementary as well as high-school pupils, and the school system as well as its teachers must be ready. What alone will save us here is knowledge. Many problems in counseling, it is true, still await solution. But a way out is not impossible even as a teacher's contribution. It seems safe to use what is available, but with circumspection. A too-positive attitude, especially with the poorer student, will arouse resentment. Here we are face to face with the personal, still we are safe in bringing home to the pupil a definite realization of his talents or lack of them, and the consequences he can draw for his vocational choice from his inclinations and aversions, his best and least liked school subjects and leisure-time reading, his amusements, diversions, sports, hobbies, and pastimes. The school's medical examinations will show him his greater peril in certain occupations; his mental examinations. School records and tests will indicate the existence of occupational or professional countries he need not hope to conquer. His home conditions (and here the pastor steps into the picture), financial, occupational, and hereditary, do have an influence on his future that may informally but clearly be shown him. But still, in spite of all these factors, it still makes even an experienced teacher hesitate in doing more than helping the pupil put into words his interests and knowledge, to suggest reading programs, in broadening him, in short against the day when he himself must make his life's choice, till the system is prepared to take up the more ambitious program, as a unit.

May I be pardoned at this point if I digress to the extent of adding a few other remarks about the teacher's real guidance work?

First, that home and family still remain a very important vocation for our girls, that even household employment has its consolations and advantages.

Second, that the religious life, not only the practical one of teaching, nursing, caring for the helpless and unfortunate, but the penitential and the ascetical, have their values and their possibilities to be shown to our next Catholic generation.

Third, that a more sympathetic attitude toward the high school and its educational offerings, as a direct continuation of the work of the elementary teachers, could be adopted with advantage by our grade teachers to secure a closer tie-up of the two large divisions of the 8-4 plan.

Fourth, that the real success of the counseling movement will be due to its arising from below, by being used by teachers, informally and incidentally in the high school if you will. But it will need a genuine teacher's heart and soul in it and be tested by its results in the lives of our charges. In this guise only will it attract the attention of the educational authorities. We personally will make its future failure or success.

In conclusion, I have been asked to describe what, locally, we are attempting to do to solve the vocational-guidance problem. In bringing to you some of our local activities, I feel that the splendid and effective manner in which our teachers and schools have responded to the new try-outs in this field has made us justifiably proud, both of them and the results of our joint effort.

The work, at present going under the name of the Parochial Schools' Civic and Vocational League, sounds perhaps extra-curricular. The reason for this is, however, historical, rather than descriptive. The original inspiration came from the local Chamber of Commerce as far back as 1915, when our business men sponsored an extra-curricular effort in both school systems to help the pupils to become a high type of active and intelligent citizen by advocating a civic loyalty that would include intelligent attention to their choice of, preparation for, and progress in their future occupations. This organization was to bring to the boys and girls an opportunity for first-hand knowledge of their city. It was arranged to have them visit the Government offices and courts, to see and speak to the men who make and enforce the laws; to go into the Civic departments where public projects are planned and put into effect; into the industrial and business plants where products are made for the use and consumption of our people, and into the historical, art, and educational centers, which have contributed to making Cincinnati one of the great artistic and cultural centers of the United States.

The spirit of the Civic and Vocational League is expressed by the Slogan, "Know Your City, Love Your City, Serve Your City," and by the Ancient Athenian Oath, "We will never bring disgrace to this our City, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks. We will fight for the ideals and sacred things of the city, both alone and with many. We will revere and obey the city's laws and do our best to incite a like respect and reverence in those above us, who are prone to annul or to set them at naught. We will strive unceasingly to quicken the public's sense of civic duty. Thus in all these ways we will transmit this city not only not less, but greater, better, and more beautiful than it was transmitted to us." The League has made this pledge its own.

Originally the offices were in the Chamber of Commerce, but as the work expanded, they were eventually moved into the school Superintendent's offices. The necessary expenses attendant on the work gradually became also more and more a school-system concern. The work of the League has meanwhile embedded itself more deeply into the curriculum, so that today the Leagues are to all intent and purposes a supervisory department in charge of civics and out-of-school pupil contacts of a patriotic, civic, vocational, or industrial nature. Contacts are restricted in policy to the seventh and eighth grades and the high schools.

The machinery of the League consists of three parts: first, the grade clubs; second, the Board of Directors; third, the Director's office. The grade clubs are in the individual schools. In some elementary schools, there is a single club, in others each room or grade section is separately organized. In the high schools, most commonly only the Seniors are organized into a club, though the movement is toward organization in each home room, also in the lower grades, the Teacher, of course, dictates the spirit of each club, some being almost extra-curricular and meeting once a week or twice a month, but some teachers see so much value in the club that class clubs are in almost constant session-studies, discipline, socialized recitations and all the characteristic marks of "Education for democracy" filling out the entire week's time and allowing for real pupil participation. The discipline problem in foreign-speaking neighborhoods seems to be particularly well met by the device of the grade club.

On the average, however, the grade club is restricted to certain fields; for example, order on the playgrounds, traffic patrolling at dangerous crossings near the school, care of bulletin boards and blackboards, and monitorial services represent the conservative teachers' estimate of possibilities. More courageous teachers or even pastors add school errands, schoolroom and school-ground beautification and cleanliness, while others include health study, supplementary study contributions, classes in current events, and auditorium offerings. At present almost all schools have expanded the beautification work to the vacant lots in their neighborhoods, and school gardens exist by the hundreds, sponsored by a city-wide adult organization cooperating with the schools and assisted materially by the Municipal government. Formerly the neighborhood committees even took over such police duties as reporting directly to the city or county officials broken street lights, fire and traffic hazards, paving deterioration, and other nuisances.

All of this, as can be seen, presupposes a knowledge of parliamentary procedure, which is formally taught as a part of social science as well as seventh grade oral English. Dues, of course, are very nominal, though class needs and desired disbursements are regular items of the business meetings. The possibilities of genuine project work in the subject-studies should be apparent to my audience.

All the clubs of the city are bound together by the Board of Directors, the second part of the League machinery. Either the officers of each club, or duly elected delegates, meet monthly at some central place in regular parliamentary order, under officers elected from the high-school senior delegates. These meetings of the Board of Directors have the two-fold object; first of unifying the grade clubs' work, and taking up the Parochial-School systems participation in civic, educational, and vocational common problems and interests, and second of bringing back to the schools the reports of adult speakers, materials, and announcements of the Director, and questions referred back to the clubs for solution. By means of this Board of Directors the parochial schools as a school system participate in community activities like the Community-Chest drive, the city-wide celebration of May Day, Civic parades on the occasion of celebrations, and poster and essay contests. Dues, of course, are as nominal, as in the school clubs, 2c. per month per capita, more for parliamentary practice in disbursing them than otherwise, though a contribution of $25.00 was recently made in a local "Save-the-Zoo" movement, and though schools in the less favored parts of the city are regularly entertained at Christmas time. The place of monthly meetings varies all the way from the Municipal council-chamber to the Art Museum, and every meeting includes as its feature an invited adult speaker or two on a timely topic, from the mayor and His Grace, the Archbishop, down.

The third part of the League machinery is the Director's office. For safety all communications of the Board of Directors' Meetings are repeated by mail and all necessary information about impending activities is sent beforehand to the teachers. A routine activity is the making of the necessary arrangements for grade-club excursions to government, industrial or civic points of interest. This, incidentally, includes transportation, special reduced carfare rates for goups having been secured and written into the franchise of the street-car company through the efforts of the League's adult sponsors throughout the city. Naturally, contacts must be maintained by the central office the entire year round with industrial and civic leaders, as well as with government officials to keep this excursion service up-to-date. I might add to, that even the pupils are kept in touch with these officials, not only for addressing the pupils as a body, but even individually. To explain this last, I must tell you of a particular event taking place annually during Boys' Week in October and Girls' Week in March. On a school day, called Civic-Responsibility Day, boys and girls actually take over all the federal, state, county, and city offices, and their major clerkships, and, under guidance of course, actually perform the duties of their respective positions. Some of the larger stores similarly arranged to have school children take over for a day their officers' and more responsible employees' work. Imagine the civic and vocational material to be gained from written pupils' reports on their various experiences under these conditions.

The third major activity of the director is the discovery, organization, and distribution of the newer course-of-study material in civics and vocational guidance. From the government and local officials we get the annual reports, the municipal and county budgets, and the activities of the Better-Housing and City-Planning Commissions. From other sources we get the curriculum material of industrial and vocational value, such as the number of variety of occupations locally existing and their characteristics and conditions. Statistics of a financial, governmental, industrial and trade nature are also regularly secured and sent to the teachers. On request, speakers on items of public interest, educational films and special vocational or civic material is also secured for individual schools. In fact, through membership on special committees of the Vocational-Guidance Association, Mental-Hygiene Council, Chamber of Commerce, and other local organizations, much original matter has been gathered and organized, and some of it runs over into the fields of health, patriotism, local history, religion, and even of fine arts; for instance, the attendance of our pupils at special educational Young People's Symphony Programs is a regular part of the League's activity. So, too, is the distribution of material borrowed from the libraries and art museums. This third part of the work is, unfortunately, the newest part of the work and is not yet in permanent form to an entirely satisfactory degree, and by its very nature much of it must be reconstructed continuously. Finally, besides this office and curriculum work personal contacts are maintained regularly with principals and teachers to assist, further and expand the work and its spirit.

To sum up, then, the work and spirit of the Civic and Vocational League means civic training. So much then for the detailed activities. To sum up, possibly I might say that the spirit of the Civic and Vocational Leagues is civic consciousness and active citizenship and vocational preparation. The completely equipped citizen carries with him as a part of his makeup a conviction of the place of character, honesty, fairness and service in his civic, social, personal, and industrial relationships. The two ideas, civic and vocational, go hand in hand. Through the contacts and the attitudes fostered by the League the pupil learns the meaning of the forces working for civic, social, and industrial betterment in his community, and his obligations toward them. He learns that primitive man only was independent, but that he is already a unit in a complex where each is dependent on all others for the very necessities of his existence, and that today there is not one social activity that can be successful without complete coordination of the social, political, and economic fields, and the hearty and active cooperation of each citizen in each of them.

During his school years the pupil receives much from society, but it is given on condition that he will repay later by his assuming his obligations to the threefold society in which he already finds himself, and in which he should show his interest, at least civically and industrially. Still, while such information about commerce and industry as is possible, is given him to help in the choice of his individual vocation, and while education in general, and his League membership in particular, serve as a means of discovering his own talents and interests, and while his personal contributions to the community in his future chosen work have an economic value, more important than any of these is the conviction of his dependence and that of his future employment upon good government, just relations among fellow-citizens, and honest business ideals, as shown by a general high level of ideals and attainments on the part of the entire citizenship body.

With this theory the League comes to the individual boy and girl for the purpose of making him an active and intelligent citizen, with practical activities and contacts, social, civic, and economic. Unfortunately, our schools have not the machinery to provide the mere placing of a boy or girl in a job suitable to his abilities as even the chief means to his complete and real future welfare. The school's logical work is to make concrete all of life's contacts, and life is broad and active; and our children face a problematic tomorrow in it. As a beginning in vocational and civic orientation the League seems to provide better a theory of living than a mere preparation for a livelihood; hence the clubs with their class discussions, their educational films, their addresses by representative men from all walks of life, their interchange of club reports, their constant receiving of fresh and pertinent material from municipal agencies, trade associations, Chambers of Commerce, government bulletins, and economic surveys, besides purely vocational information. During Boys' Week and Girls' Week, we even give the opportunity for the expression of the non-economic phase of pupil individuality by a city-wide "hobby fair" with prizes offered by our leading citizens for the best exhibits of handicraft, collections, and of the many interesting activities that interest the growing child.

The school's first duty, then, as the League tries to carry it out, is to prepare the pupil to live in a complex world in close contact with his neighbor, where the give and take of all of life, civic, vocational as well as personal will find him equipped practically and sensibly for "complete living."

In giving you this resume of the League's work we are not professing a perfect or ideal model. There are many things we hope to improve upon, but we do feel that the boys and girls at the end of their school years should have developed a sound attitude toward work and life and an understanding of the need and place of these things in his life and in the world. He should at least have a clearer conception of what constitutes a successful life and how it is achieved. He should have developed some methods of procedure which will aid him in whatever he may do in the future, whether as citizen, as worker, as neighbor, or as a child of God.

It is with the earnest hope that this paper has helped in a clearer thinking about these problems that these thoughts have been presented here. We will be more than compensated for our effort, if this has been accomplished.

HELPING THE GRADUATE OF THE CATHOLIC HIGH SCHOOLS TO MAKE THE MOST INTELLIGENT AND PROFITABLE TRANSITION FROM CATHOLIC HIGH SCHOOLS TO CATHOLIC COLLEGES

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I have taken the liberty of changing the title of this paper from its original reading: "Acquainting High-School Students With the Requirements for Admission to Catholic Colleges," to the above reading, in order to make it more comprehensive and to make it cover an important phase of the problem of guidance. The problem stated in the original is included in the new title as a very important section.

There is no longer any room for doubt in the minds of educators concerning the importance of vocational guidance as an integral part of the program of training in any school, and it is gratifying to note that the Catholic schools are availing themselves of this means to influence more effectively the after-life of the students committed to them. Student guidance has always held a prominent place in Catholic education, but it was left to individual teachers and was unorganized. What is gratifying in the new movement is the awakening consciousness of the need of reducing the problem of guidance to a system. Some non-Catholic schools have expended vast sums of money and employ large staffs to handle the problem of guidance, but we, as Catholics, know that in certain phases of the work they can never hope to do as effective work as one Catholic priest whose heart is in this type of work.

The passing of the high school graduate to a college is an important step and one which needs careful direction; hence it constitutes an important problem in the scheme of guidance. It is a clear-cut problem and admits of comparatively easy solution. Experience, however, proves that it has not received the attention due to it. Freshman Registration Day is always an occasion for discovering among applicants the most vague ideas about college courses.

In order to find out what was being done in Catholic high schools in at least a limited section of the country, the following questionnaire was sent to the Catholic High Schools of the State of Illinois.

CATHOLIC VOCATIONAL-COUNSEL CONFERENCE

School..

Address: City..............................Street..............................

Signed..................................Office..................................

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1. Total number of graduates in class of 1931......Boys......Girls......
   How many went to College?..
   How many went to Catholic Colleges?..............................
2. Have you a definite program of instructions to help the students make their plans for college? Yes. No. (Underline)
3. Are these instructions distributed throughout the year? How often given............per month?
4. Are these instructions concentrated towards end of year?..........
5. Approximately how many hours are given to these instructions throughout year?............
6. Are catalogues of Catholic Colleges kept where students may have easy access to them?............Are students taught how to interpret catalogues?............
7. Are the various courses, such as A.B., B.S., B.C.S., Pre-legal, Pre-medicine, etc. explained as to pre-requisites, advantages, difficulties, etc.?............

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8. If you have no definite plan at present, would you consider it of any advantage to the seniors to be given an instruction approximately once a month throughout the year on such points as the following: advisability of going to Catholic Colleges, courses open to them, costs, possibility of doing part-time

work, night schools, summer schools, qualities that make for college caliber, etc.?............

9. Should these instructions be given by a member of the local high-school faculty?............or by a member of the faculty of some neighboring Catholic College?............
10. Would you be willing to have your senior class meet a Catholic College representative for such instructions?............
11. Do you think a prospective college student should make an attempt to become acquainted with a student counselor in the college of his choice some time before registration?............
12. Have you any suggestions as to means for bringing about a closer cooperation between Catholic High Schools and Catholic Colleges for the benefit of the students and of Catholic Higher Education?

From the answers received to questions two to five inclusive it seems that almost nothing in the way of a definite program has been adopted in the majority of the schools. During the last few years some of the schools, due to the influence of Father Lord, have introduced "Vocation Week" into their programs. During this week much time is given to the consideration of the choice of a proper state in life and a few of the major professions are proposed to the students as possible vocations. While this National Vocation Week is a step in the right direction, all must admit that the problem of vocational guidance cannot be concentrated into one week of the year. This fact is recognized by those who are sponsoring the National Vocation Week and they are proposing it as a point of departure for a more comprehensive program. No special attention is given to the problem of the transfer of the seniors to college.

The answers to questions six and seven were nearly one hundred per cent negative.

The answers to question eight to eleven inclusive indicated a wholehearted willingness to cooperate in any movement that would help solve this problem. All admitted the advisability of distributing instructions throughout the whole of senior year whose object would be to enable the students to plan intelligently for a college career even though there was no immediate prospect of going to college for many of the students. All but a few were in favor of having these instructions given by representatives of neighboring Catholic colleges. Many volunteered the information that the only contact they had with Catholic colleges was through the representatives of the Catholic colleges who flocked to their schools towards the end of the school year and whose obvious purpose was to solicit students for their respective colleges. All admitted the advisability and the desirability of having prospective freshmen become acquainted with a student counsellor in the college of their choice as long as possible before registration.

Question twelve brought no very satisfactory constructive suggestions.

The problem of acquainting graduates of Catholic high schools with the requirements for entrance into Catholic colleges and of helping them to make the transfer to the best advantage of all is not a difficult one. But I believe that it will not be solved until closer cooperation between the high schools themselves and between the high schools and colleges is established. The formation of the National Catholic Guidance Conference has helped very much to focus the attention of Catholic educators on the problem of guidance, but I would like to suggest that our efforts will be greatly hampered until sectional organizations are formed for the purpose of bringing before the local schools the plans and ideals of the national association. We have in Chicago ideal conditions for experimenting since we have over fifty Catholic high schools and a half-dozen Catholic colleges. Why can we not do for guidance what has been done for athletics? Those interested in athletics meet regularly to discuss their problems and to improve athletic relations. Yet in the field of guidance there is not even the semblance of an organization to bring together the priests and Brothers and Sisters who are interested in this very important work. Each school is working so independently that they may as well be in different States of the Union as far as any cooperation is concerned. There should be established under diocesan supervision what might be called a branch of the National Catholic Guidance Conference consisting of a representative of each Catholic high school and of each college to meet several times during the course of a year for the purpose of becoming acquainted and of cooperating in any movement which can benefit the students vocationally.

Once such an organization began to function the problem proposed in this paper would be easily solved. Plans could be drawn up at one of the meetings for a comprehensive course of instructions in which the Catholic high schools and Catholic colleges would cooperate. Student counsellors in the high schools would become personally acquainted with the student counsellors in the colleges and as they discovered students who were planning on going to college they could send these students to the student counsellor in the college of the student's choice. Thus there would be an overlapping of influence in which both high school and college participate instead of the complete break existing heretofore.

I hope to see such an organization formed in Chicago and I would be pleased to report on its work at some future meeting of this body.

THE QUEST FOR VOCATIONS

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LAKE JOHANNA, ST. PAUL, MINN.

The labor of planting the seed and of reaping the harvest of religious vocations demands that the sower begin with himself. In its beginning the Master set forth the needs of the Church: "The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest that He send laborers in His vineyard." (Luke X: 2.) Nor have these facts changed materially; in all likelihood the harvest is even greater, and still are the laborers extremely few. Christ commands us to pray for more toilers in the harvest field of God. Our minds must conform to the Redeemer's; we must think of the Church as the Mystical Body of Christ; and to us belong the privilege and obligation of praying for its welfare as a whole rather than of concentrating on the wants of a particular diocese or the needs of a special order or community. I do not mean we should overlook or disregard the needs of special sections of the Church, but my stress is on her problems as a whole. It is the charity of Christ that urges us to the fulfillment of the Saviour's injunction; to disregard His wish is to declare our lack of interest in the vital subject of vocations.

Besides the activity of the heart and soul in a great cause, we must give expression to our interest by attracting the young through Christ-like living. Youth as a rule looks to others for guidance in conduct; they have a latent regard for nobility of behavior, and if they who are Christ's ambassadors do not fittingly represent their cause, the service of the Saviour suffers in consequence. If ever the principle of noblesse oblige binds a group, it is certainly in the ecclesiastical and religious states. And this duty is far from fulfilled, unless that same high Christian living is accompanied by a deep enthusiasm. Soldiers may be well disciplined, splendid fighters, but their cause is in danger if their morale is gone. The world should be made to understand some of the joy that belongs to the Master's service. Unless our own hearts thrill at times to the great calling that is ours, why should young souls give it earnest consideration? They must be made to feel that while we rejoice in our membership in the diocesan clergy or in a religious order, that every servant of God has his proper gift; and they are quite at liberty to follow their hearts' desire even though their election is not the home diocese or a particular community.

Every priest will do his best work in the confessional, because it is during his discharge of that sacred duty as director of souls that he will guide young men and women who seek help in deciding life's call. On him will rest the obligation of reminding the young of life's seriousness and the necessity of settling the question of a state in life.

Every priestly heart that remembers the vastness of the harvest will preach once or twice a year on the subject of vocations. To have one's parish always interested in the growth and development of the whole Church is a splendid index of true Catholicity. No group of people can be truly said to be Catholic unless it thinks of the Church in relation to all humanity; to the pastor falls the lot of establishing and maintaining this interest.

There are some pastors who give special prominence to this subject during the novena for Pentecost. Every evening a short sermon is given on the spiritual life of the Church; how she expands and grows through the instrumentality of men and women dedicated to the spread of the gospel. These discourses in connection with the prayers to the Holy Spirit have had some very salutary results in the winning of spiritual reapers.

If a priest may express this opinion, I believe it would be well in some sections of our country to have some priests especially appointed to carry this message of God's call to souls throughout a diocese. He could be the diocesan sodality director. Most priests would welcome his coming; he is not a collector, and no one will be embarrassed by his appeal. If the pastor be zealous, he will welcome the efforts of a fellow priest because he will see his own project furthered and sustained. Perhaps this new presentation of the theme will make impressions on some minds that he has failed to reach. Besides, there are some parishioners prepared to believe the pastor is a little extreme, if not eccentric, on the subject of vocations. The diocesan visitor sustains the true shepherd's position in this holy cause. And I have yet to meet the priest who is not willing to allow an outsider to take his place in the pulpit on Sunday morning.

Teaching provides an exceptional opportunity for priests, Brothers, and Sisters in this problem of God's harvest. It is difficult to understand how catechism can be taught unless the instructor dwells on the different states in life. To invite questions at times creates an atmosphere of interest that arouses the minds of the children and in time bears fruits. In some high schools and academies there are projects on the subject, such as, having girls dress dolls in the habits worn by the different communities of Sisters. Each girl is required to give an account of a particular community—its history and special work. In our part of the country the Liturgical Movement has had the effect of interesting children both in grade and high school in things of the Church and sanctuary. Our boys are taught to build or model miniature altars and sanctuaries, carve vessels of wood, and make fixtures for the holy place. Among the girls, an interest has developed in cutting vestments and altar linens as a complement to the work of the boys. It is too early to make any predictions on the results of such activities, but it may be enlightening to know that these projects have worked their way into the homes to the extent of making the undertaking a family affair. Some fathers and mothers have felt the children's activities too attractive not to have some part in them. A wholesome interest in the life of the Church has grown up about these projects.

All instructions on Holy Orders demand some treatment of religious life; to be able to tell the meaning and importance of the Sacrament without a careful explanation of how young men become candidates for the priesthood seems trying the impossible. In speaking of the first priests, why not make it known that there was a band of women who labored with Christ, and later with the apostles, in the work of the ministry? What better chance to let girls know of the different orders and congregations which must be constantly recruited if their labors for Christ are to continue!

In speaking of religious communities we all have a chance to practice fairness and justice to all concerned. There is one set of prejudices we should guard against; namely, those directed against cloistered communities and Brotherhoods of the Church. With an American practicality we may not be convinced that there is an important place for contemplatives in our modern life. Many needs are crying for attention, but let us not believe that cloistered souls have no part with us on the world's great field of battle. Aren't some always prepared to offer a word of encouragement to the upright, intelligent lad who dreams of the priesthood, but have only a pitying glance for the boy who would serve God in one of our heroic Brotherhoods? Worldly comparisons may do great harm to the work of the Church. It is God's honor and His will that must be our guiding stars in helping all aspirants to religious life.

Every school library should have a number of readable biographies of saints, missionary travelogues, letters of religious men and women, and even fiction that sets forth Catholic life. In making book reports, we create occasions to draw out the minds of young people on priestly and religious endeavors. If the personal note is permissible, I believe my first thoughts of priesthood entered my mind while reading of our early missionaries in the Mississippi Valley. Strange it is to note that the reading was done while in attendance at a public school.

At times one may interest children during geography classes by calling attention to the Church's activities in the various countries. This is a part of life we have been too silent about. It was a significant lesson for many of our troops in the last war to discover that while they had contacts with strange customs and unknown tongues, the Church of Christ was just like the one at the home in Holy Mass and the sacraments. They knew it before, at last they realized it. And if it be a missionary country, the children should be told of the communities at work there and the homes from which these missionary priests, Brothers, and Sisters have come. Even we Americans have had sections of foreign fields assigned to us by Christ's Vicar.

Some may say, as has been said, that we may thus spread the lure of the foreign-mission vocation. We do not need to be forgetful of domestic needs, and yet we should encourage the call to fields afar in young hearts that crave to serve God in that section of His kingdom. Some bewail the large number of vocations to the foreign missionary societies, as if their gain were our loss. Ours is the privilege to encourage young hearts in the service of Christ; it is not for us to decide where any lover of the Master will serve Him.

From some in religion, I learned that retreats were helpful to them. So far as they could analyze their thoughts, they claimed these exercises created a proper sense of values in their souls. Gradually they discovered that the appeal of the world grew less until their hearts fixed themselves on the ideal of Christian living. There are retreat masters who will not take up this topic because they hold it inadvisable to give consideration to this all-important subject at a time when young people may be too much aroused for the careful weighing of this great question. Since any decision made is not irrevocable, I believe retreat time is opportune for the purpose of discussing and reflecting on one's call in life. In fact we all very likely have met certain young people who made retreats for this special purpose. This should serve as a very positive suggestion to solve any doubts on the point.

Now we may ask, what results from our efforts to engender or discover vocations? To enumerate the more common types of persons who show a positive interest in religious life is all I shall attempt. These are the general groups: (1) young people who talk freely on the subject with friends, teachers, and pastor; (2) the shy and timid, who dream in secret of the glorious service, but find it hard to get to the point of revealing the fact to pastor or confessor; (3) they who delay a decision, constantly putting off their entrance to a seminary or novitiate; (4) those who actually turn away from the call—it is there, but they don't want to be religious; (5) unworthy souls as they term themselves—not holy enought for the sublime state.

There is one fact the psychologist would have us keep in mind in connection with vocational guidance, and that is the spirit of heroism, the idealism, which is part of adolescent development. It often happens to take the form of a religious grandiosity—they would do great things for Christ. It is found alike among Catholic and Protestant youth; it belongs to their immaturity and is not necessarily part of their faith. Priests and teachers will patiently guide their charges through this period. Only real vocations will survive it; the fanciful vocations will effervesce into thin air.

Young people who talk too freely of entering religious life should be directed to practice a proper reticence on the subject; what is so sacred should not be a matter for general discussion. In such cases let us not be too much surprised if we discover mere vanity instead of the prized summons. I can appreciate the viewpoint of those who place this group in the doubtful class of candidates.

The shy and timid are guided by kindness; they should be led to reveal their aspirations to pastor or confessor so that they may receive the necessary direction, because no young person is capable of being his own director in this great affair of the soul. They should be made to feel the priest is truly interested, or it may be a teacher whose beauty of soul has created a sense of trust in the hesitant young heart. Too often they do not realize that every religious teacher is prepared to respect and safeguard all their secrets. How relieved they become when they realize the value of a spiritual friend!

Procrastinators are a difficult group to direct. We are forced to urge them but that does not prove we shall be successful; if they will but frankly state their reasons for delay, the problem would be simple. Too often, however, they will make no definite arrangements or fix a time for entering a novitiate or seminary. Finally, we may give examples of those, whom we have met, who waited until religious doors were everywhere closed to them on account of age; they will be regarded by some directors as undesirable candidates for the aims of religious life. It may be that the want of will to decide is proof of lack of will to serve in this glorious discipleship.

Most frequently the person who shuts his ears and heart to the call of the divine will find a solution of his difficulty in a corrected sense of values. Usually they have some misunderstanding regarding the call of Christ. It is conceived as something forbidding and destructive of real happiness in life. As soon as an adjustment can be made, the fears disappear and the true beauty of a vocation begins to dawn in the soul.

The sense of unworthiness which makes a certain group shrink from embracing religious life will readily respond to the understanding mind of a director. How solaced the young heart becomes in discovering that we who have gone before him in the quest divine are even now more aware of our want of worth than he who fears to accept the summons of Christ.

No mention need be made of the select few whose vocations resemble that of St. John the Baptist; for them the call existed as long as they can remember; there never was a time that they had any other idea of life's great work. Happy, happy boys and girls who see life as a straight highway from childhood to eternity with no other companion but the Master!

The follow-up of vocations is principally the work of preserving these vessels of election. It is a mere commonplace to say that frequentation of the sacraments is the chief source of strength and light for young people. To the pastor and teacher belongs the duty of careful and prudent vigilance; all signs of laxity and carelessness should receive close attention and fatherly inquiry. Should our prospective candidates show signs of abandoning the apparent vocation, our interest in them must remain constant and kindly. It borders on tragedy when such souls are shocked by discovering the changed attitude of priests and Religious. In fact they charge us with selfishness under such circumstances—our interest and friendliness were born of our hopes to advance our diocese or order. Our love for souls should protect us against this mistake, and in addition we will often regain those who were only temporarily unsettled in their decision.

The needs of a diocese or a community must never be pressed too far. If the candidate is without special preference, we are quite free to offer a few suggestions in favor of our cause, be it diocesan or communal, but this does not apply in cases of decided preferences. There are too many instances of young people being upset by this over-zealous policy on the part of consecrated persons. To unsettle a young mind and heart in this matter is a violation of charity if not of justice. In fact vocations are protected by always speaking well of the community of a young person's choice. For us a vocation must always be regarded as the work of God, and accord it the respect and regard that belongs to its motive. In the light of this consideration, how reprehensible is the conduct of one who would belittle a community for the sake of turning souls away from it!

Another preservative of the right kind is the avoidance of intimate friendships with these young people. Encouragement and friendliness are in every way befitting, but they must not come into the priesthood or join an order principally for reasons of friendship. This has caused heartaches and disillusionment. Then, too, it is inadvisable to discuss with them the special trials and problems incidental to religious life; all these things will be taken care of in the novitiate or seminary. The idealism of our state should always be upheld. And then a certain degree of formality will have its reward; to permit young people the privilege of freely entering a convent or a rectory is one way of endangering vocations.

Very often we can safeguard our future seminarians and postulants by membership in a well-disciplined sanctuary society for Mass servers, and sodalities for young women. In truth, are not these often the nurseries of vocations? Boys should be taught how intimately they are associated with the priesthood in virtue of their service in the sanctuary, and how they may enjoy its full dignity. We may frequently speak of states in life to our sodalities, always giving due prominence to the call of Christ. About half the young women who became interested in religious life, according to my knowledge, were members of the parish sodality.

As early as possible all responsible for vocations should send their candidates to novitiates and little seminaries, and this choice or election should be given only to those who have real qualifications. To get them there at an early age will be to their decided advantage. Sometimes our candidates are from poor homes and some financial assistance is necessary. To free a family entirely of all this responsibility in helping a son or daughter is, in my opinion, a questionable type of goodness. Every home should have some part in the young person's sacrifice, even though it may be a very small part. Why should any young person or his family be led to believe that the Church is so desirous of his service that all necessary financial aid will be generously given? Our assistance may have a detrimental effect both on candidate and his family, for in one diocese a certain man informed the bishop that a father has a right to recompense for his son's services during his years in the seminary.

It may be interesting to note that Catholic Germany has taken up this work of vocations so seriously that now they have a magazine on the subject: *Wenn der Heiland ruft.* It is a small publication of some fifteen pages published quarterly. At present it is in its infancy, and no special conclusions can be drawn. Religious superiors are the subscribers and distributors of the magazine. The March number of *An Heiligen Quellen* carried a number of appreciations which are filled with hope of success.

In conclusion, my emphasis must rest on two points: prayer and example; the first will be the fulfillment of our Lord's direction on this essential phase of redemption, and the second will be possible only on our realization that we are "other Christs." In any proper understanding of the Mystical Body, we must become Christ-minded, live His life that has become ours; and deeply convinced of our prize, lead others to its possession. Every heart that brings home to itself the idea of St. Paul—"All things are yours, and you are Christ's, and Christ is God's," will infallibly sow the seed of vocations, and in many instances will know the joy of seeing boys and girls leave all things to follow Christ.

IN WHAT DOES COUNSELING CONSIST ON THE ELEMENTARY AND HIGH-SCHOOL LEVELS?

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This paper presupposes that counselors are first carefully selected and secondly, properly trained. Since both of these subjects are to be discussed in other papers, we proceed immediately to the work of the counselor in both the elementary and high schools. In both systems the counselor should be first, in charge of all personnel and research records; second, should cooperate with the home-room and subject teacher in orientation or group guidance; third, should handle all individual counseling; and fourth, take care of all follow-up work.

Personal Records and Research

The point to be emphasized here is the fact that the counselor should not only keep records, but make use of them. Records merely for the sake of having such records are of no practical value. In the grade school, the counselor should use his records in order to prevent mistakes in the life of the child; and in the high school, for the purpose of remedying any mistakes that may have already occurred. The counselor must be entirely familiar with all types of tests and testing programs. He should know how to administer psychological and achievement tests, accurately score them, and intelligently use the results.

If these testing programs are started sufficiently early in the grades, the problem of the mal-adjusted child can be solved to a great extent. And in the opinion of the writer, this is the most important work for the counselor in the grade schools. A comparison of the achievement of the child with the mental ability of the child in the early grades will indicate to a fair degree of accuracy what the educational program of the child should be. The counselor in the grade schools should make use of the special agencies of his district, such as the city health service, mental health clinics, and home-visitors, in order to determine accurately the handicaps of the individual child, to remedy them if possible, and to outline the curriculum of the child in accordance with its ability. In our opinion, it is the counselor's first duty to differentiate between the well-graded pupil and the pupil who needs special attention. He must be able to locate the child who has been unwisely accelerated, the child who needs enrichment, and the child who may be wisely retarded. He should be able, not by guess-work, but by actual testing and measuring, to find the child who has been unnecessarily retarded, the child whose acceleration has been neglected, and the child who belongs in the mental deviate class, or in what we have been forced to call the prevocational group. Not only is it necessary for him to distinguish these various types of pupils, but it is of prime importance that he be able to wisely and practically outline the steps for the readjustment of these children so that, as soon as possible, they will find themselves in their proper educational and social sphere. The counselor must have for his first objective the prevention if possible, or the remedy for all mal-adjustment as early in the school life of the child as he can discover it.

This readjustment may lead to individual conference with the pupil, discussion with subject teachers and with principal. It may necessitate conference with the parents, with physician, and with pastor. And all these, the counselor must be ready and willing to do if he is to fulfill his purpose in the grade school. A good counselor in the grade school will lighten the burden of the counselor in the high school, for many of the problems that we now find with pupils in the high school shall have disappeared before the pupil reaches the ninth grade. The counselor should be able to determine what pupils are, under ordinary circumstances, fit for entrance into high school. The counselor in the high school should be able to determine what pupils are capable of doing normal work in college, and the counselor in either case should not hesitate to suggest the discontinuance of school, if he is convinced of the futility of the child's attempting a higher level of education, when by accurate testing, he finds that child does not have either the mental, physical, or social capacity for doing the work of the higher institutions. But in such cases, he should, by his study of the records of the child and by conference with the pupil, teachers, and parents, be able and ready to suggest the best possible alternative.

Orientation

In both levels the records and research should guide the counselor in his orientation or group program. Such a program should grow out of the common needs of pupils. In each school, it is the study of the cumulative records, of self-analysis blanks, of teachers' estimates, of character ratings, attendance and disciplinary records that should be the source from which the counselor can judiciously decide upon the cases for class conferences and the material for class instruction in occupational information. It might be mentioned here that the writer deems it unwise for the counselor to use any single textbook on occupational information for his class in orientation. *Methods* of obtaining and imparting such information, special projects in occupational investigation may be suggested from a study of such textbooks. But since textbooks are written, as a rule, from a study of occupations of the entire country, they are of but little value for particular children in a particular locality. The counselor must obtain his information from his own study of the world of work in the vicinity in which he is laboring. The majority of the children under his care spend their future lives in that community; only a small portion of them go to distant parts. His class in orientation, then, and in occupational information, especially in the grade schools, should center around local conditions. In the high school, however, the scope of the work may be widened and the exceptional fields may be discussed with more benefit.

A word of warning against spending too much time on what the writer considers the "trappings" of vocational guidance might not be out of place. The beginner in guidance work can be easily misled and become over-enthused in reading high-sounding programs of secular school systems which look well in print but cannot be carried out practically. Time can be wasted on overemphasis of extra curricula activities, social, assembly, and so-called civic programs. They may be interesting and entertaining, but are of very little lasting value in the life of the child. In the

Catholic-school system we are just beginning definite guidance work; and we will do well to stick to the fundamentals of readjustment and the imparting of educational information and general occupational information that will motivate our children to a proper selection of future school life with the aim of selecting and preparing for the place in adult life that will best enable them to be economically successful, while saving their souls.

COUNSELING

Group conferences and classes in orientation will substitute to a great extent for individual counseling in the lower grades. In a school system that admits of a junior high school, the counselor should have an individual conference with each child during the sixth grade. A conference with each individual child should be held during the eighth grade for the purpose of helping the pupil to decide what he or she is going to do at the completion of grade-school work. In the high school individual counseling is done whenever advisable. It might be safe to advise a conference with each pupil during the freshman year, and certainly one conference during the senior year. The counselor should be willing to interview any child whenever a child or a teacher requests it. It might be well to have a conference at the end of each semester with students who have failed in any subject. He should talk with every student who intends to leave school and with any pupil who is desirous of changing schools.

There is a difference of opinion among authorities as to whether or not the counselor should be involved in matters regarding discipline. Some believe that the counselor should, in a sense, be the attorney for defense when disciplinary action is necessary. The writer feels that all major problems of discipline should be handled by the counselor. The method and technique of this phase of the counselor's work would require a separate paper. It suffices to say here that the counselor should strive in each case to motivate the pupil to serious thought on his own problem and to provide incentive for the pupil's solving the problem himself. In his future life the child shall have to face more serious problems and make his own decisions, and it might be well to train him under the proper guidance to solve some of the school-life problems independently. The counselor by judicious suggestions can lead the pupil to conclusions that he himself would otherwise merely impose.

Follow-Up

The only logical method of justifying the existence of our guidance program is to prove the success of our efforts by follow-up methods. In the grade school the counselor should keep a record of each pupil who discontinues school and try to ascertain what success and failure the child has had in the world of work. The parish grade school follow-up work is comparatively easy, as the counselor can keep in touch with the child through the parents and priests. Only when the family moves to another parish would the follow-up survey become difficult, and even in those cases the name of the child may be sent to the counselor in the school connected with the second parish and the work continued through him. When a parish has its own high school, the records of the children entering that high school may be transferred to the counselor of that high school, and the future follow-up work done from that office.

The counselor in the high school finds that its graduates are divided into two classes: those who continue their education in college and technical schools, and those who are full or part-time employed. The records of the high-school graduates who continue their education may be obtained from the institutions they enter, and then later from the students themselves by means of questionnaires and alumni associations after they have entered professional fields. The records of those who work must be obtained by the persistent and patient system of questionnaires and correspondence. It may at times become tedious and tiresome, but two of the qualifications requisite for a good counselor are patience and perseverance. If a good continuous follow-up survey is made of our graduates from high school, the counselor will find that the facts obtained will be of immeasurable value to him in his orientation course for succeeding classes: they will tell him the number and types of colleges in which the graduates achieved the greatest success; they will tell him the occupations into which the graduates of his school have entered; they will give him a knowledge of wage conditions and of occupational supplies and demands; they will furnish him with information on educational opportunities. The facts will be of service to him in his research study and revision of curriculum: they will tell him the cause of failure both in education and employment. They will prove the effectiveness of try-outs and training; and will furnish him with needed knowledge in occupational opportunites and the training required for such occupations. And lastly, these facts will be of service to him in his work in placement and future counseling: they will give him the names of the users of his school products; they will give him a record of employers as well as employees; and they will indicate the weaknesses of the curriculum program in the number of unadjusted graduates. Thus the student and the counselor will benefit from the knowledge of the experiences of previous classes. Our guidance work can be justified only by facts; and the facts can be obtained only by a worthwhile follow-up survey.

QUALIFICATIONS AND TRAINING FOR COUNSELORS

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It is difficult to outline the qualifications and training necessary for counselors without reference to their duties for one must know what work is required before one can determine the qualifications and training necessary to do such work successfully.

"The work carried on by counselors varies from city to city and even from school to school within a city. The duties are naturally much influenced by the type of school in which the counselor is located as the problems to be met in a senior high school differ from those in the junior high school, and these in turn differ from problems of the elementary school. The problems to be faced in the continuation, trade, and evening schools differ from those in the elementary and high schools and also from one another."*

This White House report also shows that the main duties of counselors in 99 school systems in the United States were as follows: (1) counseling both individual pupils and groups of pupils, and in connection with this counseling conferring with parents, social agencies, and other school representatives in order to work out the most satisfactory adjustments for each child; (2) teaching classes in occupations; and (3) conducting occupational research. In addition, counselors are sometimes required to administer psychological tests, and to carry a certain amount of regular teaching.

Naturally, the qualifications for the counselor who works only with individual children will differ from those of the counselor who also carries a certain amount of occupational research. However, authorities agree that although the counselor may not include occupational research as one of his duties, he should be equipped to do so should this be necessary. Moreover, he should have the background which will enable him to interpret and use the results of research even though he, himself, does not carry on such projects. It is also generally agreed that although the counselor need not necessarily administer psychological tests, it is important for him to be able to interpret and use the results of such tests in his work. We may therefore say that the qualifications, training, and previous experience for counselors should be those which will enable them to work with individual pupils (counseling them individually or in groups), to make contacts with parents, social agencies, and other school workers, to teach certain classes, particularly those related to counseling, to understand the methods and results of occupational and educational research even though not responsible for conducting research projects, to understand and interpret the results of psychological tests even though he himself is not responsible for administering psychological tests.

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* White House Conference Report on "Vocational Guidance," p. 52.

PERSONAL QUALIFICATIONS

New York State in its requirements for certification of counselors, and these may be considered as representing the thought of many authorities on this subject, has summed up the personal qualifications of the counselor as follows:

"*Personality.* The counselor needs to have: a personality which will gain and maintain the respect and confidence of young people; and the ability to work with fellow teachers and to meet employers and others with whom he must make contacts outside the school. . . . Since the counselor must work in close harmony with all other teachers on the faculty he must be able to maintain cordial relations and a cooperative attitude. The success of the guidance program within a given school unit will be determined by the coordination of the activities of all concerned. In all contacts with employers and others outside the school the counselor must create a feeling of good will and understanding. In this way the counselor can secure for pupils the consideration deserved.

Maturity. The exercise of good judgment is conditioned largely by a varied and extended experience. This may be expected from mature persons. Valuable as maturity is, counselors should not be appointed who are not physically active and who have advanced to an age where their sympathetic attitude toward the problems of young people has been lost. It does not seem probable that the desirable qualities will be possessed by persons under twenty-five or over forty years of age."*

An article entitled "Traits of Vocational Counselors," by Dr. Walter B. Jones appeared in the May, 1931, *Vocational Guidance Magazine.* Doctor Jones based his statements concerning desirable traits on a study that was then under way, in relation to which certain employers of vocational counselors had indicated what they considered were desirable traits for counselors. These desirable traits are as follows:

"I. *Breadth of Interest.* This trait is characterized by such trait actions as:
  1. Able to get the business point of view.
  2. Is sympathetic with prospective drop-outs as well as with college preparatory pupils.
  3. Interested in various types of people.
  4. Addresses clubs and various organizations.
  5. Has interest in pupils' home and school life.

II. *Cooperation.* Cooperation is characterized by such trait actions as:
  1. Does extra work occasionally in a cheerful manner.
  2. Cooperates with employers in trying to see their side of employment problems.
  3. "Spends and is spent" for mankind.

III. *Refinement.* Refinement, in which modesty is an outstanding sub-trait, is characterized by such trait actions as:
  1. Is not affected, dominating, or dictatorial.
  2. Is not too cock-sure of the wisdom of his own judgment.

IV. *Magnetism.* Magnetism is characterized by such trait actions as:
  1. Puts others at ease.
  2. Inspires confidence at interview.
  3. Makes pupils feel that they are always welcome to see him and that they will be given help.

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* White House Conference Report on "Vocational Guidance," p. 67.

V. *Considerateness.* This trait is characterized by:
  1. Appreciates teacher's difficulties in working out student adjustments.
  2. Exhibits human understanding of those less fortunate.
  3. Has real love for fellow-man without being too sentimental."

But in addition to desirable personal qualifications, training is also important. It is emphasized by authorities in the vocational-guidance field that the counselor should have a good background of general education—college graduation with special work in fields related to vocational guidance.

"Certain specific fields of study are, of course, of greater value than others in providing a background and special technique for the duties pertaining to counseling. Among the most valuable are psychology, sociology, economics, with special emphasis upon labor problems, and vocational guidance."

"Psychology is important because it gives knowledge concerning the child's mental and emotional make-up. Sociology contributes to the understanding of the child in relation to his social environment and often includes special courses relating to family, poverty, and social-case-work technique. Economics gives familiarity with the underlying principles of the business world and its problems, and the study of labor problems helps in understanding the special phase of economics that applies to the employee in his relation to his employer and the public. Vocational-guidance courses are needed to acquaint the counselor with the principles, problems, methods, and special technique of his profession."

"Professional courses for training vocational counselors and for supplementing the training of those now in service are to be found in many of the large universities." These are usually of graduate standing. "In addition special courses in the allied fields of education, economics (including labor problems), sociology, social work, and psychology are usually recommended. . . ."

The counselor's special equipment must be knowledge and understanding both of occupations and of children, and this equipment the special training courses assist in providing."

"Many persons emphasize the importance of field work as a special feature of the various courses valuable as training for the counselor. Vocational-Guidance courses should offer the prospective counselor an opportunity to visit industrial establishments, interview workers and employers in various occupations, prepare the findings of such investigations or interviews for use, and become familiar with the best standards of occupational research. It should also bring him into contact with school problems and with the technique used in planning vocational counseling programs, and provide experience in teaching classes in occupations, in holding vocational conferences with individual pupils, and in keeping records. Field work in connection with courses in applied sociology or social service should give the student an opportunity to become familiar with the best technique in family case work, including the preparing of social histories and the keeping of case records, as well as methods of diagnosing and treating social ills."*

You may be interested to know how we in the Cincinnati Public Schools have applied these standards concerning training. The Cincinnati Public Schools have seven full-time vocational counselors, all of whom are college graduates. Six of the counselors have completed one year of graduate work in vocational-guidance and related fields, the seventh is a graduate of a six-year cooperative college and did her cooperative field work in industrial establishments and with an organization in which she served as an assistant to trained vocational counselors. We believe that the following college courses are essential as a background for the counselor.

Special courses in vocational guidance, technique of counseling and of gathering occupational information and in using occupational information.

Courses in education (including methods of teaching).

Sociology (emphasis on family and child problems).

Economics (emphasis on labor problems and industrial research).

Psychology (introduction to psychology, course on interpretation of psychological tests and measurements).

The above quoted paragraph will be found in the White House Conference Report on "Vocational Guidance," pp. 64-66.

The seven counselors have all had industrial and business experience prior to assuming their duties as counselors. They have all had previous experience in working with individuals. In a few cases, previous teaching experience has not been held necessary as it seemed more desirable to secure counselors who understood the problems of industry and who had had experience in working with individuals, rather than omit these in favor of previous teaching experience.

In Cincinnati, as in other schools with which you are familiar, we have emphasized not only the importance of adequate training for counselors but also the great importance of desirable personality and character qualities for the counselor, who must necessarily use great skill in working with many types of people, win and be worthy of their confidence and able to serve them, and through this service serve society.

THE SCOPE OF THE GUIDANCE PROGRAM IN A HIGH SCHOOL, AND THE DANGERS OF LIMITING IT TO VOCATIONAL GUIDANCE

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Prevailing vocational-guidance practice in non-Catholic educational circles is limited to providing youth of school age with professional and trade information on the one hand and suggesting such character and personality adjustments as are possible in an educational program that refuses to recognize the importance of developing character according to definite moral and religious norms. Since vocational guidance is recognized as an integral part of our public-school educational program, there is some danger that its inauguration in our Catholic schools may imitate too closely the non-Catholic practice without properly evaluating the true meaning and essence of guidance in terms of a Catholic Weltanschauung.

In order to limit this discussion to the allotted time we will sketch in briefly the scope of a guidance program for high-school students enumerating the points in the order of their importance:

(1) It is most essential in this day and age of a Capitalistic society with its all-pervading Liberalism that the Catholic boy and girl be provided with the true Catholic philosophy underlying vocations. We must, therefore, in any effective program of guidance, point out, first, that labor is one of life's first laws; second, that all labor derives an inherent dignity solely from the fact that man's probationary life on earth has for its goal eternal bliss which must be achieved by the faithful performance of daily tasks that constitute socially useful labor and that have been sanctified by a good and holy intention. This, in other words, means that labor by means of which man makes his livelihood and which is of value to society and his fellowman, is profoundly important, constituting as it does the material out of which we must fashion our eternal crown, and invested with a dignity far beyond

anything the world with its temporal yard-sticks can possibly give it. We must insist, therefore, that though a vocation is the means of making one's living on this earth it is also the means of achieving our eternal salvation.

We must insist in the face of present-day extreme division of labor that a vocation when expressed in terms of useful and sanctified labor, no matter that it be but one in a series of innumerable operations necessary for the completion of a product or service and no matter that it be delegated through many human hands, still it constitutes the working out of one's human destiny in conformity with the Will of God. The importance of this concept in the erection of a true Catholic philosophy of life is obvious and yet who with experience of industrial personnel would be so bold as to declare that our Catholic youth conceives of a vocation in this light?

Again, we must inculcate the very important aspect of a vocation; namely, that

> the choice of a vocation is seldom a free choice. The vast majority of individuals are required to choose their life work with an eye on family circumstances, local surroundings, conditions of health, and many other minor and incidental matters that in the aggregate constitute important factors in the choice of a vocation. Modern individualism with its strange notions of liberty as well as the prevailing religion of irresponsibility and personal selfishness demand that we take pains with our Catholic youth to correct these erroneous notions that pervade the life of our day.

As an important plank in this platform of a true philosophy of life it is above all else necessary that we make it clear that not training, nor skill, nor accomplishments, nor opportunities provided by friends and relatives, but character, strong virtuous, Christ-like character is the most important factor by far in the achievement of success, even as this term is understood by the world. The Catholic interpretation of success must, of course, be woven into this pattern of life, but taking the world's definition of success it can easily be impressed upon the consciousness of our youth that character will account for 90 per cent and more of the success of an individual.

These all too brief allusions to the important items constituting a true philosophy of life and of vocations must come from a conscious integrating of educational effort in the field of catechetical, religious, liturgical, and the proper living of the life of the Sacraments. We have here a greater opportunity to promote true vocational guidance, than in any other manner. Inculcating a thoroughly Catholic philosophy of life in our Catholic youth is the foundation stone of our vocational guidance program and the most important step in this field of educational activity.

(2) Preparation or training for life's vocation is second in importance in our program of guidance among Catholic youth of high-school age. Aside from the field of religious vocation, which has a definite preparation prescribed by the Church, the field of the secular vocations, or those in which the majority of our Catholic youth exercise their abilities, is provided for during the years of formal school education. This, at any rate, is the generally accepted opinion. Unfortunately it leads to many erroneous notions and not infrequently to disillusionment. Only too many high-school graduates believe that four years of school work should prepare them for some definite field of activity.

Aside from pedagogical considerations, there is every reason to believe from years of experience in personnel work in industry, that high-school students should learn that training for life work should be strictly divided into general and specific preparation: the former taking place during the years of formal classroom education, the latter for the most part in industry, "on the job," when the apprenticeship to the trade or profession has begun. It is my firm conviction that high-school students who are permitted to begin specializing during the early and immature years of high school are wrongly advised, if by specializing as here used is understood to mean enrolling in studies or courses with a specific vocational objective.

In justification for this viewpoint I wish to present for consideration some aspects of modern industry that are only too frequently overlooked by educators. Aside from the fact that few high-school students are sufficiently matured to make a definite choice of vocation, and consequently a course of studies and related subjects, modern industry is both too complex and ramified, as well as in a state of constant change to justify any one making a choice of occupation within a narrow range of activities as must be done if classroom studies are to be correlated.

Industry is so complex, it has so many ramifications that few can possibly make a definite choice so intelligently as to justify specializing during the years of high school. This requires more maturity and experience and can only be done after an apprenticeship in industry. Secondly, modern industry is not static but constantly evolving, constantly changing. Literally hundreds of occupations and trades have been swept away during the past decade and new ones have taken their places as new industries have been created by modern scientific applications and technological advances. Finally, intelligent industrial leaders no longer expect or require its young recruits to come to them fully prepared to take their places in the industrial organization; rather, they have provided training courses, apprenticeships, vestibule schools for this specific purpose. They want these young people of ours to come to them with the beginnings at least of good mental discipline and sound character habits well formed.

No high-school guidance program can therefore justify the shunting of its students into specialized courses before these youths enter industry. Vocational schools, trade schools, and even junior high schools should prepare its students for definite vocational work, first, in close cooperation with a specific industry and secondly, on the broadest possible educational program, that is providing the student with general related subjects leaving to industry specific and intensive training on the job or in the occupation.

All during the years of classroom education the student should be made to properly evaluate character training and mental development in relationship to success in life-work. As Catholic educators we can not only insist and rightly so upon the greater importance of character as a factor in worldly success but we have at our disposal the means to form and mould the kind of character traits that are so important in the world of work. No mediocre student need fear for his rightful place in industry providing he has laid the foundation of a good character during his school years; whereas the youth with a keen intellect but unstable character is doomed to failure even as the world interprets failure.

(3) No guidance program, particularly in a high school, should attempt to direct its youth into narrowly chosen fields. To tell a boy that because he has manifested mechanical aptitudes he should enter the mechanical sector of industry as opposed to the literary, or artistic, or commercial, is one thing; it is quite another, and usually full of potential dangers to advise him to enter a specific mechanical trade or occupation. The vast majority of human beings are endowed with a number of at least potential abilities that can be equally developed as the circumstances and conditions of life demand. General aptitudes can usually be distinguished during the high-school years and advice given accordingly. Beyond this no guidance activity should go lest it fall into the Calvanistic error of assuming that there is a sort of predestination in this matter of life work.

(4) Of least relative importance and yet sufficiently so to justify our attention and effort is the fourth and final part of our guidance program; namely, providing easily digestible information concerning the ways and means by which people in the community in which we are make a living. There is little need at least in the specific phases of this part of the program to go beyond our respective communities.

The vast majority of young people, for one good reason or another, remain in the community of their origin. Its opportunities should be carefully scanned and intelligently discussed and presented. A general survey of the almost numberless occupations in the modern world may be of some help but there is a general impression that much valuable time can be frittered away in such pleasant generalities. On the other hand occasional inspection trips to offices and plants in the community, as well as short talks by industrial representatives of the community will be valuable not so much for the specific information gained or imparted as the sense of reality that it brings to these youths and the consciousness of the importance of considering carefully this important matter of choosing a vocation.

A file of industrial information as well as pertinent collateral reading institutes no great burden on the school personnel and may be of considerable benefit. However, in all these activities there lurks the danger that guidance work may degenerate into job-finding and employment service. An intelligent understanding of the industrial world and the ways in which people make a living should be woven into every high-school program of education. Beyond this, however, it may become a waste of time and effort. In this connection, it is taken for granted that educational guidance, that is, directing the course of studies of those students who will go beyond high school, is an essential part of every high-school guidance program. Those professions requiring college courses of study are relatively few and the information is so bountifully supplied by the colleges and universities that this part of the program is quite simple.

Little has been said here specifically concerning guidance into religious vocations both because much is implied in the section dealing with the philosophy of vocations and also because the personnel of our Catholic high schools and academies are well fitted by nature and grace for such guidance. That the technique can be improved and the effort intensified in this direction there is little room for doubt. That, however, is for other more qualified individuals to discuss.

Summary. A program of guidance in a Catholic high school should, in the opinion of this writer, embrace the following: first, the exposition of a Catholic philosophy of life and vocations through and by means of catechetical, religious, liturgical courses; second, an emphasis on general training during high-school years as opposed to specialized vocational training; third, eschewing a wooden or narrow guidance policy that is based on the Calvanistic predestination theory of one's place in the world of work; fourth, providing a reasonable amount of intelligently prepared and planned industrial information, both general and specific, as well as the obvious educational information for the professional objectives.

THE NECESSITY OF GUIDANCE IN THE ELEMENTARY GRADES

OUTLINE

A. Determining the scope of the discussion—
   1. Definition of guidance.
   2. Differentiation of the types of guidance.

B. Reasons for a program of guidance in the elementary grades—
   1. Catholic teachers can be the only true guides.
   2. Changes in modern life.

C. Ways in which elementary-school pupils need guidance—
   1. Acquainting the child with school routine.
   2. Stimulating intellectual interest.
   3. Training in habits of study.
   4. Forming proper health habits.
   5. Keeping mentally healthy.
   6. Developing good character traits.
   7. Arousing vocational interest.

D. Specific needs at various age levels—
   1. During the primary grades.
   2. During the intermediate grades.
   3. During the last two years.

E. The need of guidance through school subjects.

F. Conclusion.

THE NECESSITY OF GUIDANCE IN THE ELEMENTARY GRADES

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The guidance movement which is slowly shaping itself into a definite institution is a timely topic. The movement formerly regarded as a fad in education, is beginning to be recognized more and more as a vital function in the complete development of the child.

The term "guidance" in this discussion is used to signify the assistance given in the adjustment of the individual to life situations. It should be qualified as organized guidance to distinguish this activity from the help usually given by teachers. Therefore, this special guidance deals with assisting the individual "in making a choice in times of crises." Enthusiasts in the guidance movement sometimes enlarge the concept of guidance to a limitless meaning which engulfs the entire program of education. Guidance is not the whole of the educational process; it is not supervision, curriculum making, or vocational, educational, moral, health and social relationships; it is adjustment of the individual to these relationships.

Adjustment in the various relationships leads to differentiation in the types of guidance, such as vocational, educational, moral, health and social guidance. A sharp line of demarcation cannot always be made between one type and another. There are as many forms of guidance as there are types of life situations.

The Catholic school possesses the privilege of offering a type of guidance to its pupils that is far superior to that offered in any other system of education. The highest ideals, motives and means are at the disposal of the teachers in the Catholic school for bringing about pupil adjustment that is as nearly perfect as human perfection can be attained. Once the Catholic educator has fully understood the need of organized guidance, he will employ every means for perfecting this service in our Catholic schools. Let us accept the challenge, and be to our youth not taskmasters but true guides in the delicate adjustments that are necessary in their lives today.

The rapid increase in the complexity of life, such as changes in the home, changes in industrial life, and changes in the standards of living, have placed the school in a strategic position in the matter of guidance. From the moment that the little child crosses the threshold of the classroom, the school should become vitally concerned in him as an individual. A brief analysis of some of the ways in which the elementary-school child needs adjustment will help us to understand the necessity for an organized program of guidance in the elementary grades. The child must learn to make adjustments to order and system, such as prompt attendance at school and class, handling of textbooks and equipment. If a child does not conform to school regulations, the teacher will study the case to find the cause of delinquency in order to bring about an intelligent adjustment by placing the proper means at his disposal. This is guidance.

As the child ascends the ladder of knowledge its educational needs demand greater attention. Knowledge becomes the nucleus of his future career. For this reason the administration of the program of studies operates as a profound influence in guidance. Each pupil must be treated as an unique individual. His abilities, interests, and motives must be diagnosed. The rate of progress is the keynote of educational guidance in the elementary grades. Here the teacher has the advantage of having the same group in all classes at least through the six grades, which offers better opportunity for a complete study of the pupil. Although the primary purpose of educational guidance in the elementary grades is to help the pupil find himself with respect to his interests and abilities, it in no sense implies determinism. In the upper grades where multiple courses and elective subjects have been introduced the need of guidance is increased. In this case the pupil should know what the courses or subjects contain, the purpose of the subjects and their relative difficulty. The mortality in high-school attendance would be greatly eliminated if a departmentalized program were offered in the seventh and eighth grades as a means of guiding the pupils into high-school subjects.

Six years of this experience in our own school has brought about a marked change, so that today only one out of forty or fifty students fails to continue in the senior high school. Previous to the present organization the ratio was four or five out of the same group. This presents a worthwhile argument for the holding power of the departmentalized curriculum in the seventh and eighth grades as an effective medium for guidance purposes.

Younger pupils, if left to themselves, acquire careless habits with respect to study. It is important that pupils are directed to concentration from their early school years, otherwise little fruit will be reaped from the teacher's efforts in teaching. Much waste in education has resulted from not recognizing this need early in school life. Once the child has become established in desirable study habits, half of the battle of learning has been won. A real motive for study is always essential but especially so in developing proper study habits.

Another phase of guidance which is gradually gaining ground in our Catholic schools is the recognition of the child's health needs. Catholic education to be complete must look to health as well as furthering his spiritual and educational progress. Health is one of the child's greatest assets, a basic factor in successful living. In his Encyclical on "Christian Education of Youth," the Holy Father showed the importance of caring for this need of the child when he stated: "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social."

The need for health guidance cannot be over estimated for the child in his early school years. We may be inclined to believe that this duty is solely that of the parent. Primarily, parents should be greatly responsible for the health of the child, but since the parents expect the school to educate the whole child, the school shares this responsibility. In many cases health service is more easily administered through the school. In a recent survey it has been proved that schools have the means for efficient health guidance in the school. With all the aids of modern scientific health guidance we can put the child in the best possible working condition. This will enable him to make rapid progress and do better work.

Another need which every child manifests more or less at times during the years in the elementary school is adjustment of mental attitudes toward the varied situations which the child meets. This type of guidance is generally known as mental health guidance. Commonly, we associate this form of guidance with the problem child but of late years writers on the subject have given the term a wider meaning, and consider it of equal importance that this form of guidance should function for the normal child as well. In this sense it is a preventative rather than a remedy. To preserve the normal mind in its various life relations is doing the child a greater service than to focus all our energy on the mentally defective child. Although guidance in mental health is nothing new, for the Church has always functioned in this capacity, we have given little attention to its scientific approach in the school, aside from religious activities. At no time has there been a greater necessity for developing correct standards of living than at present. Changing conditions in the home and in industry tend to endanger the observance of the moral code. Modern philosophies add to the growing peril by placing standards of right and wrong in a false light, thus leading the child into misdirected paths.

Every teacher is aware that not all of the children in her class will develop into perfect manhood or womanhood. Some will enter a hospital for mental disease or come in conflict with the law or become dependent upon society. It should be the teacher's ambition to do all in her power to decrease the number of probable failures. The earlier in the child's life that the teacher focuses her efforts on preventing maladjustments the greater will be her success.

Three types of children who urgently stand in need of mental health guidance are problem children, the physically handicapped, and the mentally retarded. The problem child may be a truant or delinquent, one who is always getting into trouble with other children, a day dreamer, or highly irritable. If left to himself, or wrongly trained, he may become a serious social or psychological problem. To detect the causes of undesirable behavior in their incipiency requires tact, patience, and perseverance on the part of the teacher. The teacher who is keenly interested in the personality of the child, will, no doubt, be the most successful with problem children.

The physically handicapped child should receive every possible attention from the teacher or principal. We may not always be able to offer the child such helps as he would receive in special classes for the various physical defects, but that does not excuse the teacher from providing whatever can be offered by way of convenience in the ordinary classroom. These children often suffer from feelings of inferiority that may develop a mental attitude which will become more serious than the physical handicap. The interested teacher will study the child to discover some latent potentiality that may be developed to a high degree which will compensate him for his deficiency.

The third type, the mentally retarded children, have probably suffered the most from lack of mental hygienic guidance. It is a well-known fact to all teachers that there are enormous variations among children in their innate intellectual capacity. The curriculum is usually geared to the needs of the average child into which all children are expected to fit. Continued demands for success at school and at home are made upon children whose ability is below that of the average child, with the result that many of these children react to the pressure upon them by delinquent behavior. It is nothing short of cruelty to expose children of limited intelligence to the same situations and demands as those of average intelligence. As in the case of the physically handicapped, we might discover special talents in the mentally retarded, which, if developed, will offer them opportunity for successful achievement within the limits of their own abilities. Our schools must provide a curriculum for children with defective intellectual equipment, otherwise we will develop warped personalities with an outlook on life that may even result in mental disease.

The declining influence of the home has reversed the need for the school to do more than its wonted share in developing good character traits from earliest childhood. How often the first-grade teacher makes the sad experience of receiving children into our schools who have not learned to curb their passions in any way.

Here is where the Catholic-school system has always been in advance of the public schools. The Church places at the disposal of the Catholic teacher the mighty weapons of religion, for in motivating ethical conduct the Church offers the most powerful incentives. The Divine Teacher has supplied the method which is unfailing if used rightly. Since life is intellectual as well as emotional, knowledge is suffused with feeling. Therefore, our program must provide instruction as well as training. The one is supplementary to the other, yet both must blend and balance to give a perfect method in character training. Certain fundamental principles may be followed in developing desirable character traits, but since God has endowed the individual with a personality different from every other individual, the teacher has the obligation of determining for each child a definite program of guidance in the development of character. Character training to be successful must be more than developing a mentality that merely deals with doing right and wrong. It should develop a refined appreciation of the sacred values that make for a God-fearing life, as well as for an insight into ultimate consequences of conduct. Teachers in the elementary grades have the advantage of guiding their charges into the ways of better living before their hearts and minds are contaminated with the false principles of a godless world. Here lies one of the most important duties of the teacher in the Catholic school. Every teacher interested in this problem would do well to read the instructive series of articles written by Dr. J. M. Wolfe, in the *Catholic Educational Review* for the year 1929, entitled, "The Virtues in the Effective Development of Character."

Another important service which the guidance program in the elementary school should develop is an interest in vocations. Below the sixth grade no systematic guidance in this direction should be attempted. From six to twelve years of age children take a keen interest in the occupations and situations of adults. Observation of children at play furnishes evidence of this. Progressive teachers may use this interest to advantage. Although vocational guidance is not included in the objectives of the elementary school, yet a splendid foundation for later vocational-guidance work may be laid in elementary education. The children's daily experiences provide material for educating in terms of life. Such activities as, games about occupations, stories of industry, field trips, and plays may be utilized for vocational purposes. It is understood that vocational choice is not to be considered during this period.

In the upper grades of the eight-year system, or better, at the beginning of the junior high-school period, a definite need for vocational information is felt. Those who act in an administrative capacity in the schools have experienced the many complications that arise when a child begins to think seriously about its future career, whether this career requires a longer or shorter period of scholastic preparation. Organized vocational guidance during this period will prevent many a maladjustment with its attendant evils. It has been argued that children of this age do not possess sufficient discretion to choose a life vocation. During the seventh and eighth grades the child is not so much concerned about the choice of a vocation as about the requirements for the various vocations. The purpose of vocational guidance in the seventh grade should be to help the pupil diagnose his abilities and interests and to orientate himself into more advanced studies. In the eighth grade the pupil makes a general survey of occupations in the light of vocational aims. Vocational guidance activities in the elementary grades should be concerned with exploring the interests, aptitudes, and abilities of the pupils and to make their educational choices.

The need for guidance at various age levels will determine the type that should be incorporated into the school program. In the lower grades the child needs physical, mental, and psychical adjustment. His tendencies should be studied with a view to developing a well-balanced personality.

During grades four to six, the child has given evidence of possible success or failure. His habits become more fixed and his choices more determined. Type children are more easily differentiated at this time and their interest in life activities becomes purposeful. At the end of this period a marked change takes place. The preadolescent period makes new demands of great significance for a definitely organized plan of guidance. Towards the end of the sixth grade provision should be made for close articulation with the junior high school. Some time is needed for explaining the offerings of the upper grades and a definite plan of adjustment must be organized. This is the turning point for the majority of the pupils. Successful adjustment at this time will determine in great measure the number who will continue attending school for a longer period than the junior high school. A careful survey will reveal that pupils are forced to make career decisions in life, which shows the necessity for giving them an opportunity to broaden their vision and catch a glimpse of the vast fields of labor from which they shall have to make their choice.

School subjects are being pooled more and more for their guidance possibilities. Formerly, major stress in school subjects was laid upon the informational side of instruction. Today, the progressive teacher makes these subjects serve a dual purpose; namely, that they impart new knowledge and that they include guidance objectives. Textbook publishers have also recognized the need so that we find the new books stressing such features as character training and vocational aims. We do not openly profess, but in practice we sometimes admit that all character training is sufficiently provided for in the religion class. If this opinion were a final conclusion, the teaching of all other subjects would lack an important value. Until teachers become guidance conscious in teaching all subjects they have not reached the fullness of their mission. The limited scope of this discussion does not permit a detailed treatment of the subject of guidance through the curriculum.

The guidance of youth is a prodigious task and since it is a cooperative enterprise it calls for the sympathetic interest of teachers as well as pupils. We cannot begin too early in the child's life to recognize his needs and ambitions, for, out of this consideration should grow the program for his development. The Catholic-school system alone has the advantage of crystallizing into its guidance program all that a complete education embodies, therefore, we have an obligation to take up the challenge and formulate a guidance program based on the solid principles of Catholic education.

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TESTING MEASURES AS AN ELEMENT IN COUNSELING

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The writer is undertaking a three-fold task in this ten-minute assignment: first, to say a little about the place of testing in the guidance program; secondly, to mention the various types of tests in use; and, thirdly, to point out some of the precautions that should be observed when testing measures are used. In the work of counseling the data derived from tests have value only in so far as they are interpreted intelligently, used correctly, and combined with other data. If measurements are wisely used as a part of a unified and continuous process of counseling they have a contribution to make to the general work that it is impossible to obtain otherwise. Counseling makes the individual the focus of interest while test data give counseling that spirit of research which should characterize it in understanding the problems of individuals. Objective tests are now a part of the regular equipment of our elementary schools and high schools. Their principal limitation rests in the fact that they do not measure all of the desirable outcomes in any subject. Those who are most familiar with and appreciative of the various testing procedures are the first to acknowledge the limitations of all tests so far constructed. Nevertheless, with all their drawbacks, when correctly used, they are instruments that will enhance any program of guidance.

In Catholic education, as elsewhere, testing as a phase of counseling, must be related to the aims and resources of the school and school system in which it operates. Attention has already been called to the danger that comes from limiting counsel to mere preparation for making a livelihood. Father O'Connell stated this very nicely in a recent book review: ". . . . that the word 'vocational' means that there is some place in life for every child, for which he is destined by an Eternal Creator and in which he can best save his immortal soul. It is far more fundamental to inculcate in the mind of a child that, in the order of importance, he must learn *how* to *live* and then secondly, how to make a living. . . ."[1]

While Catholic education may use many of the measurements of secular education in the work of guidance, there are moral and religious phases of the problem that we must study for ourselves. It is possible that because the present period is one of rather radical reorganization of classroom content and grade-placement we are not yet ready to prepare adequate measurements in this field. In the meantime, there are instruments that might be devised and which have been used in a few places to assist the counselor in giving the Catholic pupil the assistance to which he is entitled. We look forward to the day when Catholic education will furnish standard measurements in the field of religious and moral knowledge and in its application to guidance study.

Writers classify the various measurements used in guidance under different headings. For the purposes of the present outline the headings employed by Doctor Percival M. Symonds in an article in the *School Review* of February, 1932, are used. Doctor Symonds lists seven types of tests as sources of information concerning the pupil that will help the teacher or principal to understand him better and to advise and guide him mroe effectively. We are using this classification because of the facility with which it may be adapted to the Catholic-school situation.

The tests[2] recommended by Doctor Symonds are: (1) Intelligence Tests; (2) Prognosis Tests; (3) Achievement Tests; (4) Interest Questionnaires; (5) Behavior Schedules; (6) Adjustment Questionnaires; and (7) Health Examinations. While some of these tests are well known to all educators, a modifying sentence after each might be in order:

(1) *Intelligence Tests.*—It is not necessary to go into detail in regard to the use of intelligence tests in guidance work. Present-day teachers are expected to understand not only the limitations of these devices but the very definite contribution that they make

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[1] Reverend E. Lawrence O'Connell, *Catholic Educational Review,* Book Review, p. 377. XXX (June, 1932).

[2] Percival M. Symonds, "The Testing Program for the High School," *School Review,* XL (February, 1932), 97-108.

to the work of the school. Doctor Symonds suggests that intelligence tests be administered at two-year intervals.

(2) *Prognosis Tests.*—These tests that offer fairly accurate prediction of success in such subjects as algebra, geometry, Latin and modern languages are administered early in the school year or late in the preceding Spring. Teachers use them in becoming acquainted with the pupil's capacity to learn particular subjects. Closely related to the prognosis test is the aptitude test designed to discover the individual's capacity for the development of a particular ability or skill. The kinds[1] of capacities or aptitudes for which tests have been prepared are (1) musical aptitude; (2) manipulative or mechanical aptitude; (3) attention and will, including span of attention, fluctuation of attention, concentration of attention, promptness of decision and action; (4) emotional traits, such as nature and degree of emotional expression, "temperament," and dominant moods and sentiments, interests, antipathies, etc.; (5) character traits, such as persistence of motives, dominant ideal of conduct; (6) independence of judgment, etc. However, none of these tests of aptitude has shown a sufficiently high correlation with the actual development of the trait to warrant its use to any extent. While aptitude tests may be helpful as supplementary devices in the hands of the expert they are not safe instruments for the inexperienced. We doubt whether they have anything to contribute at present to guidance in Catholic education.

(3) *Achievement Tests.*—The average teacher is familiar with these examinations which should be given at stated intervals according to the school program. The results of such tests are of value in the guidance program as well as in the teaching program.

(4) *Interest Questionnaires.*—These forms are designed to study the various directions in which the pupil is interested and have shown high correlations with the actual educational choices of pupils.

(5) *Behavior Schedules.*—Some Catholic schools are using forms of the behavior schedule on the monthly report card. Only ob-

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[1] ARTHUR J. JONES, *Principles of Guidance*, p. 141. New York: McGraw-Hill Book Co., Inc., 1930.

served behavior characteristics are rated. While ratings are usually made by the teacher, some good results have been obtained by having pupils rate themselves and each other.

Closely related to the behavior schedule but more scientific in character are the various methods of measuring character and personality that have many possibilities for guidance. In the *Psychological Bulletin* for February, 1932, Goodwin Watson has a review of recent contributions to the measurement of character and personality. Those who are interested in the many angles from which the problem of measuring character and personality is being attacked will welcome the 171 references assembled by Doctor Watson. The most exact refinements in technique to measure character are reported in the works of Hartshorne and May. The following paragraph from the Introduction to *Studies in the Organization of Character*, the third and last volume prepared by the Character Education Inquiry, explains briefly the criteria of character used in their last investigation:

> First, we have the *reputation* of the child among his teachers, leaders, and classmates. That this reputation may be mistaken or prejudiced is of course quite possible. Second, we have an estimate of the extent to which the pupils work happily, intelligently, and usefully in various life situations, *i.e.*, the extent to which they *function socially*. Third, we have a *scale* of character based on the judgments of experts. The steps of the scale consist of pen pictures of 100 of the children we have tested in population Y. The scale is built around the concept of character shared by these experts and is a concrete exhibit of this concept. Fourth, we have measures of the *self-integration* or consistency of the 100 children of Y for whom the pen portraits were written. In addition, we gathered a large amount of data about our subjects by means of time schedules and case studies.[1]

(6) *Adjustment Questionnaire.*—The purpose of this form is to discover the pupil's personal reaction toward all phases of his educational program with a view to securing a better understanding of the pupil, not only in relation to his school work but to his

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[1] H. Hartshorne and M. May, *Studies in the Organization of Character*, p. 4. New York: The Macmillan Company, 1930.

home and the community in which he lives. Such questionnaires are not administered oftener than once a year.

(7) *Health Examination.*—This examination should be given annually to each pupil in the school, and its record should be filed with other guidance material if an adequate program of counseling is to be carried out.

While the classroom teacher is responsible for the administration of diagnostic and achievement tests, all other tests for guidance should be administered by the person responsible for guidance, not only because these tests require a special skill in administering but also because questionnaire studies call for confidential information which should only be in the possession of the counselor. Furthermore, test for guidance, as Doctor Symonds states, should be interpreted in relation to one another. As the clerical work associated with testing very frequently imposes on the more important duties of the counselor he or she should be relieved from these duties through the provision of sufficient office assistance. Routine duties not only impose on the time available for counseling but they have a tendency, as experience shows, to detract from the counselor's interest in the real work of guidance.

Mention has already been made that measurements have a value in education only in so far as they are intelligently used. It is not possible to expect this type of usage unless those who are using the results of testing have had special training in interpreting them.

Moreover, it is possible to obtain faily accurate records, file them systematically and, at the same time have them contribute very little to the work of guidance in the school. Here again their value is dependent upon the counselor's ability to use test results.

Just as the well-directed office of general administration keeps annotated cumulative records so, too, should the particular office that is responsible for guidance. Mere statistical data are cold and harsh without interpretation. Therefore, the records that are accumulated by the counseling office should be accompanied with annotations that will furnish supplementary data to all those who will use the records. While it is quite possible for a counselor to have those natural and acquired qualities that contribute to an intelligent and sympathetic use of statistical data, if he or she does not record other findings with test data future workers in the same office will be deprived of information that would direct them more exactly in the work of guidance.

As a necessary accompaniment to the use of measurements in the guidance program, these different objective devices must have the respect of the administration, the teaching body and the local community. In connection with this it is pertinent to state that one can hardly expect an intelligent and appreciative attitude toward testing measures on the part of those who have not had opportunity to make themselves intelligent in regard to educational measurements. This implies, therefore, that the administrative and teaching bodies understand thoroughly the uses and limitations of tests, and at the same time, protect the local community of parents from any absurd notions that might arise when the school throws publicity or inadvisable spotlights upon this work that is merely a supplementary angle of the general program of guidance.

Authorities are agreed that until further investigations are made that tests should be used to increase educational and vocational opportunity and not to limit it. This is the position we have taken in the present brief exposition of testing measures in counseling.

Lastly, both the administration and the counselor must never forget that guidance is a great deal more than testing and that the data derived from tests are useful only when combined with other information. Testing measures are merely one of the many tools that the efficient Counselor uses.

The bibliography appended lists readings that describe the various testing measures mentioned in this paper. In examining these references the Catholic reader will understand that these publications were prepared by persons with a different philosophy of life than ours, and they should be interpreted accordingly.

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VOCATIONAL TESTING MATERIALS ON THE ELEMENTARY LEVEL

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Introduction. Amid the topsy-turviness of the fads and fancies of modern education there shines the steady glow of vocational guidance, attracting like a magnet the attention of educators, parents, employers, and the youth of the land.

Schools of the past have been content to educate; schools of tomorrow must do more, they must prepare to satisfy the vocational needs of the pupils. It is a matter of record that 90 per cent of our pupils go into the industrial and mercantile employment while only a low percentage enter the professions.

The schools of tomorrow are face to face with two concrete problems growing out of the perilous times. First: A constant interlocking of education with vocational guidance. Second: The devising of a plan for a more equitable occupational distribution. These are theoretical problems, yes, but they are practical for they touch the pulse of the work-a-day world. These problems give rise to definite questions. What is vocational guidance? Is vocational testing possible? Can pupils be turned into vocational molds?

The United States Census includes home making and all the gainful occupations under the term vocation. If the schools of tomorrow are to be the dynamic force they should be, then one of the great problems they face is to help to minimize maladjustments in home making and in the gainful occupations. Professor Carver, of Harvard, has aptly pointed out that, "the most important duty of society is the re-distribution of human talent." To the schools will fall no small measure this responsibility.

Writing in the April, 1932, *Educational Methods*, Philip Cox, Professor of Secondary Education in New York University, declares that there is "a startling new conception of education"—

that, "education consists in helping boys and girls to set up for themselves objectives that are dynamic for them, reasonable of attainment, worthwhile, and in helping them, so far as possible to attain these objectives." Youst, in *Progressive Education* for March, 1932,challenges that the modern school, "must be a kind of a laboratory where active groups of children may conveniently experiment with the type of projects which later are to occupy them as adults in both their working and leisure hours. This laboratory must not be simply a trade school, but a place where the children can gain an intelligent grasp of the whole social process in which he is to participate!"

What do these predictions mean? They mean simply that secular education is trying to catch up with Catholic education. We may be justly proud that vocational guidance is a heritage coming down the ages through the channels of the Catholic Church. Vocational testing is not new; it too, is our heritage. Turn back the pages of history and read thereon of the trials and testings of the players for the parts in the Miracle and Mystery Plays. Turn to the voice testing of the Chanters Schools. Turn to the crafts and guilds of the Middle Ages. The try-out of the players, the testings of the chanters, the apprenticeship of the artisian and craftsman, surely these are all examples of vocational testing in a practical manner. What I ask is the seminarians course or the noviceship save a spiritual and practical vocational guidance testing? Do you agree that vocational testing is a heritage of the Catholic Church?

There is a decided contrast between the practical vocational testing under the auspices of the Catholic Church and the theoretical vocational testing of the so-called modern educational system.

Testing.—Let us briefly survey the general range of vocational testing at the elementary level. Intelligence, placement, and reading tests are perhaps "sufficiently standardized to be fairly reliable." But personality, aptitude, and interest tests are "largely in the process of proving their worth." The important use of the mental tests in the elementary school has been largely (1) in the ability grouping and .(2) in the assignment to special classes. Mechanical aptitudes, character and self-analysis tests are used in vocational guidance. These are still in a theoretical haze.

Psychological Tests.—Much time, effort, and money have been expended in the last two decades in attempts to test intelligence, aptitude, and proficiency. "Grouping by abilities for purpose of instructions must be considered as a phase of guidance," wrote Morris S. Viteles in *School and Society*, September 19, 1925. Later he points out that, "The results of group intelligence examinations have little significance in the guidance of an individual towards a career." "The factors which determine vocational competency are the individual specific mental attitudes. For positive guidance and the specific ability of improvement in the various occupations must be subjected to measurement." "Tests, to be of service in guidance, must measure not only general and specific mental abilities which are of importance in vocational success, tests must also be provided to measure the temperamental and character qualities which play so great a part in vocational adjustment."

Ability Tests.—Workers in the field of vocational guidance often stress the ability tests. These fall into two classes; namely, the simple and the advanced. The simple include tests of sight, hearing, and color; the advanced comprise tests of memory, imagination, observation, and rapidity of response. It is a question how much of a contribution the ability tests have to offer in the field of vocational guidance. Writing on Vocational Training in the *Educational Review*, November, 1927—Bolton warns that "childhood and early adolescence are not the right biological periods for acquiring the fixed habits necessary in a life vocation."

Aptitude Tests.—These deal, as pointed out by Freeman, with "the intellectual processes and the manipulative skills." Aptitude tests fall into two specific groups so ably classified by Hanna, writing on "Standards Needed in the Testing of Aptitudes," in *Vocational Guidance Magazine*, March, 1929; namely (1) those which lend themselves to definite objective measurement and (2) those of illusive measurement. In the first group are test of (a) reaction of time, (b) dexterity of fingers, and (c) keenness of sensory discrimination. In the second group are those which baffle efforts of objective measurement as: (a) ability to work with others, (b) ability to follow directions, (c) driving powers, and (d) the intelligence to protect one's self and one's health.

These tests are yet too theoretical to be used as positive guides in vocational direction. One may question "whether or not any special aptitude is a manifestation of general intelligence. Further, one may well question whether a specific skill is a manifestation of one of many special intelligences."

Personality Tests.—Hanna writing on "Standards Needed in Testing of Aptitudes" in the *Vocational Guidance Magazine* of March, 1929, remarks that, "We hear relatively too much about coefficient of correlation and indices of probability, and too little about that combination of traits which make up the individual." The personality tests fall into a natural grouping of will-temperment, emotional, moral disposition, and esthetic sensibility. Too great a stress on the interpretation of the personality test may catch the unsuspecting up on the wave of determinism.

Self-Analysis.—One of the modern phases of vocational testing is the Self-Analysis which includes a self-appraisal of personal qualities such as neatness, courtesy, poise, honesty, perseverance, responsibility, initiative, self-reliance, adaptability, open-mindedness, and loyalty. Many question the wisdom of self-analysis at so early an age as the elementary level. No less an authority than Thorndike gave scientific authority for his opinion that there is a high correlation between educational interests and self-estimated abilities. Kitson, on the other hand affirms that interests are only slightly suggestive of abilities. Childhood is a plastic age and caution is required lest self-analysis do more harm than good. The practical value of self-analysis lies in its power to provoke thought. When it helps the child to compare his capabilities and to measure his ambition with the vocational future he plans, then self-analysis serves a high purpose. It requires insight and imagination on the part of the vocational advisor to still the fear of failure, to conquer the sense of inferiority, and to arouse the competitive spirit. No test has been devised to measure these.

Tastes, abilities, and ambitions shift and change; this is human nature. Therefore, the vocational advisor will not depend too firmly on the self-analysis test but with an understanding heart will help the child to know himself, to develop needed traits, to analyze desirable qualities, and to overcome those which might interfere with vocational success. Does it lie within our province in the future to base vocational guidance on a series of objective tests devised to measure these salient factors making for vocational success?

If vocational-guidance tests are to rise above the level of fortune telling they must be balanced in their final analysis by good judgment and vocational success?

Occupational Analysis.—This writer has greater faith in occupational analysis than in vocational testing. The examination of one's self in the light of a chosen occupation is enlightening. Brewer, writing on "The Task of Vocational Guidance" in May, 1928, pointed out that, "A real survey should be made of the wisdom or judgment factor in vocational education based on new studies of the causes of failure in occupational life and if they can be found, the causes of success." Vocational success depends upon so many factors which cannot possibly be tested within the range of the elementary school because they are created by, and conditioned by, the vocational setting. It may be thought provoking to note a few of these factors in an occupational analysis; namely (a) adaptability, (b) opportunities for advancement, (c) companionship, (d) moral dangers, (e) health protection, (f) opportunities for wise use of leisure.

Limitation of Vocational Tests.—Roy Walch so tersely states in the *Vocational Guidance Magazine* for December, 1927, that, "Evidence indicates that vocational guidance based on tests is largely negative," and he clearly indicates that, "in many occupations there is no clear relation between intelligence and success."

Well may we question the dependability of vocational tests for where but in the setting of the vocational situation can the youth be subjected to tests in certain salient factors making for vocational success? What are these factors? They are so elusive and yet so alluring that their very intangibility makes their testing quite impossible. Mental competency alone does not make for success, but temperament, appearance, health, courtesy, dependability, economic and social conditions do. Vocational guidance reaches a limitation in attempting to test these factors at the elementary level, for they are factors largely conditioned and controlled by the work, environment, the workers, and the working conditions. It would be folly not to recognize the limitations of a test in these factors making for vocational success while the boy or girl is in the sheltered environment of the school.

Then, too, there are correlations of vocational success which cannot be tested outside the vocational situation. These are: (1) The correlation between health and success; (2) the correlation between daily tasks and the use of leisure; (3) the correlation between preparation for and success in work; (4) the correlation between happiness in work and success, and (5) the correlation between advancement and faithfulness to one's task.

Personal Equation.—Lurking in the shadow of vocational guidance is the grave danger that vocational testing may become too scientific; too envolved with measurements and records, and too forgetful of the God-given right of the individual to choose his vocation. Vocational testing has not yet reached and can never reach the stage where through its mechanical scores, media, and profiles a cut-and-dried prophecy of the vocational future of an individual may be predicted.

Idealists are all too forgetful that we live in a whirl of constant change and growing specialization. They fail to appreciate the complexity of modern occupational life. They ignore the constant change in the individual. They lack vision to recognize God's everlasting plan regarding the individual's place in this complex work-a-day world.

It is difficult to evaluate the child's choice because the child's interests are immature, his interests shift and shuttle with great frequency and because the child is an idealist his vocational choice is often impossible of realization. Here is where the broad experience, the deep sympathy, and the quiet understanding of wise teacher far out-balance the vocational test. The pupil of the elementary-school level is too young, too fickle, and too inexperienced to make a decision of lasting worth relative to a life career. Here we well may question the wisdom of a formal system of vocational testing and guidance lest the right of the individual to make a choice be curtailed.

Dangers.—Frontier thinkers are needed in the field of vocational testing to light the way for the pitfalls are many. A real danger looms on the skyline—lest in training and testing too keenly to successfully earn a living the cultural will be swept aside and the art of real living be lost. If the mind be not developed and the heart not cultivated what worldly success can counterbalance cultural failure? Let us ponder cautiously this wave of scientific vocational testing lest we be caught in its meshes.

There is danger lest democratic ideals yield too easily to certain activities disguised as vocational guidance based upon tests. Another danger lies in the fact that vocational guidance interpreted through tests may "become prescriptive and dictatorial rather than remaining informative and advisory." Perhaps a great danger lurks in the guise of analytical diagrams and psychological diagnosis which may tend to limit the scope of the individual. Topping all the dangers there looms the theoretical possibility that the school will not be content to guide the vocational career of the individual but that it may soon accept the responsibility for placement.

Needs.—Can testing solve the riddle of the enormous waste of human energy which goes down the millstream of wrecked vocations? Perhaps not, but it may help. If the vocational tests have a contribution to give to society they cannot be haphazard. They must be administered by trained personnel and the interpretation must be done by trained clinical psychologists. Perhaps the future holds in store vocational tests devised for elementary level that will be valuable when used in an analytical way to supplement other factors making for careful, practical vocational guidance, not mere theoretical guidance.

Fourfold is the need of the hour. First: The development of the technic for the analysis of working situations as a basis for vocational testing material. Second: The formulation of standards for the administration of vocational tests. Third: The building of a technique for the discovery and measurement of occupational successes and failures. Fourth: The organization of tests to measure traits which cause failure or promote success.

Conclusion: Our Task.—Catholic educators may ponder well and plan a vital contribution to a guidance-testing plan for our potential citizens. Time is too precious to waste on theoretical vocational speculation while precious hours could be used for incidental vocational guidance through the building of right attitudes towards life, its problems, its rights, its duties, and its responsibilities.

Our task as Catholic educators is not to be led astray by these formal scientific plans for vocational guidance; our task is rather to continue the practical plan of the Catholic Church, to inspire youth to have faith in himself and to face his life work with joy, be that labor a menial task or an exalted work.

The core of true Catholic vocational testing is measured by how well the Catholic youth carry into the work-a-day world a real appreciation of the dignity of labor and a genuine appreciation of the fact that work is the quintessence of success.

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TESTING MATERIAL ON THE HIGH-SCHOOL LEVEL

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At no time, perhaps, have our young people more urgent need of understanding themselves and being understood by others than during the crucial period of early adolescence. The individual who at this critical age fails to become properly orientated to meet life's many exigencies, runs the risk of disaster in later years. The high school is particularly well placed to render to the adolescent boy and girl significant guidance in laying the foundations of spiritual and moral ideals as well as vocational efficiency. To it come a large number of students for whom it is the final preparation for a life career. The expressed purpose of the major portion of these children is to secure through high-school education some means of self-support. Vocational guidance in the Catholic sense, as has been amply explained by the leaders of this movement, has a far broader and deeper meaning than that of mere direction in the choice of an avocation. Nevertheless, the high-school counselor, may not ignore this really vital human need. He may well use it as the dynamic core around which he helps to shape the ideals and spiritual aspirations of the developing adolescent.

Counseling in the high-school period, to be successful, must be based upon a sound knowledge of the student's general and special abilities, his repertoire of interests, his temperament, his social aptitudes, and character traits. To acquire insight into these various phases of personality, the counselor needs abundant information. Both subjective and objective data may be utilized. The former is secured chiefly through the personal interview and through the observations, grades, and ratings of the teachers; the latter is obtained mainly through the application of testing devices.

A distinguishing characteristic of modern education is the tendency toward objective measurement. In recent years, there has evolved a bewildering variety of tests designed to measure almost every conceivable trait and capacity. As in all movements we find the two extremes. There is one group of educators who look with distrust upon all forms of psychological testing and decry it as a "fad"; another group, naively accepting the results as infallible, seem to regard such testing as the panacea for our educational ills. A large proportion, however, of those engaged in the work of teaching now have a sane attitude toward mental tests and other types of measurements. They recognize their limitations and use them only in so far as their reliability and validity warrant. For purposes of exact measurement and psychography few of the tests now available are sufficiently perfected. They are, however, many objective measures which, if wisely used, are an invaluable aid in the work of counseling. But whatever may be the purpose for which the tests are utilized, the best results can be attained only if the following cautions are observed:

In the first place, it is well to remember that tests are mere instruments. They have no mysterious power to solve problems of personality, or to catalogue the student mentally or occupationally. They give clues which may be followed up in the personal interview or in subsequent testings, but in themselves they have little, if any, diagnostic value. Secondly, if the full benefits of objective testing are to be gained and serious errors avoided, it is essential that the tests be administered and the results be interpreted by a trained personnel. The analogy is frequently drawn between the counselor and the physician. The latter's success in diagnosing a physical disorder will depend in part upon how expertly the various laboratory tests are taken and interpreted. A competent physician would intrust this phase of his task only to those highly specialized for such work. Likewise the counselor, who would use tests effectively, must himself be specially trained, or have the assistance of an expert in the field of mental measurements. A third factor which has much to do with the success of testing, is the attitude of the student toward it. Care should be exercised not to give him the impression that he is a mere laboratory specimen which is examined and classified for the benefit of the faculty. He should, on the contrary, be made to feel that the counselor and other faculty members are making an effort to help him understand his own abilities and to find his place in life. Only when he enters into the testing process spontaneously, will it become meaningful and significant for him. Finally, no single test should be accepted as a valid criterion in judging a child's traits or abilities. Varied and repeated testings should be made. The data thus obtained form a cumulative record which is the most trustworthy for purposes of guidance. Also in dealing with problems of personality, we find that where maladjustment occurs, it is due to the combined effect of many factors, rather than to the influence of any single cause. It is necessary, therefore, in gathering data, to make the investigation as comprehensive as possible.

The high-school counselor will find an abundance of testing material available. His most difficult task is to evaluate the various measures and select those usable and reliable for his purpose. One hesitates to make any very confident recommendations concerning the types and forms of tests which are best for student guidance. The following tests listed are merely suggestive, since each counselor will wish to select those best adapted to his own methods.

Intelligence Tests: As to the type of test used, the first in time, and probably in reliability and validity, is the intelligence test. There are several well-known and fairly well standardized forms, such as the Otis Self-Administering Tests of Mental Ability; the Otis Group Intelligence Test (Advanced Examination); the Terman Group Test of Mental Ability; Detroit Intelligence Test; Ohio State University Psychological Test, and many others equally well known. Although we know that the intelligence test is by no means infallible in indicating individual mental ability, the many benefits derived from it have, I believe, fully justified its use. One can probably learn more about the mental capacity of a student through an intelligence test than through any other single method. The counselor can utilize this information in various ways. It is necessary, on the one hand, for the protection of children of low intelligence. These are sometimes prodded on to work beyond their power of achievement. As a consequence they become discouraged, and in some cases even seriously maladjusted. On the other hand, there is an equally imperative need to discover children of superior intelligence. They, too, need protection of another sort. The counselor can do much in keeping the superior child achieving on what we may call his "expectancy level." If students of a high I. Q. are found to have a low academic standing, they will often be benefitted greatly by being informed of their high ranking and encouraged to develop their powers to the utmost. In itself, a high degree of intelligence is inadequate as an indication of success in any particular avocation. It is only one of a great many factors, and not perhaps the most important. Yet it must be considered particularly when there is question of students preparing for professions which demand a high level of intelligence.

Prognosis Tests: Other measures which promise much for the purpose of educational guidance are prognostic tests. A large percentage of first-year students fail yearly in one or the other high-school subject. The prognosis test, by predicting the probable success of a student before he undertakes a specific study, would do much toward decreasing the number of such failures. These tests are, however, still in the process of development, and the results obtained from their use are not as reliable as one would wish to have them. Some tests of this type for which a high validity is claimed are the Orleans Algebra Prognosis Test, Orleans-Solomon Latin Prognosis Test, and the Luria-Orleans Modern Language Prognosis Test, all obtainable from the World Book Company; and the Algebra Aptitude Test, published by the Bureau of Educational Research and Service, State University of Iowa.

Achievement Tests: Although used primarily for purposes of instruction and supervision, achievement tests yield valuable data for guidance. Discrepancy between the student's intelligence score and his level of achievement has significance for the counselor. A student may have a high test score and low academic achievement. This indicates the presence of some causative factor other than lack of ability, such as poor habits of study, personality difficulties, or other problems which the counselor must investigate if he is to apply a remedy. The reverse condition, that is, a high scholastic standing with a low intelligence score, may also need attention. There are pupils who overtax their ability and injure their health in attempting to secure high grades. Timely advice with commendation of their effort may do them untold good.

Achievement tests are available for practically all of the high-school subjects and are being used to advantage in many schools. A large number and variety of them are published by the World Book Company and the Public School Publishing Company.

Tests for Personality Traits and Emotional Attitudes: Since the functioning of a student's ability is notably affected by his personality characteristics and emotional attitudes, it is impossible to guide him wisely without an understanding of these important phases of his nature. Success or failure in the academic, as well as in the professional and business world, are probably more dependent on personality traits and emotional stability than on intellectual capacity. Modern psychologists are showing much interest in differentiating personality traits and in devising tests for their measurement. While a few such tests have a fairly high validity, the greater number have not yet demonstrated their worth as exact measuring instruments. Their value to the counselor, however, lies chiefly in the fact that they give important clues and thus call attention to problems which might otherwise remain hidden. As case studies of persons having mental disorders frequently reveal, an emotional conflict may be present long before it is manifested in the overt behavior. It is reasonable to suspect that many high-school boys and girls have personality difficulties which become evident only when a remedy is difficult or even too late. The giving of personality tests with subsequent interviewing may discover such incipient forms of mental trouble. The Thurstone Personality Schedule is a test designed expressly for this purpose. It consists of a long list of questions; the answers to which are interpreted as revealing a well-adjusted emotional life, or as showing certain forms of nervousness or of neurotic tendencies. The Allport A-S Reaction Study is another test which is useful not only because it gives clues to personality problems, but also because it arouses the curiosity of students and brings them to the counselor for an interview. This test purports to measure the traits of ascendance and submission. It presents verbally a number of life situations. A subject indicates his reaction by checking one of the several possible responses suggested. Students find it interesting and are usually eager to have their scores interpreted. I have found it very effective in locating cases of social maladjustment. Frequently persons afflicted with physical or mental handicaps do one of two things. They either put on a boastful "I-don't-care" attitude, or, feeling inadequate to cope with their difficulties, they become depressed and submissive. This test finds these two extremes. In others, who are apparently successful, it often indicates a domineering attitude which is bringing them into disfavor with the group.

Other measures of this type with which the advisor should be familiar are the Allport and Vernon Study of Values, (Houghton-Mifflin Company), which aims to measure the relative prominence of six basic interests; the Woodworth-Mathews Personal Data Sheet (C. H. Stoelting Company), a questionnaire for testing the general emotionality, mental, and nervous stability of adolescents and preadolescents; also the Bernreuter Personality Inventory (Stanford University Press) for both neurotic tendencies and personality traits. The Willoughby Emotional Maturity Scale is an attempt to discover the extent to which an individual has adjusted himself to adult environment. This test and several of the others mentioned, are fruitful in suggestions for the counselor. I would not recommend them for general use in testing high-school students. The advisor can select from these various personality questionnaires such items as have some diagnostic value and incorporate them in the personal interviews. Such procedure may help him to develop his conference with the student in useful directions.

Excellent summaries of character and personality tests may be found in Sister Rosa McDonough's monograph, "The Empirical Study of Character," Catholic University of America. Also a good descriptive list of character and personality tests called the C. E. I. Tests is published by the Association Press, 347 Madison Ave., New York.

We cannot emphasize too strongly a conservative use of all character and personality tests. Indiscriminate testing and an unwise use of results would work harm to the individuals concerned, as well as to the entire cause of character testing.

Vocational Interest and Special Ability Tests: Like the character and personality tests, measures for vocational interest and special ability are as yet in the embryonic stage of development. Every counselor will doubtless agree that there is no time when he feels less confident to give advice, than when asked concerning the specific work a boy or girl should undertake. How shall he decide? There are, it is true, several vocational interest blanks, such as that devised by E. K. Strong, published by the Stanford University Press, also the Hepner Vocational Interest Test, and the Brainard Specific Interest Inventories, published by the Psychological Corporation. Form B, that for boys, is now available; Form G, for girls is in preparation. These may be helpful in ascertaining the preferences of pupils, but the data they furnish are more or less subjective. Few high-school students are capable of analyzing their own interests. And even when they are, neither the counselor nor the counselee is able to determine just what qualifications the latter possesses for the specific type of work selected. It is in this field of special ability more than in any other, that objective measures are most needed. There are at present several special abilities which have been clearly differentiated and for which tests have been devised. Of these, mechanical aptitude is the one whose discovery and measurement will probably have the most far-reaching results. One of the earliest tests developed in this field is that of Stenquist. It is known as the Stenquist Mechanical Aptitude Test and is published by the World Book Company. More recently an extensive piece of research was carried on by a group of psychologists at the University of Minnesota. This investigation resulted in the Minnesota Mechanical Ability Tests. The authors emphasize the importance of the uniqueness of this ability as far as "abstract intelligence, motor agility, and strength" are concerned. They point out the future possibility of "salvaging individuals with low I. Q.'s possessing mechanical ability." The Detroit Mechanical Aptitudes Examinations for Boys and Girls are recommended as good tests to be used with the Detroit Advanced Intelligence Test. They have been employed with good results, it is claimed, in the sixth nation-wide survey conducted by the Public Schools Publishing Company. Other rather well-known measures developed for the purpose of discovering special aptitude are the Seashore Measures of Musical Talent, the Thurstone Clerical Test, and the Meier-Seashore Art Judgment Test.

I have mentioned in this discussion only such tests as I have found useful in counseling students, or others which have been recommended to me by those experienced in the fields of testing and of student guidance. There are still others, of course, which may be better than some of those mentioned.

By the use of objective measures of some sort, I believe the high-school counselor will be better prepared to understand the adolescent boy and girl, to interpret them to themselves, and to guide them more wisely than would be possible without the aid of such instruments. The interests and even the abilities of a child are, in all probability, determined largely by the forces which enter into his social environment. May we not then hope by a more thorough understanding of our students to direct their interests and develop their abilities so as to fit them for noble and successful life careers?

HOW TO FIND AND HOW TO DIAGNOSE THE SUB-NORMAL

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To define the topic that is here the subject of discussion is quite impossible, except in descriptive terms; it seems best to place it first in its relationships with other similar subjects, which have some common notes with it. This will promote the consideration of a definite field, without too much misunderstanding, which might be due to ambiguity.

Abnormal denotes a deviation from the normal type, whether by excess or deficiency—a deformity or an irregularity. Abnormalities are exaggerations of the normal mind; avarice, jealousy, hate, dread, rage, and all the category of destroyers are offshoots of the abnormal. Sub-normal denotes a deviation in a marked degree; its extremes are from multiple defects to deficiency or excess in marked degrees, which impair or disorder the normal functioning of the organism or the structure. Abnormal is also conceived as variating in the species from what is commonly regarded as normal in the species, and sub-normal to variate out of the species.

These two terms denote variations in the subject; abnormal has the greatest comprehension, while sub-normal has the largest extension, that is a greater number of subjects are abnormal, but the sub-normal has the greater variation. There is no definite way of delimiting the two terms, except when the variations tend towards the extremes of slight and marked. No absolute measure is possible which would mark off sub-normality as a species of the genus abnormality.

The following charts set out the items, which are categorically conceived as designating the abnormal and sub-normal:

A. PHYSICAL

1. QUANTITATIVE ABNORMALITIES

This is the usual broad classification for convenience of the educational aspects, but not the clinical or pathological. A comprehensive analysis and classification would include combinations of several of the simpler items, but these combine in so many complicated forms, that their classification would be a difficult and hazardous task.

CHART I

	NORMAL	ABNORMAL—MARKED DEVIATIONS		
		Decrease	Increase	Absence-Loss
Sensation	Vision	amblyopia		blindness
	Hearing	partial deafness	hyperacusis	deafness
	Taste			ageusia
	Smell		hyperosmia	anosmia
	Touch	hypoaesthesia	hyperaesthesia	anaesthesia
	Pain	hypoalgesia	hyperalgesia	analgesia
	Temperature	thermo-hypoaesthesia	thermo-hyperaesthesia	thermo-anaesthesia
Association	Memory	varying degrees of amnesia	hypermnesia	amnesia
	Speech	partial aphasias (The variations are almost without limit) (Major speech defects are regularly found in 1 per cent of school children)		dumbness; aphasia
	Attention		hyperprosexia	aprosexia

Movement		paresis retardation	spasmtic convulsion cramp	paralysis
Growth-Physical	Cf. Arnold Gesell; infancy and human growth	retarded growth	accelerated growth	

Normal	Slight Deviation	
	Decrease	Increase
Vision	color blindness, hemi-auopsia, contraction of visual field	
Hearing	tone deafness	tinnitus aurium subjective tinkling sound
Memory	lapses, forgetfulness	
Speech	aphonia-hoarseness (500,000 school children stammer and stutter)	
Attention	distraction	
Movement	ataxia, weakness, lack of muscular control	tremor, contracture impulsion, catalepsy, athetosis

Note—These defects may easily lead to notable retardation, emotional instability, and beget the problem child from the school's standpoint, who is rather a rebel than a deviate from the social standpoint. They may also cause or be caused by abnormalities of physical posture, and bodily form and structure.

2. Qualitative Abnormalities

Most of these are perversions of normal conditions. The most frequently found are: Diacusis, hallucinations, illusions, allochria, polyaesthesia, vertigo, diacusis (ordinary stimuli perversion), parosmia (smell perversion), kakosmia (subjective offensive smell), parageusia (taste perversion).

B. *Mental*

	Normal	Decrease	Increase	Perverted
Growth-Mental	Cf. Arnold Gesell; Infancy and Human Growth	retarded development	accelerated development	atypical

The most frequent mental abnormalities show forth in perverted, increased, or decreased mental functions. The most common are: Low intelligence and feeble-minded; this is an abnormal mental status compared with others. It is estimated that there are 500,000 in the United States. Feeble-minded is an euphemism for all grades of mental defectives, idiots, imbeciles, and the higher type of morons. The increase in the feeble-minded from 1890 to 1916 was 753 per cent. Insanity is a marked deviation from their own normal manner of feeling, thinking, and acting. Epileptics are never classified amongst the feeble-minded or the insane.

The Mental Deficiency Law of 1919, in the State of New York, which came into force July 1, 1919, defines the conditions as follows: "Mental defective means any person affected with mental deficiencies from birth or from an early age to such an extent, that he is incapable of managing himself and his affairs, who, for his own welfare or the welfare of others or of the community, requires supervision, control, or care, or who is not insane or of unsound mind to such an extent as to require his commitment to an institution for the insane, as provided by the insanity law."

Both abnormalities and sub- and super-normalities cause abnormal functioning (psychogenic) and adjustments of the subjects, and these with mal-personal and behavior adjustments denote the problem child. The problem aspect is specifically in the behavior, and in the structural or functional deviations as the cause. When the abnormality becomes functional, and leads to inability to get along without conflict, the abnormal child becomes a problem child. All are problem children, but the problem child is usually limited to one who has personality and behavior mal-adjustments, due to abnormal functioning in definite situations, but without necessarily implying any structural defects or deficiencies.

Problem children are usually noted, from the educational standpoint, as exceptional children either because of their retardation (backwardness—dullness) or acceleration tendencies (bright, and the specially talented). The literature on the subject, however, emphasizes the problem child as one, who is given to retardation tendencies, for whom ungraded classes are provided: 9 out of every 10 retarded school children have been the victims of factors other than heredity, disease, or epilepsy. The accelerating is designated as the special, gifted child, of whom there are 1,500,000 in U. S. (Dr. Heary Goddard, Ohio State University.) These become problem children, when learning situations, in the home and the school are not organized to meet their needs. Progressive schools plan to give these special classes or enriching work. Statistically, unadapted, mistrained, or ill-adjusted children are found to be distributed with considerable uniformity among the dull, the average, and the bright.

This classification is from the standpoint of the child's qualitative and quantitative abilities to adjust to situations. From the standpoint of the treatment afforded any type of child, we have the privileged and under-privileged, accordingly as the home, school, and environment offer elevating or harmful inducements to the growing young. Many movements of the "big brother" and "big sister" type are now rapidly advancing to help to retrieve the back sets in such lives. These designations are also on the basis of what the social and domestic structure can and does give at the several levels of their advancement. An under-privileged child of today might not have been classified as such twenty-five or more years ago.

Some of these children are also classified as handicapped, because they cannot respond to the usual home or school demands, and consequently call for special care and social consideration.

Special attention is now being given to those who are physically or mentally disabled, because of congenital defects or deformities, or oncoming infirmity and impairment by disease or accident, which renders them vocationally handicapped. Federal and state governments, especially since the war, have enlarged their rehabilitation programs in an effort to adjust the disabled to employment.

These may be classified as follows:

CHART II

Normal	Handicapped		
	Physically	Mentally	Socially
	Deaf (3 million with hearing below normal)	feeble-minded (mentally deficient)	dependent (300,000 in U. S. whose parents cannot or will not care for them)
	Blind		neglected (endangered by or suffering from physical and mental cruelties and abuses, due to culpable neglect of parents, hard pressure by the environment, and call for protective, service from private or public agencies (Uncared for these become delinquent between 10 to 16)
	Crippled (350 thousand under 16 need treatment: vocational habilitation or rehabilitation: vocational opportunities)		delinquent (overt violation of a legal statute) Suffering from social diseases.

Note—These call more for welfare than for health treatment. Their needs become more specialized with the increase of poverty, misfortune, behavior difficulties, abuse, neglect, exploitation, child-labor conditions, moral hazards, destitution, sickness, and defectiveness. Many of these need institutionalization and specialized care, such as State and National Governments and private agencies are now attempting in nurseries, institutions, and mental hygiene clinics, institutions for the deaf, blind, mentally deficient, crippled and epileptic. The technical treatment differentiates the several afflictions as very different: incurable imbeciles, idiots, morons, feeble-minded, handicapped and retarded children.

Problem children, in the comprehensive sense, may also be classified into pathological, psychopatic, orthopedic, pediatric, social case, and institutional, inasmuch as they need specialized types of treatment, which should be rendered by such specialists and agencies as are capable of giving it. These are not the school's problem due to limitations inherent in the nature of the school, but the school can cooperate in their discovery, identification, treatment, and segregation into appropriate institutions, where they may be given the necessary and differentiated care. The school can help in a social, spiritual, and religious rather than in a scientific way.

The above specific abnormalities become complicated when several of them are found in the same child, and affect new conditions and symptoms, which become more varied than even the rich current terminology of special clinicians can designate. No classification that may be attempted can be made all inclusive. The most comprehensive term is abnormalcy or atypical: its general designations can be given with some schematic accuracy, but when the abnormalcy becomes also pathological, it assumes as many variations as there are afflicted human beings. From these descriptive classifications, however, it may be seen, that, when the basic trouble is sought, it is found that such sources become more and more limited.

In extreme cases of sub-normalcy, it is easy to discover the subject, but when the variations border on slight abnormalcy the process of discriminating is easily beset with mere opinionation or hazardous judgment. We are here concerned with the finding of sub-normals as they enter into the school's consideration, and that is a venture that calls for interest and attention, to such as belong to the school population on the several levels.

The school may be regarded as having a socio-religious obligation to provide educational opportunity for all children, on the current school levels, which are now the elementary and secondary. This obligation may be accepted in a passive way only, inasmuch as the school opens its door to receive all. It should also be accepted in an active sense, in which the school canvasses of itself and through other agencies such as should be in the educational endeavor. Organized society at large is concerned about these children because they are the stuff that delinquency is made up of, and who ultimately become a public charge and an economic and social liability. Society as such tends to protect itself against them. The religious motive, however, lays deeper plans and approaches such problems with a broader sympathy, because of the spiritual union of all mankind in the brotherhood of Christ; the spiritual religious motive strives to bring salvation to all the children of God. The Church is not so much concerned about the quantity of life, as with the quality, and its values in terms of eternal happiness.

This would give the school contact with the unfortunates of the abnormal types, who otherwise would grow up untouched by the services and ministries that can help them in our civilization. The Catholic school as an integral part of the parochial structure should attempt to reach all directly or indirectly, to the end that such religious instruction may be given, as will lead to the religious ministry necessary for the reception of the sacraments, and kindred matters preparatory for eternal salvation.

The school as such may find the abnormal and recognize them, but it cannot pronounce definitely and scientifically on the nature of the abnormality. That is the province of trained specialists. The leads can be set, however, by the school authority, that such children come into early contact with the specialists, who can diagnose them in a complete way.

The school providing the required leadership for the parents in a parish can make the annual health examination, either by the school or family physician (preferably the family) almost general. This examination, if it is made inclusive of pre-school children, can become the regular screening process, by which not only the abnormal, but those suffering from any remediable defects or disabilities can be discovered. Parents should be induced to seek specialized service for their mental and emotional ills, and those of their children, as they would seek it for bodily ailments. The results of such examinations should be copied in the regularly provided school records. There are many remediable defects that can be cared for, whilst the child is in regular attendance at school.

Among the chosen group of four year old children, who were considered by their parents to be normal, coming from self-supporting families of various economic levels in a medium sized industrial city of New England, and showing by the standard tests a range of intelligence of from 75 to 150, more than a third (36 per cent) had already developed characteristic behavior problems that are likely to develop into personal or family embarassments (Haven Emerson, M.D.: "The Mind in the Breaking." *Survey Graphic*, December, 1930.)

Both such and the others that need specialized care or institutionalization and custodial care, or both, should become a part of the school's follow-up work, at least from the standpoint of the religious and charitable ministry of the priest. At this point, the school conjoins with the Bureau of Catholic Charities, or other charitable agencies, which render similar service within the parish or community. The school can make this an element of its life-guidance program, but the administrators must first become conscious, that the educational service of the school is not limited by the schoolrooms or school premises, but that its interests must follow every child, with Catholic affiliations, that can be helped by education and the school's guidance. Steinmetz, the hunchback scientist is an example of what can be done, when the spirit is aroused to say: "I'll show them."

When the abnormal need specialized treatment or institutionalization, the school should be prepared to help through the charities or Catholic-Action types of organization, to get the forces active, that can carry the ministry as far as necessary or possible.

The states are expanding yearly their welfare programs through special clinics and institutions, which will give such children the best scientific care. Where it is impossible to get the abnormal of the severer type into Catholic institutions, others should be patronized. The care of the religious interests of children in such institutions should gain a large place in Catholic-action programs. It is a rare occurrence to find the public authorities unsympathetic to such religious services to any of their patients or charges. Institutional rehabilitation on its present level also leads to vocational rehabilitation, wherever that is possible. The Vineland (New Jersey) Training School Report for 1918 states that 250 cities had established 1,600 special classes for mentally subnormal children.

The diagnosis of the abnormal is as varied as the defections in their disabilities. In their overt and extreme forms these defections are easily discernable. The hidden disabilities are not so easily identified, diagnosed, studied, and helped. Naturally the school is first concerned with mental functions and health. This phase pertains more to the school's capacities, especially where it has the services, either directly or indirectly, of a trained psychologist and psychiatrist.

Physical, physiological, psychological, and psychoneurotic testing instruments, which provide the initial step in diagnosis, are now rather plentiful; they provide means for securing a complete inventory of disabilities. A designation and classification of the simpler of these may be made as follows:

A. Intelligence Tests

I. Simpler School Types

(1) Merrill-Palmer Scale of Mental Tests, for children under six. C. H. Stoelting Company, Chicago.

(2) Miller Mental Ability Test: for use in grades 7 to 12, and with college freshmen; consists of three parts: (1) combination and direction, (2) control association, and (3) mixed relations or analogies. World Book Company, New York.

(3) National Intelligence Tests: two scales and six forms; adaptation of the army testing methods to school conditions and needs; for grades 3 to 8. World Book Company, New York.

(4) Otis Group Intelligence Examination: primary test, for grades 1 to 4, and advanced for grades 5 to 12 or any adult. World Book Company, New York.

(5) Terman Group Test of Mental Ability—Lewis M. Terman: for grades 7 to 12 and with college freshmen. World Book Company, New York.

(6) Pintner-Cunningham Primary Mental Test—Rudolf Pintner and Bess V. Cunningham: Kindergarten and first and second grades. World Book Company, New York.

(7) Otis Classification Test—Arthur S. Otis: Combined mental

and achievement test; grades 4 to 9. World Book Company, New York.

(8) Haggerty Intelligence Examination—M. E. Haggerty: for grades 1 to 9. World Book Company, New York.

(9) Goodenough Intelligence Test—Florence L. Goodenough: for kindergarten and primary grades. World Book Company, New York.

(10) Detroit First Grade Intelligence Test—Anna M. Engel: Non-reading for children entering first grade. World Book Company, New York.

(11) Detroit Advanced First Grade Intelligence Test—Harvey J. Baker: Non-reading and for children too advanced for the above test. World Book Company, New York.

II. MORE COMPLEX, FOR DIAGNOSING MENTAL ABILITIES

(1) Modified Binet-Simon Scale for Measuring Intelligence—S. D. Portens, Helen F. Hill. C. H. Stoelting Co., Chicago. This battery comprises the following for the several ages: (a) third year: Cognizing Test; (b) fourth year: Comparison of Line Test; Discrimination of Form Test; (c) fifth year: Comparison of Weights: Color Naming: Aesthetic Judgment: Divided Rectangle; (d) sixth year: Unfinished Picture Test; (e) seventh year: Picture Description Test; (f) ninth year: Comparison of Weight Test; (g) twelfth year: Memory Design Test; Picture Interpretation; (h) sixteenth year: Fable Test; Enclosed Boxes Problem; Code Test.

(2) Herring Revision of the Binet-Simon Tests—John P. Herring: Five tests to provide for rapid survey or careful diagnostic testing. World Book Company, New York.

(3) Goddart, Dr. Henry H.—Last Revision of the Binet-Simon Measuring Scale for Intelligence: Tests for years from 4 to 15. C. H. Stoelting Company, Chicago.

III. MENTAL ALERTNESS

(1) Alertness Test Haines' (Form A—literate); Army Alpha test

for schools: For grade 5 and upwards; for mental hygiene service.

Alertness Test Haines' (Form X—illiterate): For grades 1 to 4 and illiterate adults; for mental hygiene service. C. H. Stoelting Company, Chicago.

(2) Mental Alertness Test: Used by The Scott Company, Consultants and Engineers in industrial personnel. C. H. Stoelting Company, Chicago.

IV. MEASURES OF DISTINCT PROCESSES

(1) Free Association Test. C. H. Stoelting Company, Chicago.

(2) Association Tests—R. S. Woolworth and F. Lyman Wells. C. H. Stoelting Company, Chicago.

(3) Recognition and Memory Tests. C. H. Stoelting Company, Chicago.

(4) Mental Measurements—Helen Thompson Wooley and Charlotte Rust Fisher: Card Sorting, Cancellation Test, Memory, Substitution Test, Completion of Sentences, Association of Opposites, Puzzle Box. C. H. Stoelting Company, Chicago.

(5) Attention Tests. C. H. Stoelting Company, Chicago.

V. SENSATION

Sensation Measures. C. H. Stoelting Company, Chicago.

VI. DIAGNOSING BACKWARD AND DEFECTIVE CHILDREN

(1) Tests for Mental Deficiency—S. D. Partens. C. H. Stoelting Company, Chicago.

(2) Knox, Howard A—Tests and Scales for Estimating Mental Defects. C. H. Stoelting Company, Chicago.

(3) Healy, Doctor William—Apparatus and Supplies for Practical Mental Classification: For defectives; registers every mental operation. C. H. Stoelting Company, Chicago.

(4) Tests for the Grading of Backward Children. C. H. Stoelting Company, Chicago.

(5) De Sanctis Tests for Backward Children. C. H. Stoelting Company, Chicago.

(6) Hacy, Edmund Burke—Tests for Backward and Feeble-Minded Children. C. H. Stoelting Company, Chicago.

(7) Performance Tests—Rudolf Pintner and Donald G. Paterson: Also to locate mental defects. C. H. Stoelting Company, Chicago.

(8) Kelley, Truman Lee—Constructive Ability Tests. C. H. Stoelting Company, Chicago.

VII. EMOTIONAL TENDENCIES AND PROBLEMS

(1) Haggerty-Olson-Wickman Behavior Rating Schedules—M. E. Haggerty, W. C. Olson, and E. T. Wickman: For behavior problems and problem tendencies in children. World Book Company, New York.

(2) Pressey's X-O Tests for Investigating the Emotions (Adult Form A): For research in dealing with delinquents, neurotics, or other atypical individuals, and for the study of sex and individual differences, affective and moral judgment, and emotional make-up; four comprehensive tests, which screen every phase of the emotional life. C. H. Stoelting Company, Chicago.

(3) Pressey's X-O Test for Investigating the Emotions (Juvenile Form B): An expurgated and simpler form of the test used for adults. C. H. Stoelting Company, Chicago.

(4) Personal Data Sheet—Woodworth-Mathews: A psychoneurotic questionnaire for obtaining a measurement of the general emotionability, nervous and mental stability of preadolescents and adolescents. C. H. Stoelting Company, Chicago.

(6) Personal Data Sheet—Woodworths: A test of emotional instability or a psychoneurotic inventory for adults. C. H. Stoelting Company, Chicago.

VIII. ETHICAL CONCEPTS

(1) Ethical Discrimination Tests—Kohs: On social relations,

moral judgments, conduct to be evaluated, and moral problems for decision. C. H. Stoelting Company, Chicago.

(2) North Carolina Rating Scale for Fundamental Traits—Floyd H. Allport: For general study of the personality. C. H. Stoelting Company, Chicago.

(3) A Systematic Questionnaire for the Study of Personality—F. H. Allport: For intensive study for purposes of student personnel work, vocational counsel, questions of emotional and nervous instability. C. H. Stoelting Company, Chicago.

IX. Rate of Mental Growth

Wallin's Serial Tests: For measuring the rate of mental growth and improvement. J. E. Wallace Wallin.

X. Physical Measurements

(1) Anthropometry: Measuring instruments. C. H. Stoelting Company, Chicago.

(2) Anthropometric Measurements, Record of: Iowa Child Welfare Research Station, State University of Iowa, Iowa City, Iowa.

(3) Speed and Accuracy Measures. C. H. Stoelting Company, Chicago.

(4) Physical Measurements—Helen Thompson Wooley and Charlotte Rust Fisher: Measures of height, weight, visual acuity, auditory acuity, vital capacity, strength of hand, steadiness of hand, rapidity of movement of the hand. C. H. Stoelting Company, Chicago.

(5) Blanton-Stinchfield Speech Measurements: For measuring Speech in a quantitative and rapid way; detects speech defects, which should receive early corrective treatment. C. H. Stoelting Company, Chicago.

Note—The physical instruments measure bodily deformities, abnormalities, and weaknesses in all the senses through specially devised instruments. There is especially the stabilimeter, which records graphically the various reactions in the very

> young to the many types of stimuli, and the new optometric instruments which give a complete check of the eye. The above list is only partial, but will give the teacher some view of the diagnostic tools. There are also specially devised tests and measures for purposes of vocational and life guidance, both for the normal and the abnormal. It is not a question of weighing imponderables and measuring the immeasurable, but of getting the data, which will form the basis for prudent interpretation and judgment.

A rudimentory knowledge of these facts, instruments, and processes will help school people cooperate with specializing agencies in finding, diagnosing, and placing sub-normals, so that they may be helped to find their place in this world and the next, and partake in some compensations while doing so. It is a matter of some elementary mastery instead of drift—a mastery over whatever native capacities there are, instead of hope or dismay in regard to the original defects.

The general preparation is to have some knowledge of the outstanding sub-normalities in the physical, mental, and the emotional orders, and to aid in securing physical, psychological, and psychiatric examinations of such as are afflicted. These examinations can be reinforced by helping the psychiatric social worker in compiling her case history and especially in discovering the developmental factors. There is also much that can be done in helping the psychiatrist bring together all the data, so that it may be interpreted in the light of the child's own testimony concerning his problems, desires, and restraints. Finally, there is the matter of specializing institutions, vocational, and life guidance, through which all the resources now at our command in behalf of these unfortunates may be tapped.

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THE PROBLEM OF GUIDANCE WITH SUB-NORMALS

MISS MADELEINE LAY, CHIEF OF SOCIAL SERVICE, LOUISVILLE PSYCHOLOGICAL CLINIC, LOUISVILLE, KY.

When we have found the subnormal and classified him through diagnostic tests, we are confronted with the problem of what can be done for him.

Let us discuss first the possibilities of training with the aid of first-class, well-run state institutions or colonies that are large enough, or numerous enough, to meet fairly adequately the needs of the surrounding communities. In such institutions we find children separated into groups according to their mental ages and capacities for training. Those with an Intelligence Quotient of less than .40 are kept as happy as possible in permanent custodial care. Those with a higher Intelligence Quotient are considered as trainable, increasingly so as they approach the 70 or 75 per cent level. Here we should find facilities for teaching housework, factory work, etc., which will equip the child for self-support. It is interesting to quote Miss Emily Burr, of the Vocational Adjustment Bureau for Girls in New York City. She reports that through a survey, it was found that young women with a mental age of six years are satisfactorily doing packing, at seven years, simple assembling in factory work, acting as errand girls, and doing jobs which require pasting. Those at the eight-year level can operate garment machines, cutting, and folding. At nine years, they operate presses, do hand-sewing, and simple filing. A mental age of ten seemed to be the minimum clerical level, while an eleven year mental age seemed to be the minimum for success in selling.

The teaching of these occupations makes necessary equipment which is rarely found in state institutions but can be placed there perhaps more readily than in community schools. Another advantage of institutional care is the impersonal atmosphere in which these children can best learn the satisfactory routines of everyday living and personal habits. Frequently the feeble-minded come from homes of poor standards and must then be subjected daily to the same routines in order to make them desire healthy standards of living. Here also, the feeble-minded child is with others whose abilities are more nearly comparable to his own and he is not meeting, during his training period, the competition of normal people.

Ideally also, the state institution arranges for the careful placement of these wards in investigated positions and puts them back in the community, after consideration of possible sex delinquencies, giving due regard for the place in society which the individual is prepared to occupy, and also giving him supervision in his adjustment to the outside world. This means that someone is responsible for steering him and the feeble-minded person is not subjected to many trials and failures which undermine this thing which mental hygienists tell us is precious to us all—a sense of security.

Let us consider, however, the problem of the subnormal child in the community school system which perhaps is a more practical view for this discussion group, especially as the state institutions can so rarely meet the demands made upon them. The very low grade, idiots, and imbeciles it is hardly necessary to consider as it is quite questionable that they are worthy of the investment of a school system. The moron group, however, should be prepared for jobs as in an institution. Stress must be laid on the vocational work, the kind of training material being worked out not only with thought of what the child can accomplish, but also of the practicability of the trade which he is learning. This problem of the kind of trades suitable for teaching to the feeble-minded is a study in itself.

Let us list some of the thoughts to be kept in mind when considering this guidance problem.

In the first place, when classifying the child in relation to types of work to be undertaken, let us remember that the mental tests alone cannot fit him into any one category. We must remember that individual differences play a part. The child who is slow must be handled differently from the one who is quick. The outgoing personality may mean an easier adjustment socially and perhaps, therefore, a different occupation, from the withdrawn child who shuns contacts with his fellows. The first may make a salesman, the second a factory worker, although the innate mental ability may be the same.

In training also, the past experience of the individual must be considered. The child from a slovenly home may in time learn to do a neat pasting job, but perhaps he will never learn as he may have developed an aversion to neatness; while an exacting though simple job of this sort may have a definite appeal to the child who has been taught to do a few things neatly. Likes and dislikes are important and we find frequently that a child will not be satisfied with the kind of work we wish him to do because his family thinks it beneath him. This is often true of the feeble-minded girl in housework. These prejudices need patient handling.

In arranging instruction for this group, special classes or special schools are essential. Children of this type should be segregated, as unostentatiously as possible, so that they will be removed from the competition with normal children. The schools have a particular challenge, with this type of child, to make them like school. The best way to do this is by allowing the child to experience success as often as is possible. Theoretically, then, the feeble-minded child should like being in school better than not being there because he is removed from comparisons with normal people. Unfortunately, this is not always true; but much can be done by encouraging the child, praising his successes, and overlooking his failures and above all, requiring of him only those things which we are reasonably sure he can learn to do with success.

This brings us to another important consideration—the co-operation with the home. This is important with the feeble-minded because, as with any handicapped group, we find that the families are apt to have a reaction to the child's difficulty which may turn out to be an added handicap. The family is ashamed and "rejects" the child to such an extent that he grows to feel different from the rest and realizes his own inferiority to them or, with the best intentions, they may try to urge him to accomplishments of which he is incapable, saying, "Why can't you learn like your brother, Sammy?" or, "When Susie was your age she did this for Mother." Worse perhaps than this attitude is the over-sympathetic one which leads to babying and pampering to such a degree that the child's disposition may be ruined or he may never learn to utilize to their greatest extent, his limited possibilities. An interpretation of this need for objective discipline and training as well as for the satisfaction that comes from accomplishment can best be given to parents by the schools as they feel that the schools speak authoritatively. Often, even though the parents are not bright themselves, they can profit by specific, concrete suggestions. Subjective reactions, we must remember, may be common to teachers as well as to parents and we who deal with the handicapped child, feeble-minded or otherwise, must examine our own reactions to his problem to see that we are striking the nice balance of sympathetic understanding rather than the reaction which is prone to make us say, "This child will never learn," or, "Poor little thing, one mustn't expect too much of him."

The feeble-minded child whose parents continue with these unfavorable reactions, is then the one who probably needs greatly the objective atmosphere of the institution or foster home. Certainly the child whose parents are perhaps duller than he and whom he can, therefore, fool, should be moved to a place where he can be trained. However, I do not minimize the value of the attention and affection of one's own family and recommend home training where conditions are found to be ideal for it. Let us not forget, however, the normal brothers or sisters whose personal adjustment should not be sacrificed to those of the feeble-minded one. We must remember that by the time the normal children are old enough to take what might be called a sensible view of the matter and accept such members of the family philosophically, the damage may be done, as adolescent children suffer a great deal under the jibes of their friends.

We can say of this group as with others—the happy child is one whose behavior is best from a social viewpoint and with this group, above all, the ability to get on happily with people is invaluable.

As a group they have a definite place in society, for many jobs which they do with pride would hold no interest for those better endowed mentally.

PARISH-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, June 28, 1932, 2:30 P. M.

The first meeting of the Parish-School Department was held on Tuesday at 2:30 P. M., in the main auditorium of the Cincinnati Music Hall. The President, Rev. Henry M. Hald, Ph.D., opened the meeting with prayer. Father Hald gave a brief address, after which he appointed the following committees:

On Nominations: Very Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Chairman; Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Rev. William R. Kelly, A.M., and Brother John A. Waldron, S.M., M.S., A.M.

On Resolutions: Rev. Richard J. Quinlan, A.M., S.T.L., Rev. William R. Kelly, A.M., Brother George N. Sauer, S.M., and Brother John A. Waldron, S.M.

The first paper was read by the Reverend Jerome D. Hannan, D.D., of Pittsburgh, Pa. The subject of Doctor Hannan's paper was "Motivation in the Teaching of Religion." The paper was discussed by Brother Francis J. Wohlleben, S.M., M.S., St. Michael Central High School, Chicago, Ill., and by Sister Mary, I.H.M., Ph.D., Marygrove College, Detroit, Mich.

The second paper, "Devices in Teaching Religion," was prepared by the Reverend Edmund Corby, A.M., Villa Madonna College, Covington, Ky. Rev. Richard J. Quinlan, A.M., S.T.L., Supervisor of Parochial Schools, Boston, Mass., read a formal discussion of this paper.

SECOND SESSION

Wednesday, June 29, 1932, 9:30 A. M.

The Very Reverend Monsignor Francis J. Macelwane, A.M., Diocesan Superintendent of Schools, Toledo, Ohio, gave a spirited exposition of the topic, "The Training of Grade-School Teachers." The discussion was led by Rev. E. Lawrence O'Connell, Sacred Heart High School, Pittsburgh, Pa.

A general paper, on "The Problem Child—The Nature and Extent of the Problem," was read by the Reverend John M. Wolfe, S.T.D., Ph.D., Diocesan Superintendent of Schools, Dubuque, Iowa. Four papers, explaining factors and procedures in the treatment of the problem child, followed in order: "Physical Factors in Human Behavior," H. D. McIntyre, M.D., Cincinnati, Ohio; "Teaching Religion to Problem Children," A. R. Vonderahe, M.D., Associate Professor of Anatomy, University of Cincinnati Medical School, Cincinnati, Ohio; "The Problem Child—The Sociological Factors," Very Rev. Msgr. R. Marcellus Wagner, Ph.D., Catholic Charities, Cincinnati, Ohio; "The Problem Child—Resulting Problems and Practices," Miss Mary Elizabeth Cash, Catholic Charities, Cincinnati, Ohio.

THIRD SESSION

Wednesday, June 29, 1932, 2:30 P. M.

The first paper in the afternoon session was read by Sister Mary Joan, O.P., Community Supervisor for the Archdiocese of Chicago, Chicago, Ill. The subject was "The Principal and Her Staff." This paper was discussed by the Reverend David C. Gildea, A.M., J.C.L., S.T.B., Diocesan Superintendent of Schools, Syracuse, N. Y. A paper on "The Professional Growth of the Religious Teacher," was read by Sister M. Bernardita, Holy Cross Academy, New York, N. Y., and was discussed by Sister M. St. Bernard, I.H.M., Immaculata College, Immaculata, Pa.

FOURTH SESSION

Thursday, June 30, 1932, 9:30 A. M.

The first paper, "The Pedagogical Conference," was read by the Reverend Joseph J. Wehrle, D.D., Superintendent of Parochial Schools, Erie, Pa. Mr. Charles N. Lischka, A.M., Assistant Director of the Department of Education, National Catholic Welfare Conference, Washington, D. C., read a paper on "Radio and the School." Mr. Lischka led the informal discussion and answered questions proposed by members of the audience, concerning the present status and the possible advantages of education by radio. The concluding number of the program was the radio reception of an appreciation of Millet's painting, "The Angelus." Mr. William Vogel, Director of Art in the Cincinnati Public Schools, broadcasted his very interesting and highly instructive talk from station WLW, Cincinnati, Ohio. The reception was excellent and the audience greatly appreciated the practical demonstration of the possibilities of education by radio.

The report of the Committee on Resolutions was presented and adopted as read.

RESOLUTIONS

The Parish-School Department of the National Catholic Educational Association is deeply grateful to its Chairman and other officers for the able manner in which they have conducted its deliberations during the sessions of the present meeting.

The Department thanks all who prepared papers for its meetings and sincerely congratulates the writers of these papers for the excellence of their contributions.

The Department re-emphasizes the supreme importance of religion in the parish school and commends the zealous efforts which have been made to make the teaching of religion more effective. The Department earnestly recommends that continued effort and careful study be given to the all-important task of improving the teaching of religion in the parish school. It advises that all teachers be given not only a very thorough preparation in methods for teaching religion but that they be especially given an opportunity to secure a complete and well-rounded knowledge of the truths and practices of our holy religion before they are permitted to teach in the classroom. The Department further wishes to remind all teachers that continued success in the teaching of religion requires constant and zealous reading and study.

The Department, while strongly urging adherence to the traditional forms of the Catechism, also commends every effort to promote the understanding of religion through appropriate motivation and illustration.

The Department commends the zealous efforts which are being made in spite of prevailing economic conditions by bishops, priests, and religious communities to maintain high standards in the professional training and improvement of our religious teachers. It especially rejoices in the fact that dioceses and religious communities in so far as possible are endeavoring to improve the preparation of teachers before entrance to the classroom.

The Department recognizes the obligation of the parish-school system to give special attention to the so-called problem child. It recommends that continued study and effort be devoted to devising ways and means for giving adequate care in the parish-school system to the solution of this problem which must be accepted as the proper concern of all interested in Catholic education.

(Signed) RICHARD J. QUINLAN,
WILLIAM R. KELLY,
GEORGE N. SAUER, S.M.,
JOHN A. WALDRON, S.M.

The following officers were elected for the year 1932-33:

President, Rev. Henry M. Hald, Ph.D., Brooklyn, N. Y.; Vice-Presidents, Rev. Daniel F. Cunningham, A.M., Chicago, Ill.; Rev. William R. Kelly, A.M., New York, N. Y.; Rev. James A. Byrnes, Ph.D., St. Paul, Minn.; Rev. John J. Featherstone, A.M., J.C.L., Scranton, Pa.; Rev. Lawrence J. Carroll, Mobile, Ala.; Secretary, Rev. Francis McNelis, S.T.D., Altoona, Pa.

Members of the General Executive Board: Very Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md.

Members of the Department Executive Committee: Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., Philadelphia, Pa.; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Rev. E. J. Westenberger, Ph.D., Green Bay, Wis.; Rev. John Fallon, A.M., Belleville, Ill.; Rev. T. Emmett Dillon, Huntington, Ind.; Brother Calixtus, F.S.C., A.M., New York, N. Y.; Brother John A. Waldron, S.M., M.S., A.M., Kirkwood, Mo.

FRANCIS MCNELIS,
Secretary.

PAPERS

MOTIVATION IN THE TEACHING OF RELIGION

REVEREND JEROME D. HANNAN, D.D., THE CATHOLIC UNIVERSITY
OF AMERICA, WASHINGTON, D. C.

If "why" is an appropriate introductory word in a paper on motivation, it may be pertinent to ask for motives at the very outset. Why is the forum crowded when the demagogue lifts his voice? Why does the Lone Eagle captivate the hungering gaze of the wondering multitude? Why does impenetrable forest and precipitous ravine ring with the challenge of the adventurous pioneer?

Answer comes by reminiscence as we hear the lisping commands of childish lips, "Do it again," "Show me how," "Let me do it." Those questions of childhood betray a curiosity which translated into terms of manhood mean adventure and research. The learned scholar and the curious child meet on common ground in the thirst to know and do. The spirit of research flutters about the cap and gown, but its playground is the play-house of the child. And for every doctor's hood there is a million yards of baby ribbon, and every yard measures a childish catechism too profound for the doctor's skill and inventiveness. We have applauded the scholar's efforts in research, but arbitrarily and perhaps unjustly we have looked contemptuously on the equally informative but less scientific investigations of the child.

We have adjudged him incapable of knowing what questions to ask because we did not know what questions he would ask. We have considered him ill equipped to guide us in instructing him because we were convinced of our superior equipment for guiding him. Deliberately blind to the fresh channels his questions might open up for the refreshment of the parched lips of his elders, we have contrived to thrust upon him ready-made answers for questions he never asked. We even think the school a necessity because it enables us to do this the more expeditiously and systematically. So far from being a necessity perhaps the school is most efficient when it ceases to be the crowding, cramming, cluttering jumble of rules, dates, and figures it has been so often. And it ceases to be the bane of childhood when it tries to answer the questions prompted by the child's instinct, or at least deftly leads the child to ask the questions for which it has the answers prepared.

This should not astound Christian sensibilities. Is it feared that the child will not ask the questions necessary for his salvation? Is the Christian catechist afraid that he will never seek the truths of Faith? Does not even pagan science recognize religious needs in the soul? Does not Anselm, saint and archbishop, declare the human soul naturally Christian? And have the saving waters of baptism been devoid of spiritual fruit? For shame that a Christian heart should be so unmindful of the bounty of Almighty God as to discount the vitality imparted to the soul in the regeneration through water and the Holy Ghost. If a new life, why not a new instinct and a new curiosity! After all, even with the most elaborate attempts at cramming religious truth down reluctant throats, is it not Almighty God that grants the increase? It is unfair to Him to assume that He will not give the actual graces needed to stimulate in the child's soul religious problems, religious interests, religious needs. The catechist would have a sorry task were he to depend on his own efforts, deprived of the support of God. That his inadequately performed task yields any fruit at all is due to the stimulation of interest by the actual grace of Almighty God.

The task of the catechist would seem to be to act as an instrument of grace in the process of stimulation and to respond adequately to the demands created by the child's interest. Is it remarkable that a mother's saying the rosary in the presence of her child should cause a veritable avalanche of interrogation? Visualize the scene: the peremptory demand for an explanation; childish fingers clutching at the beads; the significance of the crucifix; the development of the mysteries; the recitation of the Lord's Prayer, the Hail Mary, and the Apostles' Creed. Does the Roman collar leave a child uninterested, or a nun's veil, or the thurible, or the ostensorium, or the Christmas crib? Have children never asked the meaning of the profound silence at the Consecration? Could a child be undisturbed at the sight of a man touching his cap before a church, or at hearing the tinkling of the Benediction bell? Did no child ever wonder why he couldn't have meat on Friday or why his parents left him with his grandmother every Sunday? Of course, if he has meat every Friday, if his parents do no attend Holy Mass, if he never saw a priest, or heard the Benediction bell, or held the beads, he probably would not ask these questions. But just here is where the catechetical failure occurs. It is indispensable that the child be induced to hunger for the truth. To become deeply imbedded in his consciousness it must gratify some hunger he has felt. One does not eat because his mother is hungry. Indeed, food for which we have no appetite is often downright poisonous.

It is a recognized principle of philosophy and biology that living beings grow from within. This principle of growth is readily admitted for the lowest form of life, but some catechists seem to deny it, at least implicitly, for the highest. Dull explanations are droned into childish ears while the child sits listlessly, looking stupidly at the catechist, and answering when questioned. He dare not initiate, do, create. His soul is conceived to be a wall to be plastered with catechism. Growth is to be from without. Information is to be smeared on at the discretion of the catechist. You may build a wall by piling stone on stone, but a soul is not reared that way. If you graft a branch on a tree, or a bit of tissue on a wound, your mechanical operation avails nothing unless the sap runs and the secret vitality of living things adopts the foreign member as part of itself. Surely the soul also grows this way. Surgeons we may all be, grafting information on the inquiring soul, but the facts we place in the way of the mind avail it nothing until it adopts them and makes them part of itself. Even the foreign tissue that is engrafted on the skin really grows from within, for its life comes from there. And the religious information we place in the soul must grow from within, if it is not to die and slough off, leaving behind only an ugly scar where once it had attempted to grow.

It is a second task of the catechist to stimulate the soul to adopt the religious development which he places before it. He must motivate the child's task of learning what to know and what to do. He must compel the child by dexterous manipulation to see a real use for the principles of faith and morals he seeks to teach. The learner must be taught to see that they satisfy some need he feels, or provide some value he desires, or supply some control that appeals to him, or help him to attain to some definite goal. The goal proposed may be near or remote, as near as earning prayers of gratitude for a gracious act, as far as being a leader of God's flock. If the learner understands more or less clearly that there is a relation between the task with which he is occupied and the ultimate end, granted a keen desire to attain to that end, his work is motivated.

Now, children, as much as adults, desire a destiny. The wild-west suit bedecks a lad who prizes it because it symbolizes a career that he deems admirable. It is a uniform of which he is proud. It is too precious to be laid aside even at night. It accompanies him through hours of laborious pursuit of imaginary bandits, and drapes his tired limbs as he lays himself down to prepare by sleep for another day of imaginary adventure. Yet no one ever preached the life of a cowboy to the lad. There was no catechism of cow-herding and bandit-chasing placed in his hands. There was no manual of broncho-riding assigned him as a text by which he was to become proficient. No, he has come to desire a destiny by more subtle insinuation.

The forces of evil know this art better than the teachers of truth. There are few schools of vice. Children are introduced to vice by more subtle means than forthright teaching. Sin really has the more difficult task in winning youth, for public opinion is dead set against it. But in spite of the fact that sin dare not seduce openly, as we may proclaim the doctrines of morality, it nevertheless succeeds in attaining its end. Perhaps the very opposition has sharpened the wits of the propagators of vice and taught them to be artful. Have our wits not been dulled by too much complacence?

Consider, too, that the will is definitely set against evil. Every object to which it consents must be presented to it at least under the guise of good. There is, indeed, an inclination to evil in the will, but that inclination is offset by the very nature of the will itself. Inclination to evil notwithstanding, the will cannot consent to evil under the appearance of evil. Yet sin wins the will. We who have the nature of the will to support us, fail miserably. Too often we present virtue in a way that is abhorrent to the will. It is made to see virtue as an evil thing, and so to reject it. It is allowed to suppose that the opposition between virtue and the appetites is the opposition between virtue and itself. Frequently it is coerced into accepting virtue. Now it is not the nature of the will to respond to coercion. The will is not attuned to force but to good. A man convinced against his will is of the same opinion still. An argument settled by force must be fought all over again.

Is not the reformer odious because he antagonizes the will? He foolhardily places himself in the position of one who steals delights from the appetites. All because he permits it to appear that he is thieving what the will has been led to regard as good. His radical mistake is that he does not convert the intellect first. His first task logically and naturally is to demonstrate that evil is not good; that what the will seeks is evil; that what he proposes to substitute is good. This process is nothing more than a substitution of motives. It lies at the foundation of all real conversion. Permanent pursuit of the virtuous ideal depends upon it. The reformer, fatuously unaware of the psychological obstinacy of the human will, would substitute his authoritative decree for reason. He thinks the world can be renewed unto justification by edict. He supposes that the will can be coerced.

Now a great deal, perhaps most, of our teaching of religion is carried out along the lines endorsed by the reformer. We do propose motives, but only incidentally, as though they might be lifebuoys should authority fail. But in doing this, we make ourselves odious to the pupil, as the reformer is odious to the world; and religion is made odious, too. It is made to appear as tyrannical legislation, unsupported by factors that can motivate the will. And the will rejects it just so soon as it can do so safely. That the will does not do so more frequently is due to the motives we supplied sometimes almost unconsciously.

I confess that we are without an adequate methodology of motivation. We could not dispense with discipline and authority today or tomorrow, because we have not developed a psychological method to take its place. Painstaking research, inventive ingenuity, and a heavenly intuition must be marshalled to the task. Our teachers must be aided by artists who can invest virtue and religion with the glowing robes that now hang about the form of vice. Meanwhile we must employ as often as we can motives to impel the will, discarding everywhere it is possible the method of coercion.

To lead teachers to concede that men can be virtuous without coercion we should recall to mind what hardships, struggles, trials, mortifications, and anxieties men will tolerate when motivated by a consuming purpose. The football player undertakes a game full of exertion and danger, and thinks it recreation. He diets for months, and fatigues himself day after day in practice, because he knows the end to be attained, and wants it. He is not led by the command of any one to submit himself to these drastic regulations. He has not been reared from babyhood in these acts of mortification. He has simply been given a motive that fills him with enthusiasm, and, thrilling with it, he embraces every task necessary to the fulfillment of the end. His will is conformable to the will of the coach, not because the coach is an authority on football, not because the coach is a good friend of his, not because the coach aims at the best interests of the school, not because the coach is a born leader of men, but because the player knows his goal and accepts the conditions he knows as necessary for its attainment.

Even the remembrance of religious truths depends on motivation in a surprising degree. The interest of the learner is found by common observation to be the chief determining factor in the degree of tenacity with which anything is remembered. The more motive, the more meaning, the more interest involved in an experience, the longer it is remembered. Combine motor activity with real interest, and the memory serves almost indefinitely. The skilled typist may not handle a typewriter for years, but his hand loses little of its cunning. That is why your Catholic adult remembers those elements of religious life in which he has had experience, while of the catechism he remembers nothing. That is why he remembers the priest's espousal of the strikers' cause;

or the answer he looked up for a Protestant in "The Question Box"; or the ceremony used by the priest in anointing a dying relative; or the occasion on which he carried the canopy in procession; or the May Crowning in which he bore the train of the queen; or the privilege of driving the bishop to a confirmation. And it seems to me that it is on bodily activity and mental interest that some graduate student should concentrate in working out his thesis for his degree. Let him provide us with a dependable method of motivation, supported by adequate and standardized tests, that we may accept it without misgivings as to the security of our children's faith.

Meanwhile, we have means of motivation at our disposal that will serve us to improve our method of imparting religious knowledge in our schools. Create the ardent desire of eternal life by stories of the yearning of the saints to be dissolved and be with Christ. Show that there are degrees of accidental happiness in Heaven and appeal to the competitive instinct, stimulating a pious contest in the laying up of heavenly treasure. Emphasize the communion of saints with the aid of pictures and statues. Men labor incessantly for the approbation of others. Children will want to stand high in the communion of saints if its significance is sufficiently stressed for them. The instinct of collection makes men authorities on the articles they collect. Children can collect religious pictures and religious quotations from newspapers, magazines, or books. Pride of record saves many a pagan from dishonorable conduct. Catholic interest and sustained effort can be obtained in a similar way from the child. There is an instinct for mastery in every human heart. Devote it to the conquering of temptation and the surmounting of the technical difficulties of study.

It is a human instinct to share good things with others. Suggest that the child share his knowledge with others and as a means to the end encourage him in writing of his knowledge to real persons. To explain, he must know; and the motor activity of writing fixes knowledge in the memory.

Provoke questions from the child. A religion period devoted to answering impromptu questions responds to self-activity in the child and promises genuine growth. Propose problems for report adapted to the children's ability and age. Encourage discursive reading by requiring topic reports on subjects occasionally assigned by the teacher, occasionally selected by the child. Anecdotes never fail to arouse interest, guaranteeing also something of permanence to the remembrance of the truth involved. Dramatization could be used perhaps exclusively to teach religion. It employs all the bodily senses to present a living picture of the mysteries of faith. If the sight of a holy picture, or a statue, or a stained-glass window makes for permanent retention in the memory of the mystery presented, how much more the making of a picture or a statue or an imitation window! How much greater than the stimulus of either is that of the living picture presented by the pageant or the dramatic sketch. Indeed, the monthly dramatization might be made the project about which all the religious motivation of the month might cluster: study to ascertain correct costume, the meaning of liturgical symbolism, and the exact dialogue of the characters in the sketch; the manufacture of properties; v.g. the altar, the crib, the vestments, the church, or the shrine; the writing of letters of invitation, explaining the nature of the drama; the prayers and holy communions and good works offered for its success; and the memorization as part of the dialogue of quotations and prayers the child should know.

In the light of what has gone before, it seems clear that it is time we shifted the emphasis in religion from the subject-matter to the child. Dogma and morality were given us for the benefit of the soul, not as formulas to be written and re-written on the mind to be preserved there as heirlooms. The amount of religious knowledge that the average Catholic possesses could be acquired in a few months by even the average intelligence. Why, then, all this worry and anxiety about covering programs! Our aim must be to make our children Catholic-minded. We do that by creating motives, the more permanent the better, for Catholic thought and Catholic deed. We should think of ourselves as appointed to catch the hymn of Heaven in our own hearts that playing it over and over again on the vogel-organ of our lives we may teach our children, canary-like, to sing it, and sing it, and sing it again, until they join the celestial aerie where no more is there peril of loss.

DEVICES IN TEACHING RELIGION

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In recent years considerable interest has been displayed in the suggestion and formation of distinct aids and devices intended to supplement the work of textbook and teacher in the religion class. Though much work has been done in this direction, and much discussion printed and spoken, there is not as yet any clearly defined system of formation or use; hence even a definition of what constitutes a religion-teaching device, has not been definitely established. Devices useful in other curriculum subjects need not apply to the religion class. Religion is spiritual, the device material. If in any subject the device is a means to an end, this is far more forceful in religion. It is supremely necessary that the religion class, if it is to use devices, and use them intelligently, must build its own devices and its own rules for the use of them, totally independent of such work in other fields, lest the danger appear of attempting to materialize the spiritual.

The Church has its own psychology of religious teaching, a very deep and very human psychology. From the human side this is the collected experience and knowledge of leaders and teachers through the centuries. It has a body of truth to protect as well as to teach. It accepts the protection fully as seriously as the teaching. Much of the Church's reputation for strictness in interpretation is due to its unwillingness to allow much experimentation in serious matters by the inexpert. Devices may easily be apt subjects for experimentation and enthusiasm. We are not justified in experimenting here; and enthusiasm must be tempered by recognition of the tradition of the Church and docility to her teaching office. In other words, whatever is done in the way of religion-teaching devices must conform completely to the spirit of the Church; otherwise we take the chance of defeating the very objective we place before ourselves. There is no difference between the teaching of religion in the classroom and the teaching of theology or preaching. All are governed by the teaching office of the Church which is definitely established in the Hierarchy. The realization of this fact is essential to the religion teacher because of the dominance of fads and subjectivism in the general field of education. Specifically, what are the possible dangers in the use of devices? In the first place, the use of material things to demonstrate spiritual truths carries with it the danger of confusing the spiritual and the material. Again there is the chance of surrounding the child with things, rather than teaching the child to think. This is a danger of all devices in all fields. And there is likewise the possibility, where the child makes such devices himself, of giving to activities of hand and eye a moral value they do not possess or again overdoing the play attitude so that the child is not clear as to the dividing point between it and religion. This last difficulty would not exist were it not for the fictional attitude of so much project work undertaken in many subjects. It may be said that a teacher well grounded in the teaching of the Church will not permit the dangers mentioned to assert themselves. Granted, therefore, the deeper the knowledge of religion, the more deeply imbued in the tradition and history of the Church the teacher is, the safer will be all his psychological activities in regard to the religion class; for he will be in accord with the spirit of the Church. I believe it can be stated without fear of contradiction that the day has passed when the poorest teacher on the faculty will be assigned to the religion classes. It is not true that a course in method prepares one better to teach religion than does a course in theology. Every confessor knows the effects of bungling in the teaching of religion. A deep and solid knowledge of the truths of religion is essential. All other things are auxiliary. To make use of religion-teaching devices, safely and advantageously, the young teacher must realize that these must be used in accord with the spirit of the Church, and in no other spirit whatever. Sincere knowledge alone makes this possible.

We wish to exclude from discussion, in this paper, many things which in a broad sense are frequently referred to as devices. Naturally we do not consider texts, even if supplementary; as devices are intended to assist in the work of the text, not act as a substitute for it. Nor are we considering the studies, tests, questionnaires, and research endeavors which are appearing from time to time. The study of these belongs to a totally different angle of the religion-teaching problem. Dramas, sodalities, and other action projects, as well as organized motion pictures covering a definite subject, are not devices in the restricted sense in which we use the term. Blackboard illustration which is coming back in systematized form, is, likewise, not within the scope of this discussion. It belongs to teaching technique and is dependent in large measure on the psychology of the teacher; hence is not in our field at the moment. We understand by religion-teaching devices, things already prepared or constructed by the children themselves which undertake to exemplify or represent a point of doctrine, law, or practice of the Church with the purpose of clarifying, vitalizing, and retaining the truth involved. The sense approach to interest is usual, but here we would seem to be using a sense approach toward retention, more definitely. Such would be charts, booklets, arrangements of pictures, classroom cribs, classroom May altars, and a myriad of other ideas.

Because the Church understands human nature in all its aspects it is the best teacher of genuine psychology. We readily grant that She understands how to teach religion. Her experience covers centuries, races, and conditions with a universality entirely out of proportion to that of any other movement. We can rely on her for teaching religion and for the means and aids we need in doing so. Her method of teaching is graphic and vital. This is apparent in her art, her sacramentals, and her Liturgy. To adapt the lessons of these to the children according to the Church's own manner of adaptation is all we need hope for from devices in our religion class. We need invent nothing. There is a wealth of source material in our hands, an apparently inexhaustible treasury of lessons and lesson plans and aids. There is no use denying the fact that the abuse heaped on the Church's public worship since the sixteenth century has had an effect on us as individuals. It has in a greater or less degree prevented us from realizing the full power of our educational heritage. The Puritan atmosphere was a withering influence on artistic and religious expression alike. It is not entirely dead. This may account for the fact that without trying rightly to absorb the religion-teaching means and aids of the Church, we can so readily become enthusiastic for any external theory or practice, that Esau appears reasonable by comparison. In recent years the various Liturgical movements have done much to bring about an understanding of what means the Church herself has given us.

THE ROLE OF THE RELIGIOUS PICTURE

From the very beginning the Church has used the religious picture. Primarily an expression of faith and devotion, it is unmistakenly an educational influence. Before the invention of printing, its role was a serious one. The poor man's Bible had its responsibility to bear. During mediaeval times religious pictures were in their glory. We cannot imagine our churches today without pictures, stained-glass windows, and the Way of the Cross. Even today they have a high educational value in our churches. Besides the actual representation depicted, they tend to create an atmosphere of devotion and dignity proper for the House of God. Unconsciously we absorb their lesson of reverence. The Catholic school and the Catholic home have followed the lead. The child naturally expects the religious picture. His first religious possession may easily have been a small religious picture. We are extremely grateful that the style and workmanship displayed in these small pictures which reach the hands of the children have improved in recent years.* There is a vast amount of work the religious picture can still do. It was a great day for the small child when fair-sized and devout, colored pictures began to appear in religion books and prayerbooks for children. It will be a greater day when these pictures are not inserted haphazardly but with a definite system so that they may be used if desired independently from the text, or as a review. In other words the pictures should be used with a definite teaching objective; not merely to make the general form of the book more pleasing to the child. Evidently this calls for much explanation on the part of parent or teacher, but the child takes to that form of explanation and retains a great deal of it. "Reading the pictures" is an interesting and valuable effort in lower grades and with the pre-school child. The small child's ideas are far wider than his reading ability. Why handicap him, or limit him to what he is able to read? The teaching of religion should begin as early as possible. This is mainly the mother's task. If we had simple religion books entirely in pictures we could do much for the preschool child, and be of great assistance to the conscientious mother in her effort to lead her little one to the feet of the Saviour. By such means we could teach the small child to pray and we could likewise insure a foundation for First Communion. We are not advocating any extensive course in this; let the child begin early and learn a little at a time over a longer period than we are now using. We might surprise ourselves. The baptized child is susceptible to religion if we show the proper interest and patience, which is as it should be. And in addition the mothers would rise up and bless us. Another thought, a picture prayerbook for the child who cannot read might be of some value. The small children who are taken to Mass have a liking for the prayerbooks of the lower-grade children. Particularly the ones with pictures. They are very ceremonious about it all. If picture books showing the parts of the Mass with perhaps inserts following some of the thoughts of the St. Leonard of Port Maurice method also in pictures, were arranged, perhaps they would do some good; there is no doubt whatever about their interest.

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*It was not without meaning that one of the few relaxations in poverty St. Alphonsus permitted his missionaries was the permission to keep small pictures to distribute to the children of the Catechism classes.

At one time there were little books of pictures of the Life of Christ in colors. We have not seen these lately. The picture life would be good for small children; when a little older they would be able to read the explanation on the back, but for the small ones the pictures alone would be better. Bible History could be introduced in this way, the natural units could be observed and the particular characters stand out clearly. Study questions based on pictures arranged according to some such definite plan would be valuable.

It is not necessary that one wait for the preparation of such things. The children, under the teachers' guidance, can make them, provided they have the proper pictures to begin with. The preparation of charts, booklets, scrapbooks, etc., is dependent on time available and the interest of the teacher. At times they offer pronounced educational value. They are not substitutes for knowledge but means to vitalize the retention of knowledge. The child must not be allowed to assume that religion is a succession of "things." It must be to him as it really is a matter of intellect and will not of the material. Charts of the Mass we have, but they could be developed so that the entire Mass could be offered in pictures with appropriate study questions. Such could be made by the children and be more real for them than the large and formal charts.

Some work along the lines indicated has been done; there is much that can yet be done. More systematic objectives are needed in order to produce definite results.

Picture books are not the only things that may be constructed. The making of Christmas cribs and May altars for the classroom might interest a boy, and the project is thoroughly Catholic. There should be an intention above psychologic interest in any constructive work done. The child should understand that only the best is suitable for anything so close to God as the religion class and that he is offering his best for the honor and glory of God.

A Valuable Definition

The Church makes use of external things for purposes of its own. It calls them sacramentals. That fact itself and the way the Church uses sacramentals holds a valuable lesson. They are means to an end, an intellectual and spiritual end. They do not produce the end intended, they suggest and incite it. The definition given in the small catechism is known to all of us. "A sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin." We by no means consider religion-teaching devices sacramentals, but we do say that in the above definition is given a clear statement of the rules and limits whereby external things may be used in the teaching of religion as well as a point in educational psychology.

Liturgy Can Teach Us

The Liturgy is the official worship of the Church. Primarily an expression and a living of the Christian life of prayer, it is only secondarily a teaching force. But what a marvelous teaching power it displays. Perhaps its power is all the greater for not being deliberately educative. It is closer to life. We are told that education must be brought close to life. Whatever difficulties may arise in other subjects in the effort to make them real life interests, we have none of these in religion. Religion is the spiritual life of the child before us. He is living it now. This understanding of religion as a vital thing for the child, united with what we learn from the Liturgy which is living and teaching religion at the same time, can simplify many of our problems. We can follow the teaching method of the Liturgy. We can use devices as the Liturgy uses external things. This is our safest and most reasonable guide. The Holy Father counts the Liturgy as part of the educational environment of the Church. I am not speaking now concerning the teaching of Liturgy. I am rather suggesting a sincere study of the Liturgy on the part of one who would teach religion that he may form his mind in regard to processes and adaptations in accord with the mind of the Church as shown in the teaching afforded by the Liturgy. In the practical point we are considering, he would thereby safeguard his own judgment and protect himself from the danger of absurdity.

In summarizing we could offer the following thoughts. Religion-teaching devices should display the dignity and devotion commensurate with the subject.

They should follow as closely as possible the traditional teaching methods of the Church. They are not intended to take the place of solid work in approved texts but are intended merely as auxiliaries. Devices that are of direct practical value should be preferred. Definite planning and coordination is needed in the use of devices if we would have them display real worth. There is at present no system whatever in this field. We confess to the theologian's fear of innovation in religion. Innovations in method are not always easy to separate from innovations in doctrine and hence may be harmful. The only safe plan is to use those things which are traditionally Catholic or approved by authority, and to no others. There is much still to be done within these limits, of genuine importance to religion teaching.

No attempt has been made in this paper to mention all devices. What appeared to be the general principles have been expressed and some suggestions based on practical experiences offered, in the hope that some one may present later a more complete and detailed study of the subject and its many and varied possibilities.

THE TRAINING OF GRADE-SCHOOL TEACHERS

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An equal opportunity has rarely been offered in the history of the Church to accomplish greater deeds for the good of religion and the salvation of souls, than that which is offered to the teaching communities and to the Catholic schools of the United States.

Never before in the history of the Church has it been possible to reach out to such a large proportion of the children; never before have the means of education for children, nor of self-improvement for teachers been so easily available; never before has it been possible to build up a system of schools unhindered by restrictive influences.

The opportunity to promote the Kingdom of God on earth, and to be a blessing to millions of children both for time and eternity lies within the grasp of the Catholic schools, and they shall succeed in this responsibility or they shall fail, according to the manner and in the degree to which they are prepared for the task.

If the teachers in the Catholic schools of the United States will be given adequate preparation for the sacred trust which is theirs, there is no limit to the amount of good which they may do. If they fail to secure adequate training, their work will be mediocre and they will have proved false to their God-given mission.

We are closing an era of expansion and are entering upon a period of consolidation in which teacher training should be our primary consideration. The teacher is the soul of the school. With well-trained and inspired teachers there will be good schools in the poorest kind of buildings; while without trained teachers the finest structures are as futile as corpses.

During the period from 1860 to 1920, when immigration flowed steadily into this country, every resource of the people was strained to provide buildings and every resource of religious communities was taxed to supply teachers for the constantly increasing enrollment. Each August found the Mother Superiors of the religious communities besieged by frantic pastors begging for more and ever more Sisters to staff the increasing number of classrooms. Training was cut short, and novices, and even postulants, were sent into the classrooms. This condition was not confined to any one locality, but was reproduced in almost every community and diocese in the country. It seemed to be temporary, and yet it continued for decades. About 1910 those responsible for Catholic education began to realize keenly that something had to be done. Here let us pause and pay tribute to that tireless worker in the cause of Catholic education, Very Reverend Thomas Edward Shields, Ph.D., who did more than any one person to awaken a realization of the need of more adequate teacher preparation. In 1911, he opened at the Catholic University the first summer session under Catholic auspices, devoted to professional training for teachers. Religious communities took advantage of this opportunity, and before long other Catholic colleges and universities opened part-time sessions for the training of teachers. Under this inspiration, better-organized training courses were established in larger motherhouses. The demand for teachers, however, continued and the training courses were confined almost entirely to part-time sessions.

At the close of the World War came the laws restricting immigration, and this ushered in a new period in the development of Catholic schools. Instead of hundreds of thousands of Catholic immigrants annually, the number was reduced to thousands.

The beneficial effect of the reduced immigration was not felt for several years, due to the rapid growth of the high-school movement between 1920 and 1930 and the consequent demand for religious teachers. Since 1926, however, there has been a gradual decrease in the demands made upon the religious communities. During the past six or seven years, there has been an increase in the number of full-time teacher-training courses offered in the Catholic colleges, motherhouses, and diocesan teacher-training institutions. The development is encouraging; and yet a still more serious attitude must be taken before this problem can be solved. The tradition of the past fifty years, during which necessity made time for professional training so difficult to secure, has left its effect on the outlook of the older members of the religious communities and upon the pastors of the parishes.

If the Catholic schools of the United States are to accomplish their mission, then all must realize that the period of rapid expansion is past, that the time has come for consolidation and growth, and that there is no longer any reasonable ground for sending unprepared teachers into classrooms.

In these circumstances, it is fitting to take stock of the resources and opportunities for training open to the teaching staff of the Catholic elementary schools.

From a natural standpoint, the teaching staff of the Catholic schools has an advantage which is not equalled by that of any other school system in the country. This advantage consists in the fact that the religious teachers of the Catholic elementary schools enter upon this vocation for life, while the average teaching career of teachers in the public schools is not longer than five years; thus the Catholic schools have the advantage of a truly professional teaching staff.

Furthermore, the religious community offers an opportunity for a natural exchange of ideas, for mutual encouragement, and for the aid of young teachers, which cannot be reproduced elsewhere except in a limited way through teachers' meetings and classroom supervision.

It must be borne in mind, however, that a lifelong, professional teaching staff is not an advantage unless the members of the staff continue their study and growth throughout their entire lives. If the teachers will continue their study from year to year, and thus combine learning and experience, the ideal teaching body will be produced. If they discontinue their study after a few years, then the professional nature of the staff may become a detriment by perpetuating antiquated methods and by keeping in service teachers who have lost their freshness and initiative.

The motivation underlying the work of the religious teacher is also a distinct asset. She has dedicated her life to the service of God, and with this purpose in mind she is willing to make any sacrifice and undertake any labor. This is said with no thought of belittling the work of other teachers; for any one familiar with the field is impressed by their high ideals and by the wholeheartedness with which they give themselves to their pupils. Everything else being equal, however, the religious teacher has a clearer purpose, a more definite ideal, and sounder basis for labor and sacrifice than can exist elsewhere. In addition to these natural advantages, she has the supernatural help of God in the fulfillment of her task.

It is encouraging to note, also, that while the drain on the religious communities has been somewhat relieved in the past few years, and consequently more opportunity for study has been made possible, coincident with this, there has been a steady growth in the institutions offering teacher training under Catholic auspices. The schools of education or the education departments of the larger Catholic universities have made great strides in the personnel of the faculty and in the courses offered. The smaller colleges are opening departments of education and are securing a large attendance, particularly of local teachers in their part-time sessions. In addition to these facilities, the diocesan teacher-training institutions which have been founded in various parts of the country promise to go a long way in supplying the need for easily accessible educational opportunity.

Before permanent and satisfactory progress can be made, however, several serious obstacles must be overcome.

Perhaps the most serious difficulty arises from the unfortunate tradition of the past fifty years. It is but natural that communities, which for years have been forced by sheer necessity to send out teachers inadequately prepared for their work, should be slow to realize that the day of necessity is past and that a new morning has dawned. Two or three decades ago, necessity demanded religious teachers, and it was perhaps better to send poorly prepared Religious than none at all, but, with the exception of a few localities, such dire necessity no longer exists and all should realize that today the untrained teacher is likely to do the cause of religion more harm than good.

Another obstacle in the way of real progress lies in the fact that religious communities, and sometimes pastors, have allowed themselves to be dominated too much in their educational outlook by the demands of external agencies. Standardizing agencies and state departments of education have set up requirements for teachers; and frequently these requirements form the goal, as well as the motive, for study and advancement. The result of this narrow outlook is that Catholic ideals of the teaching profession and religious motives for study are lost sight of in a rush to meet the credit requirements of the eternal standardizing body. It often happens that semester hours reassure the teacher's progress, and a certificate or a degree is the goal of her ambition.

This striving for degrees and certificates must give way to motivation based on a truly Catholic ideal of the teaching profession itself.

The Catholic teacher should conceive her calling as a sacred trust by which the present and future lives of young people are given into her charge. It is a position of deep responsibility toward the children, their parents, the community, the Church, and toward Almighty God.

The Catholic teacher must learn to see in each child not only the handiwork of God but the very image of the Creator. She must know and realize that the most stupid and ill-behaved youngster in her school is worth more in the sight of God than all the wealth and splendor of the earth. The child is the product of an all-wise Creator, and is possessed by the plan of that Creator with a body and soul, with physical organs, physical abilities, feelings, instincts, emotions, intelligence, and will. By the plan of God, the child comes into the world with these powers undeveloped and immature. It is the teacher's sacred duty, as well as privilege, to nourish and direct the development of these abilities into maturity. Each child presents a different problem; each has a different history and a different social and hereditary background. There are as many separate educational tasks for the teacher as there are children in the class. Each child is to be brought up under the wise and instructed guidance of the teacher so that he will live worthily in this world and attain to his eternal destiny in the next.

The qualifications for this task are not measured in terms of semester hours, certificates, or degrees; all of these are paltry and meager. The teacher who will solve the problems of a class of children and guide them in the way that they should go, will need the spirit of a Missionary and the learning of a Doctor in Psychology. Furthermore, in the fulfillment of her calling, the teacher should bring into the lives of the children a love of learning and culture. Truth and beauty are the handiwork and the representation of God, whether found in revelation, nature, or the works of man; whether in religion, science, art, music, or literature. They should be sought in their fullness by God's messengers and brought into the lives of the children. The Catholic teacher should be a master of all the truth and beauty that God has left in the world. There is no limit upon her effort; there is no goal in the learning and attainments she should hope to acquire.

Preparation for teaching is not the work of two years or four years, but is the study of a lifetime. A truly religious teacher will never cease her study until old age obliges her to discontinue. She will go on in her study so long as she has the power, in order to perform more satisfactorily to the Master the duties of her sacred calling.

The Catholic schools in the United States are entering upon a period of consolidation. The record of the past has been one of great accomplishment with inadequate resources. The next ten years should be devoted to intensive teacher preparation. Every religious community and every diocese should adopt a far-sighted and thorough program. The present half-hearted measures are not satisfactory. Self-complacency and false ideals should give way to a truly Catholic concept of the work of education.

If this task is undertaken with the initiative and energy that it merits, ten years will not only place the Catholic teaching staff in the forefront of the profession but will mark the beginning of a better day in the establishment of God's Kingdom.

THE PROBLEM CHILD. THE NATURE AND EXTENT OF THE PROBLEM

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This discussion is concerned with a distinct period of life—childhood or the child. The childhood years are the span from infancy to youth, or from the twelfth or thirteenth month, when the infant is able to walk, to the fourteenth year, when the child enters upon adolescent or the years of youth. The topic is further limited to such conditions as characterize the child as a problem.

The subject is more or less categorical because this particular period of growth is regarded as the one in which the human becomes a problem, or during which those roots are formed and modified which make him in the after periods, a problem. There is the problem infant and surely the problem adult, but the infant period is not sufficiently revealing, and the youth and adult periods are already too consistently fashioned to raise the issue from a preventative standpoint. Experts tell us that crime has its roots in childhood, and its maturity in youth. If the early training of children were adequate, there would be no problem child, and no neurotic adults, who use unhealthy and unsocial methods of adjustments.

This is due to the fact that the childhood period is one of adjustment with the outer surroundings to satisfy inner and outer demands, and also because at this time, problems are discovered by those, who are in one way or another involved in the child's adjustment to his environment. These may be the parents, teachers, priest, social workers, or the officers of the juvenile courts, and delinquency homes. When the child's personality or behavior adjustments, or both are not satisfactory to one or other of these, he is usually typed as a problem child. He is a problem child because he presents a problem to these, which consists in one or a combination of the following: infantile or stereotyped modes of behavior, emotional instability, behavior mechanisms, which denote escape from reality. Five per cent of the school children, it is estimated, have disturbances of this kind, marked in a sufficient degree to call for psychiatric treatment.

Every problem involves a situation to be met, which intervenes in the human environmental contacts. To meet the situation becomes a conscious fact to the human reactor. Uncertainties arise in the adjustor and these evoke thought and reflection. When the demands of the situation are tense, the stimulation of the reactor increases, and thought becomes fixed. The situation thus fixes and guides thought. The reflective process localizes or fixes the problem, and the inquiry proceeds to a solution.

Situations are conditioned in various ways, and the conditions raise the issue of what is to be done with them in order that desirable changes may be effected. Elements of difficulty, perplexity in certainty and confusion arise, and differ in many ways. The problem is not in the conditions of the situation, but in the way in which these can be met and conjoined in a satisfactory way. The problem is not the same for every one, because the conditions presented do not relate themselves in the same way to every one's experience alike. In fact, what is a problem to one may not be a problem to another.

A problem has thus two fundamental aspects—one in the conditions of the environment, and the other, in the conditions of the experience of the child. When these two meet in a life situation, which demands thought, reflection, solution, and adjustment, there is present a problem, first to the child, and then to others, who supervise his growth and development. The child's mental precedes his social mal-adjustment.

Our consideration is of problems that are more comprehensive than mere subjective matters of thought. The life situation in the premises calls for adjustments that involve the mental, emotional, and physical nature of the child. He is, however, not so much a problem in his mental and physical, as in his emotional aspects, because the problem child is one whose behavior is off the right center, he is usually classified as incorrigible. A human problem differs toto coelo from a mathematical, a physical, or an engineering problem, because the factors are variables rather than constants.

The problem child also excludes the sub-normal or ab-normal, because these are another consideration. The problem child may become in one respect sub-normal or ab-normal, but in the basic concept he is conceived as facing situations with an average amount of physical and mental normalcy. He is not organically defective or deficient, but may become functionally defective. He is often found to be physically and socially mature, but mentally retarded, so that he verges on the moron type, and is called a borderline case.

In the matter of the problem child, the emphasis is too generally laid on the problem as in the child as exclusive of the situation in the environment. This is not contradictory of what was said above, because, while a problem is necessarily a mental thing, a situation may be proposed to a child, which is entirely beyond his instruments and experience to solve. A neutral, who observes a child confronted with a certain situation, if keenly observant, will see very clearly that too often the one who placed the child in such a situation is really the problem.

A brief study of one or other of the types that problem children present may help to open up this issue. The problem child is usually categorized by some generalized expletive. A partial list of these will show the large range. Lies, deceits, stealt, begging, dishonesty, truancy, delinquency, destructiveness, temper tantrums, fear, anxiety, fret, timidity, day-dreaming, unhappy, assault, sexual depravity, antagonism, vicious speech, quarrelsomeness, willful, general incorrigibility, rebelliousness, exclusiveness, seclusiveness, uncooperative, discouraged, curious, silly, queer, ambitious, dominating, jealous, interfering, interrupting, grudging, ungrateful, tardy, listless, lazy, sensitive, self-conscious, are likely to be given as indices of the more commonly met problem children in school.

The following is a chart of the more frequent types of reactions of problem children:

CHART

SIMPLER REACTIONS OF PROBLEM CHILDREN

Mal-Adjustments

EMOTIONAL NERVOUS, IRRITATIVE TRAITS	PERSONALITY ADJUSTMENTS	CHARACTER-BEHAVIOR REACTIONS
Overactive in work and play	Indifferent to good or bad opinion of others	Lying
		Stealing
		Given to tantrums
Runs in advance of fellows in class	Over-eager for good opinions	Sex irregularities (Very rare in young children, except in extreme cases of uncleanliness causing irritations)
Falls behind others in class	Posing as the center—showing off, smart	Love perversions
Nervously intense	Seclusive and withdrawing into shadows	Destructive
Self conscious		
Home estrangements	Interfering with work of others	Underhanded
Inferiority feelings	Interrupting	Cheating
Escaping from reality	Uncooperative in class and in play	Untrustworthy
Feelings of insecurity	Silly, queer, sissy	Irresponsible
Unreliant		
Fears	Hangs head	
Worries	Avoids tests of ability	
Anxieties	Day dreamer	
Stammering	Not working up to ability	
Thumb-sucking		
Fatigue-tired	Lack of orderliness and neatness	
Tender emotion		

Lying is a frequently met misbehavior form: the child given to it in certain degrees is regarded as a problem child. He was not born a liar: nature in this regard as in many others has established fool-proof laws. There is no doubt that lying is really inculcated by the situations, which the growing child is called upon to meet in early years. It is a behavior device with which the child seeks to achieve successfully in situations, which are met most easily by it. Whenever a circumstance in the situation offers greater rewards to lying than truth telling, or when lying will remove the dangers of pain or severe punishment, the child is all too likely to rely upon deceit and falsity.

A similar fact involves the weaknesses of theft and dishonesty. The child is neither honest or dishonest by birth: he may have certain potential weaknesses, but their activation is a result of conditioned growth. It is usually a result of a situation in which the child can procure secretively something that he needs to satisfy an uncontrollable appetite or to keep the pace in matters of possession with other children.

The circumstances of many homes evolve such behavior forms frequently. The children of such may be mentally and physically normal, with some unstable emotions. Under such influences, children develop habits, of whose morally evil nature, they are only partially if at all, cognizant. They have not yet grown sufficiently in the ways of correct habits, and have not the matured experiences with which to make a thorough-going reflection.

Even in the home, children with such habits may become the problem of worried parents. In school, the extension of these habits bring anxiety to the teacher. The child is regarded as a problem. *The origin of the problem is really to be found in the personal environment, which allowed such conditions to be met by children, who were as yet unable to solve ways and means of correct moral adjustment.* The social origin is current at least with the psychological, and both precede the moral, as far as the immature child is concerned.

The problem child was one who has not solved his problems of adjustment adequately, with satisfaction to society, and his own psychological growth, because he has not had the tutored and tried instruments, the level of experience, or the emotional control, mental power, or all combined, with which to meet life as he has encountered it, he finds himself inadequate and feelings of inadequacy result. Life presents many problems to which a great number of children cannot adjust themselves, because they cannot adequately solve the problems involved. In the face of such situations or series of situations, in the homes, in the school, in the church, and in the community, the child becomes a problem, to his parents, his teachers, priests, and community administrators.

What is a problem by very necessity to a child need not be a problem to an intelligent adult, a trained mother, or a conversant and sympathetic teacher. The more comprehensive experience and maturer directed growth is at the command of the adult. A wide vision and a careful scrutiny of the facts will reveal that the problem child is not a basic problem, but that the parent, teacher, and others are. This should be the social view, or the view of those, who envision the social future of the problem child, and who are sufficiently removed from the personal facts, relations, and prejudices in individual cases to give some objective judgment as to the real nature of the problem.

All the major misbehavior forms which are involved in the cases of problem children are the result of defective conditionings, set ups, and circumstances in the environment in which the child acquired them, and in a minor degree are they traceable to subjective potentialities and defectiveness. *Any human could have become the same under similar circumstances.* The behavior is indeed subjective, but the elements that fashioned it were objective, and over these, in the first forms, and at an early period, the child had no control. The behavior of the problem child is only symptomatic of deep-lying causes, perhaps within, but mostly external to him.

This aspect of the question enters into the social consciousness of it. Such matters call for consideration and responsibility, where responsibility can be placed and accepted, because it can chart a successful outcome. By the very nature of things it is unsocial, immoral, and unreligious to exact the solution of such problems by the young, and to hold them totally responsible to the outcomes of solutions for which neither God, nature, nor society had prepared them, *because society itself allows such bad community* conditions.

The evolution of the matter at hand thus appears to be the placing of a situation, calling for certain forms of acceptable behavior by the child, which he cannot fashion. He solves the problem, but not according to the social demands, or the ethical and moral codes. The parents, who do not so structure the situations that the child can react successfully, are for one reason or another the real problem. The child goes to school and becomes a problem to the teacher, and sometimes to the school. The teacher is faced with a situation, which does not limit itself to the child, who does not react acceptably to the school situations. Such a child cannot find himself in those surroundings and if he does not react satisfactorily, it is because he has a problem, before the teacher. The child has a right for a safe and health-giving environment as a provision made by his elders.

It becomes complex because the factors and variables become more numerous; there is no Cassandrian Key to every situation; no open sesame to every disability. The teacher has the varied formations that took place in every sort of home to keep in purview. The primary teacher especially meets each September a garden variety of polycrome children, and truly needs to be a Penrod to chart her way through the problems. She has the school situations to regard, which may not be normal to such a teacher. She may expect the home to prepare children for just such a schoolroom, and if she resents or criticizes the type of home, there is also the possibility of others to criticize the type of schoolroom, because it does not fit their needs of such a child. Such a teacher may become a problem teacher to the principal and other teachers. The sequences may lead to inferences that the school may be a problem to the Church and to the community. Modern social conditions give us even the spectacle of the problem community. It proposes an ambitious but nevertheless wise program to have the modern community take such a consciousness, as will help it realize, that every time a child becomes delinquent, the community has failed to solve its problem. Likewise, community responsibility can be regarded as inclusive of a program, which will make the lesser group, and individuals accept responsibilities to the community, when the home, the school, and the parish do not build for a healthy community structure and atmosphere.

In this concept is also entailed the advancing attempts that are being made to have larger community groups study and solve the child problem, before they are forced to deal with problem children, recreants, delinquents, and criminals. Eighty-seven per cent of the girls attending school at present will eventually become homemakers. How much of the curriculum of the average high school gives them any consideration of humanity's essential problem: the child? How many of them learn the technique of habit formation, and how children get their basic behavior patterns? *If every child could first be made a problem to his parents, who would be trained to solve the problem in its earliest stages, the matter of the problem child would be vastly simplified and short-circuited.*

We are concerned, however, with this matter on the school level, and with the problem school child, and problem teacher. To every teacher, and especially to those in the primary grades, every child may be regarded as a problem. The real problems are how to identify him and to discover his needs, and how to adjust him first to an enlarging environment, and the increasing numbers of tools of civilization that he is to encounter and use in the larger social surrounding. We are now at a stage in human history, when it would be humanly profitable to stop inventing tools, and spend a greater amount of time teaching a coming generation how to use those that are extant, and especially how these must submit to the human's welfare first.

Every child is a problem to his parents, but all the children of the schoolroom are not problems in the typical sense to the teacher. They can, however, in a richer service be regarded as such. Every teacher should make a fairly accurate diagnosis of her problem, through the usual standard measures of abilities and sisabilities, and that on the elementary level would involve every child. This is to be her preparation for preventative and remedial processes, but also as a self-defense, because teachers in the upper grades are all too likely to discover their problems with certain types to be due to neglect in some preceding grade. This is not always right from technical considerations, because problems appear continuously, so that a child who was well in the primary grades, may show behavior problems, of another kind in early adolescence, which are the result of new inner proposals and outer situations. A shoe-string type of a school or schoolroom cannot help problem children to adjust themselves, because nature to the core in them will resist becoming the same at both ends, with the same pattern, the same measurements, and the same mould.

The diagnosis calls for the following items: knowledge of child's physical conditions, mental ability or general intelligence, mental health, mind disorders, actual achievements in school subjects, emotional characteristics, ugly looks, past history, daily habits, home conditions, and parental traits, present family and home relationships, whether first, last, or middle child in the family, whether wanted or unwanted, loved or unloved, eating, sleeping, working, and playing habits. This information can be gotten from the records and through the administration of some few psychologic and psychometric tests.

A careful scrutiny of these will reveal how each child got his objective and subjective behavior, because the underlying causes will be apparent in the essay of the above facts. The essayer of the facts will need to be extremely cautious not to force the facts to match his theories, and start to give some artificial respiration hastily. Every child will need some re-education to help him fit in with the larger and more intense school environment, and to reorganize his behavior. Often reinvigoration of mind through care of physical health and emotional balance will bring the desired results. Those who make the analysis and diagnosis of the problem child should be fairly conversant with the emotional and mental correlations of physical impairments, because certain symptoms are to be expected. A lazy child may be one whose heart action is weak or retarded; in every case, such children should be treated on the basis of the physical rather than the moral.

Under or mal-nutrition will be found to be the prolific source of incipient neurotic conditions in children. "All great national calamities," says Dr. Franz Von Groer, Director of Pediatrics at the University of Lemberg, Poland (before University of Illinois College of Medicine, April, 1932), "reflect directly in the up curve of children's diseases. . . . This great economic crisis has sent the curve of disease soaring. . . . The great war flooded Europe with nervous diseases in children. Under nourishment and the aggravalid nervousness of the parents produced similar symptoms in children. . . . Where there is nothing wrong with the organism the subnormality of children can be quickly cleared up. . . ."

Whatever their ailments, such children will need a more conducive environment, and an atmosphere of serenity. In this process, what is usually regarded as bad behavior will soon be discovered, but the teacher should always be aware that the badness and goodness are only in her concept. Very young children have not the developed moral sense to be aware of that phase of their acts: they may sense pleasurable from unpleasurable feelings, and apparent satisfactions on the part of parents and teachers, but essential badness and goodness is still beyond their mental and emotional capacity, so that badness and goodness are still merely in their objective behavior forms.

Bad behavior calls for a re-directing situation rather than punishment, because punishment just changes one form of bad behavior into another. The school can do much by approaching the constructive program with an avoidance of the usual high-geared elimination contests, which are motivated in terms of the survival of the fittest. Even, in extreme cases, when punishment becomes rather a social self-defense measure than a curative or preventative measure, it should neither be revengeful or retributive, but rather a chastisement of the deed than the doer.

The greatest therapeutic value will always be found in successful occupation, that calls for the use of the child's achieving powers, and deep-seated interests and basic satisfactions. To find what the child can do successfully and with self-satisfaction should be the first quest of the sincere teacher. The child will never find a way of adjusting himself to an environment, which does not bend to some adjustment to him. The arts and the crafts provide the occupations that will suit the needs of all such children. Such education does not mean education of the physical or in the arts and the crafts, but education through the senses, muscles, and nerves; its emphasis on the body but a recognition of it. One can find school situations, to which a normal child could not adjust himself, without disintegrating his very nature for wholesome activity. The proper spread of our problem calls for the consideration of abnormal home and school situations, as well as the child. Such situations reveal the desideratum that only those, who understand, should direct human lives.

In the study of behavior, the major or the key problems should be first discovered and analyzed, because the others are most likely by-products of these. In the dissection of these the analyist should carefully discriminate between physical, mental, and emotional factors or the combination of these. Generally it will be found that emotional implications are after-products of some physical or mental failure. When problem pupils are classified into the types of mal-adjustment there will be two categorical groups—those who were physically and those who were originally mentally unable to make a satisfactory tie-up with home and school situations, and have suffered inner disorders as a result. In the individual case study other factors, such as resultant emotional instability and nervous disorders will show forth.

This analysis will lead to the real basic factors involved in defective behavior. Practically all such conduct goes back to feelings of insecurity and consequent inferiority. The insecurity came from fear, which is its counterpart. The child had not originally the ability to satisfy the needs of a situation, with the use of the ethical tools that society approved, or moral adjustments called for by the teachings of religion. He used what readily suggested itself. Lies for truth, deceit for candor, furtiveness for honest ways. Through these ways, which are really the result of fear, he attempts to make himself secure. Even in babyhood he easily comes upon such practices. He wants the attention of parents to satisfy his food needs, which his physical security calls for, and if unattended he first cries, and expresses himself in infantile anger forms, by which he tries to suppress his own fears, resulting from hunger. Such and many other items and considerations factor in the problem.

Such facts themselves propose the preventatives or remedial measures. The facts show that the child strives to attain his growth—to achieve, and indeed on the levels on to which his developing nature ascends. He needs to achieve certain successes, of which he is not always conscious, or only in uncertain degrees or in evanescent measures. His achieving satisfactions foster his interests into various fields, and always impelled by the urge to do what others have done before him, or current with him: he stands, between the extremes, of being self-governed or by others, rather than well governed. Like Peter Pan, they run from a world in which elders dominate to one in which children rule.

His achieving instruments are first his physical implements and then his mental. If he cannot use these successfully in relation to the demands that nature within and the orders of the environment without make upon him, he feels insecure, inferior, and depressed. He does not easily succumb to failure however, but like a drowning man, he will cling to the last straw. If he achieves by calling forth irregular forms of behavior, he is also suffering a feeling strain, and deranged emotional satisfactions; his attitudes are warped to suit the uses that he has made of himself. Dr. James A. Plant, director of the Essex County Juvenile Court, at Newark, N. J., wrote some time ago: "Our White House Conference Committee came to the conclusion that delinquency is a way of living. The roads that lead to it are varied; hence the problem of each individual delinquent has to be studied, if we are to learn what route each one traveled."

The observant teacher will find that as a pupil he has not the trained physical powers, and the tutored mental faculties to meet the ordinary school situations. When the best in him is tapped he will nevertheless try. That is the attractive charm, that reveals itself in humans, that have not been too much spoiled. If the teacher accepts the challenge and follows the lead, she may remain for a long lifetime in the memory and affections of a child that has grown into advanced old age.

General principles and the lead will guide the wary and sympathetic teacher to reconstruct her schoolroom situations, rechart her program, and remap her plan. These are all valid inasmuch as they effect the human materials successfully. The human will not lend himself to factory processes, and if such is attempted the wasteage will be appalling.

It is apropos to ask what is normal behavior? What is the normal mind? There will always be an amount of disagreement regarding what normaly is, because the individual too frequently sets himself up as the pattern of normalcy, and there is no commonly accepted yardstick, with which to measure his own or the judgments of others regarding him. If he can only see himself in the row of humans that the artist or the photographer caricatures, when visualizing his idea of the front row of seats at the theatre, he will at least become a little suspicious, if not doubtful regarding the revealings, and critical of himself as others are too likely to be. As yet, we know too little of what normal school situations are. They are too apt to be taken from what was, than from what actually is, when the attempt is made to give them a life-like proportionateness.

It is also difficult therefore to draw the line of demarcation between the problem, and the abnormal or subnormal child. The problem child is abnormal in his behavior, as far as those who are able to determine adjudge it. He does not use himself to meet the standards of behavior by which he is judged. He does not run satisfactively as a behavior machine, although he may be a normal machine. The subnormal or abnormal is not a normal machine; he is defective, handicapped—socially, emotionally, physically, or mentally, or all combined. He is wrong in structure rather than functionings. His excessive dullness or brightness is in the very structure.

Feeblemindedness can be the cause of crime, but not necessarily; it depends on the habits developed through the home and the school regimen. Whatever problem, low intelligence may raise, it is the general evidence of studies, as a crime factor it depends on the direction and trainage given to it in early life. (Ruth Strang, Ph.D.; Introduction to Child Study, Macmillan, 1930, p. 470, s.)

Lewis E. Lawes, Warden of Sing Sing Prison, in a recent address in Carnegie Hall, said: "Crime is a sordid thing. It is caused by the failure of men to meet conditions. In my experience, I have been taught one or two most important things. One of these is never to give a man up until he has failed at something he likes. There are no more criminals as a class among the insane than among normal people. Escape from becoming a criminal is a question of a man keeping within his own capabilities. We cannot point with pride to any of our 'successful graduates,' but for every man who comes back three do not. All make good in at least a negative way. . . . We erect the gallows at the end of the lane instead of a signboard at the start."

The subnormal child needs specialized treatment, and so do some problem children. The range in both types of children is not subject to meticulousness. Even psychmetry cannot make absolute designations. The occurrence comes into every teacher's experience of dealing with problem children, who really need clinical diagnosis or treatment, or both. There is large latitude to such matters, because continued mal-functioning may debilitate or derange the structure, or relationships among the parts, while on the other hand, defects in subnormal children may be so tenuous, that they may reasonably be classified as problem children, with the prospect that they can be developed into normals of a retarding type.

Retardation, which is the ordinary cue to the teacher in regard to problem children, may be due to subnormality or to an organism merely untutored in the normal requirements of life as they are ordinarily conceived. When a child fails to respond favorably to a variety of simplified school situations, that are proposed for him, and the home environment and parent-child history show noticeable estrangements, the child should unavoidably be got to a clinic, so that clinical diagnosis and treatment may be given, and perhaps resultant institutionalization.

At the root of the troubles of the problem child are antagonisms, which result from the fear of insecurity. At one level, it is physical insecurity, at another psychological, and at another, social. In the home, such a child makes his parents the target of his antagonisms, because he cannot attain his security, and growing need for independence and responsible living, with the modes of behavior, which the home approves. The right distribution of the problem will involve the parents, inasmuch as they refuse to accept the child as a person—a growing personality. As a person, he has a will, impulses, and inner patterns of growth, with which he seeks his selfhood. He cannot be the mother's other self, with her will dominating in every detail. The inevitable conflict comes when he is trying to realize himself, instead of the pattern that mother strives to impose. It is so often tragically apparent that the mother plans to make the child just a better self, and begins by prohibiting her own evils in the conduct of the offspring.

In the schoolroom, the child becomes a pupil to his teacher, and again he is subjected to a process, which is structured to make all alike, but the child still seeks to be a person. Very frequently, the strong natured and more richly endowed child becomes a problem, because of the strong inner urges to become a distinct personality in himself, rather than the hand-picked type that the school attempts to make of him. There are inner, if not outer conflicts and antagonisms; he becomes more confused with life. The teacher is at least perturbed if not wrought up by the variations in conduct, which exhibit patterns that are so different from her ideal. There is little thought given to the fact, that even perhaps the child has his own distinct emotions, which need to fashion personal patterns of release.

In due time, the child, with his accumulated scars is taken to the clinic, and there he becomes a patient to the therapist or clinician, or a case to the social worker, but the child still wants to be a person. He is there measured by another man-made pattern, and found to be unconforming in many of the items that are set out on the yardstick. By this time there are multiple criss-crossing currents, both in the child impulses, thoughts, and ideas. These are all to be ironed out straight, so that he may be a standard personality after another's liking.

He may next become the object of the community eye, and he soon is classified as a derelict by various indefinite and opinionated thinkers. By one he is labelled as so and so, because he does not measure up to her ideals of the becoming boy. By another, a more extravagant language leads to the ready judgment that he is the community's enemy, and the public should have its new enemy restrained from doing harm. The final straw may be theft or an act of destruction, which must be punished to deter him from worse offenses. Few perhaps, except the mother, propose that he should come home again, and get a better start.

The juvenile court is his next approach and the law measures him with its standards, of what the law-abiding citizen should be. Here he is classified as a delinquent. A legal and moral dissection of his waywardness is spread out before him, and he is charged to follow a different course, and under parole, else the court will deal with all of its severity with any after offenses.

He emerges from this experience with a greater lurking, if not expressed antagonism, for those who oppress him with ways, that have become entirely foreign to the developing experiences within. He is becoming bitterer with every new venture, and can see only one way ahead, and it is that of the transgressor, who fights for his own life and its needs against the aggressor. He sees nothing but a Sargasso Sea of trouble ahead. The charitable attendants at the court sought to understand the boy, but in their thinking he was now a delinquent. Their understanding converging into terms of how to protect themselves against the increase of his delinquency—their own choice of a safe existence. Was it, however, an understanding of him, who was in need of a better self, in which security was tied up with his own inner problems?

There comes then the saltum mortale, and he is taken by force by those who defend the public peace and security, into the custody of the court. He is brought to the bar of justice as a criminal. He faces the maze of testimony and legal interpretations, but he is too warped in every fiber of his being to understand it all, except that he is an outcast, a wild animal that has at last been chased to his last lair, where he must fight biting hard. He faces the confinement of the criminal, and with others, who have run a similar course, and even in the solitude of expiation he has not the instruments with which to put the right interpretation on his problem.

These are the broad lines of the tragedy of antagonisms and security. Sisters and priests see them in the lives that come under their care. The world leaders can see the same problem in the interrelations of the great nations—tragedies of doubtful security and concurrent antagonisms. The source is traceable to the all too prevalent tendency to make individuals and nations something, that a wise and benignant Providence had never intended. The home, the school, and society arouse developing human nature with ambitions to become some one else, rather than to attain God-given selfhood, the imperishable image of the Creator, in divinely beautiful manhood and womanhood.

The attitude of the Catholic teacher towards the problem child has not been structured into a service of scientific helpfulness; such children are too often sent back to the home or to other schools through the expulsion process, and are lost to the Church and God. If they remain affiliated with the Church, they become the cause of wasteful expenditures of Catholic charities, after they and their generous offspring are in the wreckage of human beings. Catholic educationalists cannot only adopt a program of prevention and of intelligent treatment of remediable defects, but they can also give *leadership to the home*, so that *it may cooperate with the interests of the Church in a more constructive way.* The ills everywhere bespeak a tendency to ownership rather than for leadership. These problems need an intelligent guidance of those, who are under God held to the responsibility of solving them.

In keeping with the basic purposes of the Catholic school, *the teacher is to be more interested in the life guidance and adjustments of the child, than in his scholastic attainments.* The Catholic teacher, more than any other should ever serve the needs of the whole child, because if there is any school to which the whole child goes, it is the Catholic school. To the Catholic teacher, he represents too much to be taken apart, even if he could, without harm. He is to be a personally responsible agent, and indeed for every phase of his acts—physical, mental, emotional, social, aesthetic, spiritual, and religious. These are more than the sum of all, because they have a combined relationship to a Divine Creator, Redeemer, and Sanctifier. To the Catholic teacher, the Child is not only a fact but also a value, as precious as His own life to Him, who once a Child, when a Man placed "a Child in their midst," and gave to Catholic life and Catholic education, its motivation in the words: "of such is the Kingdom of Heaven."

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PHYSICAL FACTORS IN HUMAN BEHAVIOR

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Preface.—I would like to make it clear that this paper is in no way intended to defend a purely mechanistic theory of conduct. Neither does it pretend to minimize the beneficial forces of religious education with their tremendous effect on human behavior; nor does it in any way disprove the existence of a free will. Moreover we do not wish to overemphasize any one factor operative in the genesis of human behavior. Rather do we hope to stress the importance of a coordinated study of all the factors of human behavior; namely those of constitution, environment, and hereditary.

Since the time when men began to observe one another they have speculated on the causes of human conduct. Why does one man become a judge, another a criminal, a third a priest, a fourth a scientist? Why is a Pasteur interested in research to preserve human life? Why a Maxim interested in research aimed at the destruction of human life? What determines these individual differences in human conduct? "Why do we behave like human beings?" The answer to these questions lies in a careful study of all factors involved in the reaction of the individual to his environment. This reaction depends on three general sets of factors:

(1) Phylogenetic factors or (as better known) hereditary factors.
(2) Ontogenetic factors embodied in individual growth from the time of conception.
(3) Environmental factors.

The individual has as yet no control over the hereditary factors. He may correct to a certain degree his individual development and he may alter in some ways his environment.

The principles of education must embrace the intelligent study of the factors above outlined. There are at present two schools of psychologic thought as regards behavior:

(1) The spiritual which makes use of the material of theology, philosophy, and ethics.

(2) The mechanistic which transcends good and evil and endeavors to explain human conduct in terms of nerve cells, endocrine glands, and bodily structure. There is really no quarrel between the two. A thorough understanding of the mechanisms of human conduct must include a knowledge of the structures involved together with their function. Such a knowledge can serve to better direct the individual in the accepted channels of religious and ethical training. The purpose of education is to bring about a satisfactory adjustment of the individual to his environment. If we can recognize the physical limitations of the biological material with which we are dealing much time may be saved with intelligent direction which might otherwise be wasted in attempting to put a "square peg into a round hole."

Even though we believe in a free will, we must also recognize the fact that it is impossible for a man to achieve any aim for which he is not structurally fitted. A prize fighter must possess a body capable of withstanding a certain amount of punishment. He must also possess a nervous system which can be trained to proper coordination of muscles with special senses. A violinist must possess a nervous system capable of being trained to the finer shades of sound together with perfect neuro-muscular control. Aviators must possess certain mechanisms in the nervous system which are concerned with rapid adjustment to the position of the body in space. One given to intellectual pursuits must possess a brain in which certain association paths are capable of high development. All the above qualifications depend on adequate anatomical structure which can be molded by the will. Many a social and economic maladjustment can be traced to the reason that some over-zealous parent has tried to train an offspring in a calling for which he was not structurally fitted.

What then are the bodily mechanisms involved in behavior? First, we must consider the central nervous system including the brain and spinal cord together with their nerves. This mechanism puts the individual in contact with the environment and determines the mode of expression thereto, especially as regards volitional response. Next in order, we must consider the sympathetic nervous system which regulates the involuntary responses of the individual. The third important structure is the group of endocrine glands which regulate the growth of the body, its structure and size, its rate of metabolism, and many other important mechanisms. These glands are indissolubly bound up with the sympathetic nervous system and frequently express themselves through this system.

Let us first consider the central nervous system in relation to behavior more especially the brain. Here, two factors are at work. First, the number of brain cells which is perhaps not so important as it is doubtful if we use even a small number of them. Second, we must consider the factor of myelinization, which is most important. By myelinization we refer to the deposits of myelin, a fat-like substance, on the individual nerve fibres which serves to insulate them one from another just as the insulation on telephone wires in a cable serves to insulate one wire from another and prevents short circuiting. The deposition of myelin is most important as the proper connection of one part of the brain with another as well as the control of the brain over the lower centers in the nervous system must await a proper myelinization of the tracts. Not all paths in the central nervous system are myelinized at birth; for example, the pyramidal paths which put the brain in control of locomotion are immaturely myelinized at birth, and the control of locomotion must await the proper myelinization, or as it were, ripening of the pyramidal tracts before the child is able to walk.

This process of myelinization is subject to arrests of development just as is any other process of growth. This is evident in the condition known as Little's Disease in which, for some unknown reason, the pyramidal paths which control locomotion are improperly myelinized and the child is unable to walk or run as does the normal child. Now it is just as possible that other tracts in the brain, the so-called association paths, may suffer an arrest of myelinization with the result that there is impaired thinking and judgment which may express themselves as a conduct disorder, or the myelin may be destroyed by trauma or disease, with the result that we may have behavior disorders due to these causes. Many of the so-called brain fevers of childhood which occur in the course of such diseases as whooping cough, measles, and so forth are now known to exert selective destructive action on myelin and many a conduct disorder appearing after an attack of brain fever can be directly traced to this cause.

There is no doubt but that future studies in myelinization will disclose differences in normal and abnormal brains as well as individual differences in personality and intellectual ability. There is no doubt in my mind but that such investigations as are now being prosecuted will show marked differences between the brains of those with predominant artistic traits and those with so-called practical minds. The work of Tilney and his co-workers at the New York Neurological Institute has disclosed marked differences in the myelinization of the brains of different species of animals of the same age which differences explain the varying capabilities of the animal for adjustment to the environment; for example, they have shown that there exists marked difference in the myelinization of the cerebellar tracts in birds as compared with analogous tracts in cats. This difference in myelinization expresses itself in differences of function; whereas the new-born kitten is unable to balance itself or to hold the head erect and steady, the new-born bird is able to hold its head erect, also to hold the head steady while the mother bird drops food into its mouth. The kitten does not need such a mechanism for acquiring its early supply of food. Furthermore, the bird must have a cerebellum with early rapid development in order to coordinate movements in flying.

The important conclusion must be drawn that such human activities from the simpler ones of walking and talking, to the higher ones involving thinking and judgment, must await and depend upon richness of myelinization of nerve paths.

Leaving our discussion of the brain for a time, let us now consider the involuntary or sympathetic nervous system and the glands of internal secretion in their relation to human behavior. These two mechanism together regulate the involuntary processes of the individual such as are concerned with digestion, respiration, circulation, and so forth. They are fundamentally important in the production of his emotional reactions. As is well known the emotional reactions determine in large measure the behavior and achievement of the individual.

In 1882, William James elucidated his theory of the origin of the emotions. Since that time this theory has been subjected to adverse criticism. The most recent of these critics is Doctor Watson who has written much concerning behaviorism. In spite of this adverse criticism it is my belief that any one who examines the James Lange theory in the light of modern researches in the physiology and pathology of the sympathetic nervous system and the endocrines, will find that the James Lange theory still holds.

Prior to the time of James, psychologists had assumed that the mental state of the emotion produced the bodily accompaniment of them; for example, a mental state of fear produced dryness of the mouth, rapid pulse, quickened respiration, goose flesh, pallor of the skin, etc. James in his theory set forth a quite different reason as a cause of the emotions. In brief, he stated that the exciting stimulus set in operation a chain of involuntary reflexes affecting the circulation, respiration, and so forth. The sensory components of these reflexes were relayed to the brain producing there a state of consciousness which the individual recognized as the emotion.

Assuming that James is correct, it must follow that to understand the emotional reactions of the individual with their attendant effect on behavior both normal and abnormal we must seek causes in a study of the involuntary bodily mechanisms which are concerned in this production of emotional status. These bodily mechanisms are, the involuntary nervous system, and the endocrine glands.

The involuntary nervous system is composed of two distinct portions, the parasympathetic and the so-called true sympathetic. These two systems send nerves to nearly every organ in the body such as the heart, lungs, digestive system, and so forth. Normally the two systems have antagonistic effects; for example, the parasympathetic slows the heart, the sympathetic speeds the heart. The parasympathetic contracts the pupil of the eye, the sumpathetic dilates it. However, this apparent antagonism is in reality an harmonious balance in normal individuals. The involuntary nervous system is kept in a state of tonus and stimulation in part by products of the glands of internal secretion, in which mechanism the adrenals and thyroid are most important. It can be said that the endocrine use the voluntary nervous system as their medium of expression. In normal individuals with stable emotional control we see a state of normal balance between the two portions of the involuntary nervous system. In persons with poor emotional control, sympathetic imbalance is the rule. In a previous study I have examined one hundred cases of constitutional psychopathy, all with poor emotional control. Over ninety per cent showed definite evidence of sympathetic imbalance.

The most important endocrines are, the thyroid which regulates, among other things, the speed of metabolism and certain aspects of bodily growth; the pituitary which also regulates growth in that it controls bone development and fat deposition; the adrenals which regulate our responses to environmental stimuli; the pineal gland also concerned with bodily growth. Other glands are the thymus, portions of the pancreas, as well as the sex glands. These glands express themselves, in a large degree, through the medium of the involuntary nervous system.

Now if the James Lange theory is correct, we can see at once that a person's emotional reaction is the expression of physico-chemical changes occuring in the involuntary nervous system and the glands of internal secretion. Also emotional moods such as irritability, stability, anxiety, depression, and so forth are emotional states representing states of tonus in the above-mentioned structures. Since moods determine the personality trends of the individual, we can readily understand the importance of these structures in the regulation of human behavior. These emotional states or moods represent to a certain extent the driving forces or urge of the individual and do regulate his conduct to a great degree. They discharge through the brain and spinal cord. The result of this discharge is behavior. When we examine a large group of behavior problems we find that it is not the intelligence which is at fault, rather it is the emotional control. We speak of emotional instability as the outstanding symptom of the behavior problem individual. The causes for this instability must lie in the endocrines and the involuntary nervous system.

If we were to formulate a theory of behavior it would be somewhat as follows: A man at any given period in his life is the sum total of his phyletic or inherited development plus his ontogenetic or individual development. His phyletic development represents the bodily structure handed to him at birth, such as brain, endocrines, and so forth. Up to this time he exerts no individual control over his development. This has been determined by generations past. However, from birth onward, his individual development can be beneficially influenced to a large degree by his own efforts, as well as by those of society; religious, educational, and otherwise His ontogenetic development is also subject to harmful influences especially his brain development, such as injury and disease, as well as harmful environmental influences of a sociological nature. The discharge through the nervous system of all these influences represents his behavior.

We are now in a position to inquire what makes the wheels of behavior go round. First, we have to consider the bodily constitution of the individual, which represents his inherited bodily structures. This constitutional development is the determining factor in behavior. An individual can go no farther than this constitution will take him. However, that does not mean that he must not strive to get the best results with the material at hand. Second, we must consider the factor of environment. This represents the driving force of behavior. It stimulates the biological material of inheritance. The environment is the loaded side of life's revolving wheel. By environmental stimuli we refer not only to the constant stimuli of daily life, but also to the stimuli of stored experience in the brain.

We are now in position to apply our theoretical knowledge to the practical problem of behavior. We know that the brain is the most important structure as far as the intellectual equipment is concerned. Normal intelligence in terms of brain structure means that the association paths of the brain which are concerned with judgment and reason are properly myelinized. In other words, the cells of the brain are properly connected by insulated fibres, also by means of similar fibres the brain is in control of the involuntary nervous system and endocrine glands which play so important a part in the production by emotional states. In the normal individual the brain so controls the involuntary nervous system and the endocrines, that it is able to regulate and balance the reactions occurring in these structures and so direct these responses that the brain will always control the situation in such a way that the individual will react most efficiently to the environment. In other words, effective emotional control by the brain is the most important attribute of normal human behavior and emotional instability the outstanding symptom of any problem case.

Therefore, any scientific study of a behavior disorder must include the following investigations:

(1) Central nervous system including the special senses, with especial reference to brain disease.
(2) Involuntary nervous system for disease or dysfunction.
(3) Endocrine glands for disease or dysfunction.
(4) Other constitutional defects and disease.
(5) Environmental factors.
(6) Hereditary factors. These I place last because, although they may be important we have as yet little control over them, while the other factors are more amenable to treatment; therefore, most important from a practical standpoint.

We are now ready to consider a group of actual cases in the light of our theoretical discussion. All of the following cases are from my own records. First, let us consider a group of cases with abnormal brain function.

Case 1.—Illustrating developmental defect of myelinization of the brain. This patient is a white girl, age twenty. She did not walk until the age of five years. Even then she was not able to walk well. She entered school at the age of seven. She was unable to progress normally in school. She showed lack of emotional control, was unduly sensitive, cried easily, was easily angered. After eight years in school she progressed only to the third grade. Although her chronological age is twenty, her mental age is eight years, measured by the Stanford Binet scale. She has one brother and one sister similarly affected.

Neurological examination reveals evidence of defective myelinization of both pyramidal tracts which explains the defect in locomotion. Her delayed mental development furnishes evidence that other tracts in the brain are likewise involved in the defective myelinization. The diagnosis from the standpoint of organic neurology is Little's Disease. However, not all cases of Little's Disease are mentally deficient and even when they are, much can be done for them by proper education directed both toward mental training and toward proper exercises in the control of locomotion. The New York Neurological Institute recognizes this fact and conducts a special clinic concerned with the training of those suffering from Little's Disease. It might be well to mention that the director of this special clinic is affected with Little's Disease. Even with this handicap he has acquired by dint of hard work a medical education.

Case 2.—Illustrating effect of brain injury on behavior. This patient is a white boy, age sixteen years. He developed normally both physically and mentally up to the age of twelve. At that time he was the victim of an automobile accident with resulting head injury and skull fracture which rendered him unconscious for over three days. Following his recovery from the acute symptoms he returned to school. Here it was seen that although previous to the accident his school progress and behavior were excellent, he now became restless, irritable, and frequently played truant from school. He stole from other students, he developed sexual delinquencies; in short he became a problem child. Now we know that head injuries produce many small hemorrhages in the brain substance and in this manner disrupt the connection of one part of the brain with another as well as those connections which put the brain in control of the lower centers. Head injury with brain damage is a very frequent cause of behavior disorders. The head injuries of childhood which are frequently overlooked or regarded as unimportant are in reality of vital importance as to the future of the child. Needless to say every behavior disorder should be carefully investigated for evidence of head injury.

Case 3.—Effect of infections of the brain on behavior. This patient, a boy, age seventeen, developed normally both mentally and physically to the age of fourteen. At that time he developed an infection of the frontal sinus in the skull. This infection invaded the brain producing there a brain abscess. This abscess was successfully operated upon and drained. The patient recovered from the acute effects and returned to school. Here it was observed that he did not progress normally in his studies. He annoyed other students, he played truant from school, he became a youthful "hobo" wandering all over the country only to be returned to his home by numerous social agencies.

The epidemic of encephalitis from 1914 to 1930 furnished medical men with an opportunity to study behavior problems attendant on brain infection on a large scale. Epidemic encephalitis was a new and strange disease evidenced by inflammation of the brain especially inflammation of those centers controlling the motor expression of emotions, the so-called basal ganglia made up of the thalmus, pallidum, substantia nigra, and striate body. Thousands of cases of this disease appeared all over the civilized world. A large per cent were left with residuals of the disease. When children were attacked over thirty per cent were left with behavior disorders. The symptoms of this behavior disorder were those of changes in disposition, temper outbursts, irresponsibility, incorrigibility in school, cruelty to animals, lying, sexual delinquencies; in short, poor emotional control or emotional instability. General intelligence was not affected. There has been much discussion as to whether this disturbed emotional control is due to irritation of the centers for coordination of motor emotional response or due to an impairment of cerebral cortical control of these centers. Probably both factors are at work.

From a practical standpoint the most gratifying lesson taught by the epidemic was this; it was found that these behavior disorders could be greatly improved by proper training, education, and discipline in special schools, one of which was conducted at the Pennsylvania hospital under the direction of Dr. Earl D. Bond. Such results teach us that we as educators are not to be discouraged by disease; rather we should help the individual to attain the greatest possible efficiency out of his impaired physical equipment.

Role of imbalance of the involuntary nervous system in the production of behavior disorders. This is best observed in a group study of psychopathic individuals. I made a survey of one hundred cases of psychopathy and found outstanding symptoms of such imbalance in ninety-three per cent of the cases.

Role of the glands of internal secretion in the production of behavior disorders. I shall cite two such examples; first, I shall describe a patient in whom the glandular disorder by its severity upset the emotional control of a normal brain; second, I shall describe a case in which the glandular disorder upset the balance of cerebral control of a deficient brain.

Case 1.—A white man, age forty-five years. This patient was a super-executive in an internationally known organization. He had been highly efficient for the twenty years of his service in the organization. It was noticed that he was becoming irritable, easily angered. He made mistakes which could be traced to precipitious judgment; whereas before he had used calm, segacious reflection in all his business dealings. He rode rough shod over the directors in their meetings and when his policies were questioned by them, he lost his temper, at one time going so far as to assault one of his superiors on the board. This action brought about his dismissal. Finally one of his friends insisted that he consult a specialist in nervous disease. An examination revealed a far advanced case of hyperthyroidism. Six months after surgical removal of the gland, the patient regained his emotional control and resumed his former position. Such cases as this are common in the experience of physicians seeing large numbers of goiter cases.

Case 2.—A boy, sixteen years of age, who was definitely retarded in his school progress. Although retarded he made a satisfactory social adjustment. For one year prior to my examination it was noticed that the boy had begun stealing. He stole money from his schoolmates and his family. He also stole from groceries. An analysis of his stealing showed that he used the stolen money to buy candy or he would steal candy outright. It was also observed that he he ate enormous quantities of candy, consuming far more than an average person of his size and age was capable of consuming. A physical examination revealed a brain tumor in the region of the pituitary gland. Now one of the functions of this gland is regulation of sugar metabolism and patients with hypofunction of this gland frequently crave and are able to tolerate large amounts of sugar. In this case we see an example of a brain deficient in control, making a satisfactory adjustment until the added burden of an abnormal craving is placed upon it. This craving originating in an endocrine gland was the deciding factor in a behavior disorder.

Role of constitutional disease in the production of behavior disorders. We shall touch only briefly on this point. Suffice to say that children suffering from tuberculosis in early childhood may have their development so restricted by the necessary treatment that even when they are cured of the disease they may have great difficulty in adjusting properly to the demands of an adult environment.

Role of defect or diseases of special senses. Children who suffer from middle ear disease with resulting deafness may be so restricted in their activities that they become definite behavior disorders with poor emotional control. Some overanxious parent may overprotect them with the very best of intentions, but with a sorry result. The same may be said of children with eye defects. Such children should be trained with normal children and should be taught to compensate for their defects by a sublimation of activities along lines in which they are capable of excellence.

Role of early environmental factors in the genesis of behavior problems. Time and place will not permit a complete discussion of this most important phase of the subject. I shall mention briefly the factor of parental overindulgence, maternal overprotection, and parental domination.

OVERINDULGENCE

The young child has two methods of expression of desire; namely, crying which if it does not achieve the desired end, is followed by an outburst of temper. In the early months these methods are used only for obtaining food and bodily comfort. The child early learns the effectiveness of these methods in attaining his simple needs and as he grows and his horizon of desire widens he makes use of these methods of expression in obtaining his ever-increasing, more complex desires. If the child learns as he grows older that his overindulgent parents will permit him to gain what he wants by these primitive methods of expression, he will substitute these primitive methods for those of normal striving, thereby forming an infantile type of reaction pattern, rather than a more adult type. Later in life he learns all too sadly that the outside world will not tolerate his infantile regressions in behavior as did his fond parents. Sometimes he is able to correct his infantile type of behavior; more often the reaction pattern becomes fixed to such a degree that he is unable to make an adult adjustment.

Maternal Overprotection

This factor is most important in the failure of some children to adapt in school as well as in later life, where it often furnishes the genesis of a frank, outspoken mental disease. Some mothers find it difficult to allow environmental forces to play their part in the development of their children. They constantly strive to stand between the child and his environment. They interfere with problems of school discipline, often taking a stand with the child against disciplining measures of the teacher. If their financial conditions permit, they often remove the child from one school to place him in another where the same cycle is usually repeated. By such methods the child learns to demand an unusual amount of maternal protection. He develops an abnormal affection for the mother. He avoids cutting the apron strings which bind him as effectively as chains. This unsuual attachment for the mother makes it impossible for him to make an adult adjustment to any marital alliance that may ensue. He is confronted with mental conflicts both conscious and unconscious which pull him hither and yon. All the while he is making an ineffectual attempt to adjust to an adult environment, while the reaction patterns he has learned as a child pull him irrevocably back to the shelter of maternal over-protection. Finally his mind takes refuge in a flight into unreality filled with compensatory delusions and hallucinations. He develops an outspoken mental desease.

Parental domination to a pathological degree is so well recognized as a factor in social maladjustment that I will touch upon it only briefly. Brilliant men may so overshadow and dominate their sons that the child's development may be gravely inhibited, or a parent may insist that the son adopt a calling for which he is not fitted either by desire or mental equipment. Ultimate failure is the inevitable result. One of my patients as a child aspired to be an electrical engineer. His father, a surgeon, insisted that he study medicine. The boy graduated from medical college, failed utterly in his adjustment to this profession, and finally developed a psychosis. After his recovery from the acute mental symptoms, I insisted that he study engineering. He completed this course and is now successful and happy in this profession.

Nicola Tesla had a similar experience before finding himself in his desired field. One of the finest expositions of parental dominance on the part of the father and over-protection on the part of the mother is set forth in the novel "Hatter's Castle," by Dr. A. J. Cronin. Matt, the poor, inadequate weakling is caught in the path of opposites, the sentimental overindulgence of his mother, on the one hand, and the domineering cruelty of his father on the other.

Conclusions

(1) There are definite anatomical structures which form the organic basis of behavior. These structures are the central nervous system, including the brain and spinal cord, the involuntary nervous system, and the glands of internal secretion.

(2) The study of behavior problems should include a complete analysis of structural factors in terms of behavior, a complete study of environmental forces, as well as a study of hereditary factors.

(3) The treatment of any behavior disorder should include the correction of any physical or functional disorder of the structures involved, in so far as is possible. When this cannot be fully accomplished the environmental demands should be lightened to conform as far as possible with the patient's disability.

(4) Training and education, both religious and otherwise, should have for its purpose the patient's ultimate adjustment to a normal environment. Special schools should be established for the foundation training of problem children with organic defects such as the ones at Allentown, Pa. and the Pennsylvania Hospital. As soon as possible such cases should be transferred to a normal environ-

ment. We should not stand baffled before the problem of defect and disease as related to behavior; rather we should attack the problem with energy born of scientific knowledge.

(5) We must guard against sentimental coddling of the abnormal bahavior group. We should always be prepared to lend inspiring help, but we should never permit ourselves to indulge in maudlin sympathy. The patient who sincerely tries to adjust does not want such sympathy, while the patient who resists a normal adjustment makes use of misdirected coddling to gain his selfish ends.

(6) Finally, it should be said that neither medical nor psychological research has provided a satisfactory substitute for the early training of a normal home environment founded on adequate religious and ethical principles.

TEACHING RELIGION TO PROBLEM CHILDREN

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In undertaking to discuss the subject of teaching religion to problem children, I am fully aware of the inherent difficulty of the actual practice and also of the fact that I cannot add a great deal to what many of you already know. Indeed, I feel certain that many of you have already developed an approach to the whole matter which is far better than anything I could suggest. I must confine my observation, in large part, to a physician's viewpoint of the subject. I shall undertake to group children, for the purpose of analysis, into the following catagories:

(1) Normal, or average children.
(2) Children with behavior difficulties (problem children).

Of the last group, I would consider:

(a) Behavior difficulties associated with feeble-mindedness.
(b) Behavior difficulties associated with all forms of physical disease, including epilepsy.
(c) Behavior difficulties in normally intelligent children without physical disease; the so-called children with psychopathic personality.

It is of the utmost importance to note that in separating children, with the aid of modern medical diagnosis and psychology, into the above groups, we are making simply a logical division in order to classify our own thinking about the matter, and not a real separation. I shall discuss, in its proper place, the matter of separation into actual teaching groups.

It appears to me that very little, indeed, is known by way of ordered observation and experiment, of teaching religion to problem children. It is essentially my purpose to sketch some approaches to a future orderly investigation of this matter, which, I trust, some of you will feel sufficiently interested to undertake.

Teaching religion may, and should be, interpreted to mean not only instruction in the principles of religion but also moral training; i.e., the practice of religion. It is obvious, then, that the matter is one of great magnitude.

(A) FEEBLE-MINDED CHILDREN

An estimate of the degree of intelligence can be made with fair accuracy by means of psychometric examination. When this is not possible, a rought estimate of the various types of mental deficiency can be gotten as follows:

A high-grade moron is capable of caring for his person and using machinery, but is unable to plan or manifest any initiative. In adult life, he reaches a mental life of about twelve years. *A middle-grade moron* is capable of doing routine work with, however, some supervision. There is no capacity to plan. He reaches a mental age, in adult life, of about ten years. *A low-grade moron* is able to run errands and do a few simple, mechanical tasks. He reaches a mental age, in adult life, of about eight years. *Imbeciles* are capable of doing only a very short, simple task; some cannot do this; usually supervision is required in the care of their persons. *The idiot* is the lowest grade of feeble-mindedness and is generally helpless. The mental age is between one and two years. It is obvious, from the above, that the chief type of feeble-mindedness met in the school is that of the moron type with, occasionally, some upper levels of the imbecile group.

It appears to be the general experience that the presence of feeble-minded children in a classroom retards the progress of the normal group and is an unhappy *milieu* for the mentally deficient. It is hoped that as soon as circumstances permit, the children be graded and special classes, or schools provided on the basis of mental rather than chronological age. All methods of instruction found useful in the general instruction of feeble-minded children, it would appear to me, apply to the teaching of religion. It is of the utmost importance that a daily routine of good habits be set up. This requires the cooperation of parents, which, while presenting a difficulty, must be overcome by interviews and instruction of the parents. Parents of feeble-minded children should be instructed to follow without fail, month after month and year after year, a routine, providing for simple devotions, attendance at church service, etc. If this is persisted in, not only through adolescence but later, the feeble-minded individual lives a life of religious devotion, and of high morality, based for the most part on the mechanical adherence to habits, practiced without exception during childhood, adolescence, and youth. An actual case may be used to illustrate: This individual as a child was not able after eight years of school, to complete the second grade. His mental age was such as to classify him as a low-grade moron. His parents accompanied him to religious service on all occasions, including Mass each day. This was continued. By the age of 24 both parents had died, but the boy continued the daily round of devotion. He was given employment on a farm. He has earned money since the age of 16. The habit of depositing a portion of it was also instilled, and now, at the age of 40, he still has his job, earns his usual salary, leads a life presenting no problems to the community. Although severely mentally defective he has several thousand dollars saved for a financial emergency, which, largely because of his mechanized good habits, he has never been called upon to face. He is today often the envy of men who far surpass him in intellectual equipment.

(B) Behavior Difficulties Associated With Organic Disease

In this group we include children who in infancy were of normal intelligence, but in whom some physical disease is contracted which is reflected in abnormal behavior. The range of behavior difficulties is very wide, from lassitude, to overt criminalistic trends.

A convenient way of grouping these children may be found in a comprehensive set of categories of causative physical disease:

(1) Injuries to any portion of the body.
(2) Disorders of circulatory system.
(3) Infections, which may be (a) acute, such as simple colds,

but also measles, mumps, scarlet fever, diphtheria, etc.—the more toxic the infectious agent, the more prolonged the convalescence; or, (b) chronic, chief of which is tuberculosis.

The principal problem with infection is indisposition and lassitude. It is not wise to dismiss such a child as lazy and try to correct this by a disciplinary measure. Laziness is not a diagnosis; the reason for it must be discovered in each case. Complete physical examination should always be advised where lassitude and fatigue is marked; special laboratory examinations are often required to detect chronic infections and these should be available to the examining physician.

The following is an illustrative case:

A young colored girl was brought to the hospital clinic because of "stubborness and laziness." She failed in all her school tests, although in previous years she had done fairly good work. She would forget tasks, doze in class, and manifest absolute indifference. Her psychometric examination indicated that she was not feebleminded, but of normal intelligence. The physical examination showed that her pulse rate was 120 per minute, temperature 102 degrees; there was present far advanced tuberculosis of the glands in her abdomen. After the proper treatment, with complete rest, fresh air, sunshine, and cod-liver oil, was under way for only two weeks, there began to return the previous interest and mental alertness.

(4) Non-infectious toxic processes (lead, morphine, alcohol); rarely met in children.
(5) Tumors of all sorts, especially of the brain; readily recognized by a competent physician.
(6) Disease clearly defined, but of uncertain causation; i.e., epilepsy and disease traceable to internal glandular disorder.

In all these cases, the principal method of helping the child is the enlistment of the service of a competent physician.

There must be considered here the very common behavior problems set up in children as a result of physical imperfection, either constitutional or acquired. Stevenson refers to the "pleasant heartlessness" of children, and observation surely confirms the aptness of the phrase. A child with some physical difficulty is made unduly conscious of it because his companions point it out and laugh at him. Religious instruction here affords the child other goals at which to strive and those aspects of religious teaching which emphasize these higher strivings should be held before the child. In this way the physical handicap is used as a stepping stone to a superior goal.

With the possible exception of sleeping sickness, or encephalitis, it may be said that children suffering from physical disease need not be separated from the group. The exception, in the case of encephalitis, has been made because it was found by the physicians (Doctors Bond and Eyman) of the Pennsylvania Hospital, Philadelphia, that medical supervision and individual instruction in a hospital school, yielded an improvement in conduct far beyond that of any other method.

(C) Children With Psychopathic Personality

The term, Psychopathic Personality, gives a name to a group of children which otherwise would be regarded as anomalous. No greater mistake could be made than to assume that because we are able to classify these children, and speak of them as a group under the term psychopathic personality, that we know anything about the causes of this state. In general, those children are regarded as being psychopathic who are of normal intelligence, have no physical disease of any kind and yet who are given habitually to lying, stealing, perversion, cruelty, and truancy. It is this group, above all others, to which our chief efforts should be devoted. It is from this group that the greater number of criminals are recruited. Much study is now being devoted by sociologists, working in collaboration with psychiatrists and psychologists to discover the roots, socially, psychologically and physically, of this state. To my knowledge, few, if any, have studied, scientifically, the effect of religious and moral instruction upon these individuals in childhood, or more definitely, of the specific type of religious and moral instruction, suited to a given personality type. It was largely because of realizing this fact, that I undertook to address you on a subject which, casually, may appear to be somewhat removed from the interest of a physician. Certainly, if anything can be done by way of religious instruction and moral training for this group of "black sheep," it seems most obvious that the teaching organizations of the Church are peculiarly fitted to carry out the task. Whatever is done in the way of successful moral training for the psychopathic child lessens the amount of criminal conduct in adult life.

The handling of this type of child requires, in the first place, in the teacher, what Solomon called "a spirit of understanding." The teacher must be willing to forego the short cut of summary punishment for a willingness to take the time and trouble of inquiring into possible reasons for habitual immoral conduct. She needs to know the physical status of the child (which requires the assistance of a physician), and she needs to know the environment in which the child lives, (which usually requires the assistance of a social-service investigator). In many instances, however, when this complete social and physical data, because of circumstances, are impossible to obtain, she still can accomplish markedly good results by individual attention, patience, and sympathetic inquiry into the various problems of the child.

Authorities, such as Rev. Thomas V. Moore, O.S.B., of the Catholic University, and others, point out that mere instruction, in religion is of little avail compared with the maintenance of a religious atmosphere. It is, obviously, easy for a child to develop habits of kindness and honesty, if he lives in a home where mutual affection exists between his parents, where love dominates the household, and where individual rights are so respected that there is no need for lying. In so many cases of behavior problems of this type, it will be found that there is dissension at home. It is glibly said, in these instances, that parents are to blame. This cannot be regarded as strictly true. Indeed, it is a facile and otiose viewpoint, for parents cannot produce, for example, kindness in children by disciplinary measures. Parents need hardly be told, in stern terms, to do their duty. It is far better that they be advised to pray that they may love each other more, for it is, in the radiance of a mutual affection between a mother and a father, that all virtues are enkindled in their children.

CONCLUSION

An opportunity is presented, to the teaching organizations, of the Catholic Church, which is loaded with great promise. A field is open to research which these organizations are especially fitted to perform, by reason of their unselfish aims, devotion for a lifetime to definite goals, and above all, because of a continuity of observation, covering the entire lifetime of individuals, taught in parish schools.

I would, therefore, suggest that certain schools be made centers for a serious scientific study of the teaching of religion to problem children. In the organization of these units there will be required a record of a complete social investigation, with particular reference to environmental factors, made by a trained social worker; a psychometric examination, made by a trained psychologist, to determine the degree of intelligence; and, finally, a thorough physical examination made by a competent physician. This data should be permanently recorded, together with observations on the method of teaching religion, and an estimate of the progress made. As the child continues through high school, or goes out to work, a follow-up system is required, so that a record will be had of the manner in which he, as an adult, meets life situations. In this way, even though individual teachers may no longer be on the scene, estimates can be formed of the actual value of methods of teaching religion and moral training.

It seems to me, that religious communities might thus be ideal representatives of that unselfish spirit of science which places the attainment of knowledge ahead of personal glory. If there is any mistake that is more commonly made, at the present time, by students of the social sciences, it is to hurry to a conclusion of fundamental importance, which, of its nature would require several generations of recorded observation to properly evaluate. It might cite, as a particularly glaring example of this trend, the advocacy of sterilization of the feeble-minded, on the grounds that the condition is hereditary. It will take at least three or more generations of scientifically controlled study of the progeny of known feeble-minded individuals before even a beginning can be made. The only reason I can ascribe for this rushing to conclusions is an emotion of anxiety leading to an urge to do something immediately about a disagreeable situation. This is the direct antithesis of the calm, detached attitude of the person, who seeks first for truth; delays action, until adequate knowledge is at hand; and is perfectly willing to merely record his observations, passing them on to others, coming after him, who may reap the personal glory of his work. The foundation of many scientific truths rests on the hidden, yet solid stones of unselfishness of departed predecessors.

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THE PROBLEM CHILD - THE SOCIOLOGICAL FACTORS

VERY REVEREND MONSIGNOR R. MARCELLUS WAGNER, PH.D., THE CATHOLIC CHARITIES OF THE ARCHDIOCESE OF CINCINNATI, OHIO

Thinking minds in an attempt at a synthetic analysis of existing conditions are debating the question: "Is our American system of education a failure?" Underlying influences tending to destroy the foundation on which any society is necessarily based are worthy of serious study and consideration. As educators who have a part in the growth and development of the immature mind we can discern and distinguish duty. This obligation necessarily implies a responsibility to God and the Community. It becomes essential to take cognizance of our methods and results. The increase in the number of so-called "Problem Children," unsocial adults, and the statistics showing the increase of delinquency and crime are not at all encouraging. It is my intention to treat in this paper some of the sociological factors pertaining to the child who baffles his superiors and who, in maturity, is at variance with God and man. I say factors because I understand "Problems Arising and Practices Followed" are to be discussed in the next paper.

Normal family life is a primary requisite for the proper development and growth of children. They require the wholesome atmosphere in which to expand in knowledge, and considerate supervision and direction in the formation of habits which will be a benefit rather than a detriment in later life. The first and most plastic years of a child's life are almost entirely dependent upon the ability, understanding, and patience of parents. There is no task which so much requires the combination of talent and virtue as that of parenthood. Although problem children are sometimes found in homes in which the other children are normal, the majority are products of families low in intelligence and understanding, having low economic standards, and where there is poor housing, congested and inadequately supervised recreational facilities.

Broken or unsuitable homes in which many children derive their early experiences are a serious deterent too often misunderstood by an unsympathetic adult. The home shaken by domestic discord is the Unhappy Hunting Ground where children search in vain for the peace, contentment, and security to which they are entitled.

In homes where the true Catholic spirit of sacrifice has been replaced by materialistic and selfish aims the child has little opportunity of developing that quality of self-abasement which best fits him for life in society. Here the child is using the ego as the center and with unlimited radius describes the arc of personal gratification. In later years he finds that the circle of his life is drawn from the mistaken center of personal gain, not concentric to that of his associates.

Man is essentially a creature of imitation and the young especially are influenced by example. Many children are considered difficult because of the example which has been their heritage. Instinct in a child calls for respect for those who can protect him. As the child matures, this respect requires a foundation of a more rational nature. The drunken father, the immoral mother, cause a shattering of ideals and a total loss of respect. As parents represent authority, this loss assumes more serious proportions. The child develops a disregard for church and school authority and finally for that of the civil courts. Our humane societies and social agencies are working against some of these most unfortunate circumstances; however, many cases of mental and moral cruelty are not discovered until the child, attempting to be freed from reality, finds himself at odds with the Law. Constructive measures, at this point, are difficult, even in the hands of a socially-minded Juvenile Court because the small tendrils of habit have entwined themselves in the individual personality.

Second to the home as an instrument in social adjustment is the school. We, as Catholic educators, realize the necessity of the complete development of all the faculties and are in a position to study the sociological problems and adequately and intelligently work towards their solution. Every teacher is confronted by children who, because of modes of behavior or emotional instability, present their own peculiar difficulties. A study of these problems is particularly difficult because of modern trends in education. Attempted standardization in the field of education has left no place for the child who, because of native endowments or the lack of equipment necessary to solve its problems, is unable to measure up to the average of the group. Pedagogy, having as its ultimate end the development of the man morally, mentally, and physically, is a distinctly individual process and cannot be made the subject of quantitative production. Heritage endows with, and environment brings out in each man capabilities that are different from those of his associates. The raw product must be treated by the curricula best suited to the subject. The problem child in any group requires highly specialized treatment to overcome the handicaps from which it is suffering. The children brought to our Juvenile Court, and I speak with a background of experience over a period of thirteen years in Court work in this Country, are there because of lack of treatment and inadequate diagnosis.

Before making a diagnosis it becomes the duty of the teacher to weigh the factors in the child's environment and experiences. These conditions must be seen in the background of the picture in which the child is the central figure. Realization that not all children are born problems aids one in securing an insight into the study. Obviously the responsibility rests with those who are charged with the training and development of the child rather than with the child itself. Would there be as many failures along these lines if problem children were studied scientifically and procedure along logical lines of adjustment were followed?

It is interesting to note that a recent study in New York City showed that problem children have a lower intelligence than their brothers and sisters. This study disclosed, however, that they possess superior mechanical ability. Repeated failures had occurred in the fourth and fifth grades but vocational training was provided only in the higher grades of the grammar school. We may still be laboring under the delusion that the masses are capable of higher education.

In the secularized system of education which predominates today, intellectual achievement is given the major and only consideration. Whether the child is trained to make his place in society appears to many to be of only secondary importance.

In placing major emphasis on mental progress, neglecting moral training, the followers of certain schools of thought can be justly accused of creating problems. The child discerning the goal to be reached, however, lacking equipment and moral stability, may likely conceive the falacy that the end justifies the means. Petty habits of dishonesty are often found gathering momentum until a climax of moral delinquency is reached.

Moral training is a vital force in the life of every child. The atmosphere of religion is the natural medium for development of character. The result of the lack of religious training can be noted from the statistics taken in our penitentiaries which show that the majority of criminals who state that they have been baptized have not been trained along religious lines. The difficult child who has been taught the ethical value of human action, trained in habits or righteous living and given the story of Christ to follow as an ideal, may cease to be a problem.

However, I would not like to be understood as saying that our Catholic system of education has reached perfection. Is there not something wrong in the fact that during the course of a year between forty and fifty per cent of the children who find themselves in our Juvenile Court are Catholics? And what is true of our County Court I find is largely true of others. Going further, we find that in any one of these years about one-half of the Catholic children of the Juvenile Court are in parochial schools. And going a step further, is it only a coincidence or is there some real value to the fact that over a period of seven years, meeting an average of four hundred Catholic boys each year, I met only two who were affiliated with the boy scouts of America? I should think that these figures present subject-matter for our solution.

Our work, then, in dealing with the problems of children should include a serious effort to look into the family life of the child, his environments, his opportunities for supervised play, anything that will give us a better insight into his particular difficulties. While it is often times impossible for us to change environmental influences in the life of the child, it is sometimes possible, and again a duty, to see that the child is removed from these circumstances that are ruining his life, and handing him over to us as a potential criminal. To arrive at the point when we can say that problem children are actually receiving the attention they deserve, it will be necessary to look into the factors and plan the remedies. It is not easy at all times to enter into serious study of an individual child when we are called upon to work with so many children. To go into the program of community planning for problem children, the city-wide recreational programs, take part in the planning of better housing conditions; in short, the removal of the child from influences that tend toward dependency and delinquency, is one that should not be placed entirely on the shoulders of the individual teacher but rather on the system in conjunction with other organized groups. As far as our school program is concerned, however, might I urge a more careful study of vocational training in the earlier grades to suit the time when the discovery of the problem in the child's life seems to need attention?

Certainly our schools giving moral training and conducted by those who are sacrificing their lives in this cause should be far superior in the net moral results to those that give only a partial education. We realize the tremendous power which belief in religious sanctions in time and eternity have had and still have. Unlike the other forms of social control, religion has as great a hold upon the rich and powerful as upon the poor and weak. May we not hope that it will have a greater hold on the types of children that have presented themselves to us in the past not only as behavior, but also as social problems, for the Court of Heaven cannot be defied by the mighty, bribed by the rich, or evaded by the cunning. May it be for all a religion of love that dreads to violate a prized relationship with an unseen Friend. And for the co-workers in a Divine System, may it be a religion of love and loyalty that ennobles the inner springs of life, and calls for a service of devotion.

THE PROBLEM CHILD - RESULTING PROBLEMS AND PRACTICES

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Preceding papers have adequately discussed the types of children who baffle parents, disrupt schools, and require special treatment of a psychiatrist. A large percentage of these children, on reaching maturity, become life-long burdens to the community in our penal institutions. The subject of problem children is as many sided as a crystal, and each mineralogist studying its surfaces, and proceeding from a scientific premise, be he a psychiatrist, sociologist, physician, or teacher, is intent to discover the underlying cause of this peculiar formation. A combination of these scientific methods has resulted in some approach to the solution. Yet a glance about us proves that most of the progress, certainly the prevention of the cause, still lies before us, and if statistics be a criterion in this field, we must admit that we have but scratched the surface.

It is my intention to treat in this paper some of the cases which have come to our attention in the sociological laboratory, and to propose for your consideration some of the methods of treatment. Each problem is distinctly individual and as each quantity is variable, will not admit of mathematical procedure. Multitudes of influences in the lives of children seem to approach infinity; yet it is impossible to reduce any one influence to zero in order to calculate accurate evaluation for the others. For example: It is possible to remove a child from its surroundings but it is impossible to reduce the influence of those surroundings in the life of the child to the point where they are negligible. The relation to any given stimulus is a variable factor, depending upon other combined forces for value. It is thus with uncertainty that we approach the solution by a process of subjective and objective analysis, and if we do obtain the true answer—adjustment, we then deserve to receive the laurels of advancing an infinitesimal degree the cause of human betterment.

The home is the initial testing course where children are prepared no matter how inadequately for the race of life. A normal home is a pre-requisite for the proper growth and development of youth. Normal homes are decreasing with a resulting increase in "Problem Children," indicating that there is a misapplication of the term "problem." Disregarding the part heredity may play we realize that most of the habits acquired by the child are fostered in the home.

Early tendencies can be catagarized into destructive or constructive forces in the life of the child. We are concerned here with the destructive tendencies as a basis for the problem. Some of these represent emotional instability, fear, antagonism, inferiority complexes, and various forms of deceit. A practical example of the combination of some of the above will make clear the tremendous handicap from which some children are suffering. The procedure followed is the usual method of treatment.

PROBLEM—

Dorothy, a child of twelve, failed in the third grade. (The teacher, recognizing a problem child, reported to Catholic Charities.)

GROUP STUDY—

Father: A lackadaisical man, facial expression and mannerisms signifying complete indifference.

Mother: A small, attractive, and alert woman, extremely ambitious, overly proud, and unquestionably neurotic, claiming to be unhappy and threatening separation.

Gertrude: The eldest child, resembling the mother in appearance and action, possessing better than average intelligence and a promise of vocal success.

Dorothy: The second and problem child. Tall and slightly obese for her age, low average intelligence but of the type able to make their way in the world provided not forced to higher education.

Peggy: The youngest and a child of six with an attractive personality, ready with answers to any questions, nervous and somewhat spoiled.

SUMMARY OF FINDINGS—

Medical diagnosis: Defective vision, otherwise physical condition good.

Physiological analysis: Low average intelligence. Present home conditions unsatisfactory for normal growth and development. Decided defense reactions. An inferiority complex most serious handicap.

School report: Mentally retarded; lacking interest and ambition; antagonistic to any help or correction; suggestions made by teacher interpreted as premeditated attempts to embarrass.

TREATMENT—

Change of schools purposing to fit education to child. (Development along mechanical lines part of curricula.)

Correction of eye defect made.

Attempted adjustment of the child in the home by:

(a) Preventing parental ridicule.
(b) Interesting the father in the child.
(c) Emphasizing of merits and omitting limitations.
(d) Providing leisure activity, both educational and recreational.
(e) Building up of family life by group activity.
(f) Attempt to alleviate discord between parents by showing destructive results to the children and by sharing mutual responsibility.
(g) Urging faith in Divine Providence by providing religious reading matter, and suggesting prayer as a source of consolation and help.

RESULTS OF TREATMENT—

Our first attempts were met with failure. Domestic discord increased. The mother evidenced jealousy of social worker who became a friend to Dorothy. Dorothy's misbehavior was punished by forced truancy from school which Dorothy loved and which represented peace and quiet to her. Continued truancy caused the Board of Education to take drastic action. Both mother and father were called before Juvenile Court and asked to give an explanation of this unreasonable punishment.

The Judge, having an insight into the case, threatened removal of the child from the home. Both parents stood solidly against this. The father, for the first time, was called upon to answer as head of the family. The mother did not receive the major blame for an offense of which she alone was guilty. She became sympathetic and dependent on her husband. Dorothy, whose sight was much improved by glasses, received special instructions in reading by a Catholic volunteer and progress was noted even by the school. During vacation Dorothy learned sewing (an art which none of the other members of the family were able to master, and about which she felt quite proud). A man, the head of a large concern in this city, cooperated with the plan and insisted upon seeing Dorothy whenever Gertrude, in whom he was interested because of her voice, came to his office. Each one of these visits stimulated self-confidence in Dorothy, who remarked upon one occasion: "I must not be so terribly dumb, Mr. Smith said he liked to talk to me."

The religious situation was handled by a very zealous priest with the result that the entire family attend Sunday Mass and receive the sacraments frequently. The family, as a group, seems much more contented as shown by the fact that at the last visit the entire family were engaged in a friendly game instead of the usual family quarrel.

From this example it is quite evident that the home and the early environment of the child cause later problems. This case containing as it does, numerous and varied problems, presents a most intricate study. Whether this child has been adjusted permanently is a question which cannot be answered at this time, but prospects for her future are encouraging.

Lack of understanding between parents and child is often the cause underlying a serious maladjustment. There are numerous examples of the truth of this statement. An outstanding one was the case of an Italian father who, unfamiliar with American customs and habits, was forcing his son to follow courses with which the other American boys of his age and group were unfamiliar. The boy was incorrigible at school and a persistent trouble maker at recreational centers. The worker, following the usual procedure, made a study of the home and suggested necessary adjustments to the father. Later the parish priest became interested in the boy, gave him an important place in the boys' club which he organized in his school, saw to it that he was made captain of the parish baseball team, and in general took an interest in the child. When he visited the family he complimented the father in the improvement in the son's behavior. The father, in time, was forced to admit his mistaken ideas in the development of his child and became wholeheartedly interested in his progress. Since that time this child has proved normal, and improved greatly in his scholastic standing.

Many of a child's early habits are the results of imitation. The parents consequently are the models from which the child draws its youthful idealistic pictures. Unfortunately, too often are these models unworthy of imitation. A child of fourteen years of age was reported to our agency as coming to school intoxicated. When the matter was investigated it was discovered that the mother and father of this child were unmarried. Both indulged to excess in worldly pleasures. Neither were interested in this son. The child, who attended a Catholic school, had come to the age where he was not only influenced by bad example but felt keenly the shame attached to his home. Some attempts were made to rectify the conditions of the home, but when this proved futile the child was placed in a training school for boys. After placement the child reacted antagonistically to the Brothers in charge and often threatened escape. When the first resentment subsided the boy gradually fell into group activities and following the example set by others became completely satisfied in his surroundings.

Next to the home is the school in relation to the influence exerted in the life of the child. The teacher who studies the latent possibilities in each child as an individual, meets with the greatest success. This was exemplified in the case of a boy who was failing in his school work and was entirely disinterested in any academic achievement. Finally the teacher discovered that the boy was interested in swimming. He obtained admission to a boys' club and became a member of the swimming team. The teacher interested herself in the swimming meets, and incidentally made a friend of the boy. At the present time, although not up to the normal grade, this child has shown decided progress and interest in his studies.

Our vocational schools, by teaching the mechanical trades, are fitting children for life in society. As yet they have not served in their entirety since up to the present time they are only training children of the higher classes, and it has been found that they are most needed for children failing repeatedly in the fourth and fifth grades. When it becomes possible to remove a child from school when it is apparent that he cannot progress further, and place him in a position to train for life, many problems will be averted.

It is at school, by the example of the teacher, that the child learns the meaning of justice and fair play. It is discouraging to find discrimination in the classroom, for an act of injustice is long lived in the mind of the child. In one of our parochial schools, a small boy was embittered toward the teacher and the entire school for receiving punishment for an offense of which he was not guilty. A reconciliation between the teacher and the boy was impossible because, unfortunately, the teacher was not fitted for the training of the young. She seemed unable to realize that this boy was not innately a liar or a thief. Things went from bad to worse, until finally the parish priest witnessed the boy stealing from the poor box in the church. The mother was grief-stricken, and overcome with mortification. The priest, knowing some of the former problems of this boy, sent for the child who was forced by his mother to comply with his request. After talking to the boy for a short time, this understanding priest learned that the boy had wanted the money which he had stolen to pay for a hair cut. He invited the boy to have dinner with him and when refused insisted that his invitation be accepted. Before his departure the priest gave him a dollar and told him to visit the barber.

The child returned home much ashamed, and with the conviction that despite any former injustice he had now received more than his share of fair play. This year the boy has a different teacher and is well liked in the school which he attends.

The school can do much to divert the interests of problem children and the Catholic school, especially, to present ideals which stimulate ambition. The press and cinema giving detailed description of crime do much to create abnormal desires and tendencies. A boy of twelve with likeable personality and unusual ability to converse on any subject was reported by the school as a problem. Repeated truancy and misbehavior made progress impossible. The mother had no control over the boy and made no effort to understand him. Environment was not conducive to normal growth. The child enjoyed every picture show, the admission fee he obtained from adults, fascinated by the stories of a child so young. Study revealed that this boy followed reporters, rushed to the scene of accidents, and thoroughly enjoyed excitement. Psychiatric examination showed he possessed more than average intelligence. During the time of study, the boy on one of his escapades from school, was rescued from drowing by a casual passer-by. After administering artificial respiration, this Good Samaritan was robbed of $10.00. This child has been institutionalized with the purpose of developing his tastes and ambitions along a higher plane.

The treatment and efficient handling of cases in Cincinnati is facilitated by a close connection between the Catholic Charities and other agencies. All institutions of child care are operated through this central organization. Orphanages, training schools, and homes for delinquent girls are at the disposal of the worker when she finds it necessary to use them. The Juvenile Court is closely connected with the organization, having the Director of the Catholic Charities on the board, and a Catholic worker to handle cases as she sees fit. The Good Samaritan Hospital operates a clinic, and free hospitalization is provided for obstetrical cases by the Catholic Visitation Society. The City provides a medical and psychiatric clinic from which we receive service and cooperation. Any parochial school discovering a problem child reports this to the Social Agency. After the regular procedure of a study of the home conditions and environment, physical and mental examinations, recommendations are made to the Superintendent of the Parish Schools. This recommendation results in keeping the child in school for further trial, transferal to neighboring parochial school, and sometimes in institutional placement. In the event the child is not institutionalized, the Social Agency continues as a Supervisory Agency in conjunction with the teacher. This is a simple and workable procedure and the results prove its practicability. The Recreational Commission in Cincinnati has done a commendable work in multiplying recreational centers in congested districts. Here children have the opportunity to play in safety and occupy their leisure time under supervision. When children are found to have talents or even tendencies along the lines of art, music, or sewing, lessons are provided by the students of our Catholic colleges. Backward children are often advanced by private tutoring obtained from the same sources.

To the Catholic mind the problem child provides a triple incentive for study and work. First, if by developing tastes, shifting ambitions, dispelling fears, promoting the formation of virtuous habits, the child can be prevented from jeopardizing his eternal destiny, then life has been well spent. Second, the stretching of a helping hand to those, who, because of native endowment or environment, are less able to find their way alone, is conducive to the all-important task of personal sanctification. Fitting children to live normal lives in the Community and bettering Society is the third purpose of a work that is difficult and receives little personal gratification. Religion is the fundamental principle of adjustment. It is the driving force which makes men willing to suffer injustice, to live honorably in order to fulfill the purpose of their creation. Human society cannot be bettered unless Christ is put as a weight in the scale that, from the eternal war between love and hate, there may result the equilibrium of Justice.

THE PRINCIPAL AND HER STAFF

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The old epigram "As the principal so the school" has been accepted as a truism in education. The teacher works directly with the pupil and, consequently, the good that comes through administration and supervision must reach the learner through her. It is the principal's stewardship which conditions the process. Whether a particular principal exerts a positive influence in the school depends upon the incumbent. A short-sighted person may fritter away her professional power on relatively petty school problems, as for instance, selling tablets and pencils. Another principal, entirely conscious of the necessity of routine, will organize her school so as to use the bulk of her energy in developing the more challenging duty of improving the instruction of the school children.

Who is the principal, and who is her staff? In our Catholic-school system the principal is the intermediary between the diocesan superintendent, the pastor, and the teachers. Her faculty are all those individuals, lay and religious, who carry on the business of instructing the children in the parish school. It is hardly necessary to say her position is one of strategic importance. It is essential that she be a professionally trained supervisor, an efficient administrator, and an inspiring teacher.

The idea that the principal be an administrator and supervisor has come through gradual development. In the beginning of our school system in America the principal's duties did not differ from those of the ordinary teacher. An increase in the number of pupils required larger schools, and a more complicated organization. The principal was then freed from some of her teaching duties, in order to devote more time to the school as a whole. Later, as administrative duties grew in complexity, she was relieved from all teaching. A new conception of the principal emphasizes the improvement of instruction. This involves the training of teachers in service, and provides for adequate teaching equipment. At present we have these four types of principals in our schools with, perhaps, a larger per cent of the first two. The supervising principal is by far the most important, yet only a small number of our principals devote any time to supervision. Administrative and clerical duties have, thus far, taken precedence.

There is no scientific study available to show the allotment of the principal's time in our schools. The demands made upon the time of the parish-school principal, and the public-school principal differ considerably. It may not be amiss to consider here some of the studies made of the time allotments of public-school principals. An examination of the analysis found in twelve studies reported in the *Seventh Yearbook of the Department of Elementary-School Principals* shows the following range: supervision 15-36 per cent; administration 16-65 per cent; clerical 6-31 per cent; teaching 0-52 per cent; miscellaneous 2-13 per cent. These studies show that practice varies greatly. Probably this is a good thing. No two school systems are exactly alike. Yet, general practice is valuable to a principal as an indication of how she is deviating from the average. *The Educational Research Bulletin of the N. E. A.* for March, 1928, gives the following time allotment based on several studies: supervision 30 per cent; administration 40 per cent; clerical 15 per cent; teaching 5 per cent; miscellaneous 10 per cent. This is fairly typical of practice in many schools, and is sufficiently accurate for practical purposes. While our parish-school principal may not be able to arrange her time in accordance with the above program, every principal should ask herself, "How do I allot my time? How does it compare with the average? In what respect should I change my allotment in order to increase my efficiency?"

In the performance of her duty as a supervisor, the principal and her staff are very closely inter-related. But what is supervision and what is its purpose? Definitions of supervision frequently tend to cloud the understanding of the term. Too often supervision means nothing more than inspection, in the true meaning of the word. Broadly stated, the purpose of supervision is the improvement of instruction through the direction, guidance, and training of the teachers. It necessarily follows that the principal must be prepared to assume this responsibility. She must know school subjects in their various phases; she must know the best methods of teaching these subjects; she must be familiar with the trends in progressive education; and she must organize her school so that the teachers can do their utmost for the children under their charge. Her position makes her responsible for the improvement of her staff. The principal must be for her teachers a stimulating, professional leader. There is something more subtle in leadership than obtaining perfunctory obedience. The principal must merit the respect, confidence, and good will of her faculty, and at the same time challenge them to follow. She must help and lead, rather than criticize and drive.

The principal is responsible for creating and maintaining a desirable spirit among her teachers. Good supervision is an excellent means of establishing this attitude. The principal must be unfailingly courteous and impartial. Helpful supervision should be given to every teacher, secular or religious. School matters should be kept on a strictly professional, not on a personal level. When the principal recognizes the merits of the teacher, seeks to discover her special abilities, and advertises her successes, the confidence of the teacher is developed and the proper position toward her work is established. The wise principal is "impersonal in criticism but highly personal in helpfulness." Above all, the principal should aim to see the teacher's point of view. She must be sympathetic in understanding difficulties, but truthful and tactful in conference. On the other hand, the teacher must recognize the fact that the principal is the responsible head of the school. She will aim to understand her educational policies and work in conformity with them.

Class visitation and organization, individual conference with teachers, testing and measuring, demonstration teaching, and teachers' meetings are specific activities which furnish the principal an opportunity to develop the proper atmosphere and to improve the instruction in her school.

Classroom visitation is of two types, inspectional and supervisory. The first is a short period of observation for the purpose of inspecting, without any effort to contribute to the situation, otherwise it is usually accompanied by destructive criticism. This widens the breach between the teacher and the principal, and does not improve instruction. The supervisory visit is primarily concerned with the technical phases of instruction and should be prolonged. Here the teacher and the principal meet on the ground of mutual helpfulness. Each has something to contribute; each has something to learn. Both types of visitation are necessary. The principal must make rapid inspectional visits in connection with the physical conditions of the room. This, of course, has nothing to do with instruction. The criticism so frequently and so sharply directed against inspection is due to the fact that some principals use this to the exclusion of the other type of visitation.

Supervisory visitation is necessary if the principal is to improve the instruction. She must visualize the school as a whole. Apart from the details of administration, it is necessary that she understand the more intricate phases of the learning process. She must grasp the high points of each teacher's efforts and provide for her own growth through first-hand contacts. This can be done in no place save in the classroom. Teachers desire the type of visitation which is adjusted to their individual needs. This capitalizes their talents, respects their personality, and is in accord with sane educational principles. It is the dogmatic inspectional type of visitation which discourages and antagonizes the teacher, and, too often, makes supervision repellent.

There are three types of supervisory visit—by surprise, by schedule, and by invitation. It is the opinion of educators and experienced principals that the surprise visit has little to justify it. This assumes that the teacher is the one to be observed. A tactful principal will make it clear to her teachers, early in the year, that her visits to the classroom are primarily to observe the children and their learning activities. If the attention is focused on the children, the teacher is free to demonstrate their ability and progress.

The scheduled visit conveys to the teacher the idea that the principal does not want to take her off guard. As a matter of fact, it shows that her main interest is the learning activities of the children. Scheduled visits may be by grades, subjects, or arranged in view of the strength or weakness of the teacher. The principal will doubtless have on her staff experienced and inexperienced teachers, faithful and indifferent ones. The inexperienced and indifferent teachers will need special attention. The experienced and faithful teachers must not, however, be neglected. They must have the same opportunity for growth as the others. The principal should plan her visitations so as to provide for the individual differences of the teachers. Cubberley in *The Principal and His School* says, "It is as fair for the principal to be expected to plan his work as it is for the teacher." Not only is it good for the principal herself, but it also has a good influence on the school.

The invitational visit has the greatest potential possibilities, because the teacher's attitude is best when she invites the call. It will not be possible, nor would it be advisable, for the principal to make only this type of visit; otherwise she will be in danger of hit-and-miss visitation, and may fail to aid where the need is greatest. Where the scheduled or invitational visit is used, supervision becomes a cooperative study of teaching technique, educational aims, and learning conditions, rather than criticism of one individual of another.

The length of the principal's visit will, in a large measure, be determined by the particular classroom situation. A group of representative principals reported the time of visit as ranging from one to twenty minutes. If we are to understand supervisory visitation as involving a study of conditions, and as requiring careful planning, it is evident that it should be reasonably long. For all practical purposes the visit should be for the entire class period.

Each supervisory visit should be followed by a conference with the teacher. This should be well organized. The evidences of maladjustment should be clearly discussed, and factual material should be produced to show the need for improvement. The importance of attention, application, analysis of written work, and correct habits of study should all be reviewed at the conference. Creating a proper attitude toward learning, appealing to the curiosity of the pupil, and appraising his ability; all should be considered by the teacher and principal. The use of the question as an instrument of instruction, and the types of learning and teaching employed by the teacher usually require pointed discussion. Teachers appreciate definite information rather than hazy statements or plans incompletely formulated. Some principals consider the conference the time to vent displeasure on the teacher, or by undue severity to make her deeply aware of her shortcomings. This critical attitude may be necessary in exceptional cases, but it cannot be accepted as the normal way of procedure, because the real purpose of the conference is to help the teacher do better work. Dr. Frank McMurray suggests that the maxim be: "Discuss the future and not the past. In the light of past mistakes, but without an analysis or enumeration of them, plan the next period with the teacher. The principal then becomes the friendly advisor, eager and anxious to aid in future development rather than the severe critic of the past."

Today the progressive principal is relying less and less on guesswork. The testing program has provided her with a useful tool for studying, teaching, and learning. Standardized and informal tests give the teacher and administrator a fair estimate of the intelligence and achievement levels of the children. The most important phase of the testing program is the remedial work which follows the analysis and interpretation of the results. Too often this is neglected. A careful study of the data from the test results will aid the principal in discovering significant difficulties, appraising pupil progress, evaluating teaching, and making needed adjustments. Such a procedure is far more reliable than an assumption based on inflated school pride not too well founded.

In recent years some diocesan superintendents, and religious communities have established demonstration schools as a means for teacher training. This is excellent as far as it goes. Some principals have utilized a similar device in their own schools. Others have neglected to do this because of two misconceptions; (a) that all demonstrations must be model teaching procedures, (b) that the principal must give the actual demonstration. It is not necessary that all these demonstrations be model lessons. The idea that demonstration lessons are perfect may result in thoughtless imitation. The primary purpose is to present desirable technique and to furnish discussion. The teacher who has a professional attitude realizes these objectives. Demonstration lessons may be given by the principal, the general, the special supervisor, or a superior teacher in the school. Occasionally it is an excellent practice for the principal to present a well-prepared lesson. Where the classroom teacher is called upon to illustrate her method, she has a real challenge to become a better teacher, whether it be of first-grade reading, or unit method in geography. She must keep in touch with recent literature on the subject, demonstrate desirable technique, and test new methods by experiment. Under this scheme the principal is relieved from much of the demonstration teaching. She is doing a bigger thing. She is developing the teachers on her staff.

The teachers' meeting is frequently used for effecting improvement in instruction. It is an old device but one often misused. At times, it consists of a lecture by the principal about petty administrative problems, or a sort of scandal review of the problem cases of the school. Such a teachers' meeting degenerates into a gathering entirely lacking in professional atmosphere. Rightly handled it is a valuable instrument. So that each meeting be helpful to each member of the faculty, yearly or semester programs should be planned for staff and group meetings. In the group meeting the teachers will work out in detail the plans decided upon in the staff meeting. It is in such group meetings that most good can be secured. Classroom visitation is an important check-up on teachers' meetings. Is the teacher applying the technique discussed in the teachers' meeting? If not, was the teachers' meeting a successful teaching act? The natural follow-up for many such meetings is another group discussion of the same type. It is in this way that teaching technique and educational principles become familiar to the teacher by repetition.

Much has already been accomplished in the improvement of instruction. Normal-school training, summer school, and Saturday classes, and a supply of educational literature have been provided for the development of the teachers. Special training in the technique of teaching the elementary-school subjects in the various grades has been emphasized through these. Measuring the results of teaching has become an accepted practice in our schools. What has been done to prepare the principal for the task imposed upon her? "As the principal so the school." Until recently the importance of training the principal has not been realized. A bachelor's degree from a liberal arts college does not necessarily prove that the principal is prepared for her job. An academic degree is highly desirable. But it must be supplemented by specific, professional training. The elementary-school principal who becomes a master of established principles of administrative and supervisory technique is usually a proficient leader with a proficient following.

THE PROFESSIONAL GROWTH OF THE RELIGIOUS TEACHER

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The teacher is one who assists others to find truth, to assimilate it, to reproduce it for their own full development and for the benefit of their neighbor. According to St. Thomas, the teacher is an extrinsic proximate agent who ministers to the pupil and guides him to a knowledge of the truth; in other words she is one who stimulates the self-activity of the child in such a way that he attempts to interpret his own experiences, so as to utilize them in habit formation which will result in character architecture.

The teacher's function is to help the pupil to make actual his potentialities; for learning, as defined by the Angelic Doctor, is the actualization of potentialities. It is the development of germinal capacities. Teaching is not mere placement in the mind of facts, data, and experiences, nor even of truths as such in the category of information. No, this would be the activity of the vender who would display his wares, but who would leave the onlooker with nothing but remembrances. Teaching is progressive, evolutionary, and developmental. The child struggles to solve the problems derived from his own daily experiences. The teacher must help him to organize these experiences; she must guide him in the process of discrimination between the noxious and the wholesome. By her own philosophy of life she must attract his will to reject the former, however strong may be the apetite, and to desire as well as to accept the latter.

This is an outline of the work of every teacher worthy of the name. The religious teacher has moreover, the obligation of her vows by which she has bound herself to her chosen task in order to prove her love for Christ, by helping the young to find God everywhere and in every thing. Truly should her pupils say with the poet:

"I have found Him in the shining of the stars,
I have marked Him in the flowering of the fields."

Is not this the desire of every teaching Sister? And yet there are shortcomings all along the road from the Novitiate to the Golden Jubilee. We feel that it is true to state that every religious teacher gives her contribution to this great cause; for God's grace even with feeble efforts is all powerful. "Teresa and a sou can do nothing," says the Spanish Saint, "but God, Teresa, and a sou are omnipotent." It is, however, our sacred duty to endeavor to become perfect instruments in the hand of the Master.—How shall this be done?

Before attempting to seek a solution to this problem, let us consider what must needs be the qualifications of the perfect teacher.

Since the teacher is one who stimulates the self-activity of the child, she must present such material and in such a way that the interest of the child will be aroused, in order that he may grasp the truth presented to him, so that it will function in his conduct. Therefore, the teacher needs scholarship; for according to the Angelic Doctor, "The teacher must have explicitly and perfectly the knowledge which she causes in another." The actuality of the child's potentialities depends upon the perfection of the teacher's knowledge. In other words, the child's self-activity is roused to a degree in proportion to the stimuli which influence it, but the stimuli depend upon the completeness and perfection of the teacher's knowledge, and her skill in presentation. It is evident then that the religious teacher to be the perfect instrument in the hand of the Master needs scholarship, and scholarship is the result of professional growth.

What is our concept of professional growth? Every living thing or being not purely spiritual attains its perfection through three active processes; namely, intussusception of food, assimilation of the same, and reproduction of its species. The plant unconsciously draws within itself the elements of matter provided by nature for its nourishment, and converts the same into its substance. Then comes forth in due time the blossom or fruit bearing the seeds for reproduction.

The animal, too, seeks its nourishment, changes it into its own substance and reproduces its own kind; but here is sense perception in the selection of its food. And these senses of the animal develop in proportion as the body grows and it unconsciously forms habits which we know are governed by instinct.

Climbing higher in creation's scale, we come upon the rational animal termed "man." So far as material growth is concerned, he attains it by the same process as the vegetable and animal, but he is not purely matter like them. Spirit is itself the substantial form of man's body and although, while it remains united to the body it is extrinsically more or less dependent on matter; yet there is no intrinsic dependence thereon.

Man is one being composed of body and soul. His body grows as do the vegetable and animal; his soul grows too, but in quite a different manner. Its food is truth which it grasps through ideas or concepts picked up by the mind from various sensations aroused by external stimuli. We may say here that in proportion as the body reaches its development and perfection so will the intellect grow in ideas; hence the necessity for a sound mind in a sound body if the mind is to do its best work. This is a condition of mental growth which is sometimes overlooked by those concerned.

We have described to some extent the commonly accepted notion of growth in man. It remains now to analyze the concept of professional growth.

The word "professional" in its ordinary acceptation implies that one is educated and trained for a specific work which requires in particular the cultivation of the higher powers. The professional teacher is, therefore, one who has attained a scholarship and training to enable her to function in the field of education.

The professional teacher is one who has been trained scientifically for her work in the classroom. She is not only the "Born Teacher" who has been helped by nature itself to educate the young, but she is likewise one who has had the systematic training of a specialist. She must have a theory of education founded on the whole nature of the child—its body and soul. Realizing that she is working with a composite being of matter and spirit, she must deal with its sensitive and rational faculties, with its intellectual and emotional reactions. She must recognize its dependence on the Creator and its consequent responsibility to Him. In her instruction she must include its relations to other beings, rational and irrational, embracing society as a whole, the state, the family, and individuals in particular. And yet in every type this composite being of spirit and clay is still a unit and must be developed as such. The teacher must bear in mind that Truth is one and although it enters the mind through many avenues it must remain whole and undivided in its nature. It is apprehended and assimilated as a unit and it will come forth again as virtue or character.

This outline of knowledge is implied in the term "Educator." But in addition to a theory every workman needs power and skill to apply his knowledge; so the teacher by profession should be able to handle deftly the many devices which experience furnishes

"To rear the tender thought
To teach the young idea how to shoot.

* * *

To fix a generous purpose in the glowing breast."

In other words, to help the child in the difficult task of "Character Architecture."

The necessity for the professional growth of the religious teacher is quite obvious. The very nature of the work involved in arousing the mental activities of the child, in helping him organize his experiences, in furnishing him with ideals—all these imply progress. A knowledge of the principles of learning and of the laws of habit formation enables the teachers to arouse the twofold activity of the pupil—activity of the intellect in pursuit of truth and activity of the will in pursuit of the good. In educational work as in all other activities to refuse to go forward is to become relatively inefficient and to subscribe to the illogical assumption that the methods of today will meet the issues of tomorrow.

Then, too, the problem of ways and means, of methods and devices in education must ever change with the varying aspects of child life, which are affected by environment and heredity. It is true that the basic nature of the child is always and everywhere permanent, but where is the teacher with experience in handling the products of several nationalities, who can deny that multiform problems confront her "as she endeavors to pour the fresh instruction o'er the mind?" The apperception of the boy or girl whose ancestors have drunk in the beauty of art under the sunny skies of Italy, differs in content and texture from the experiences of the little lad whose imagination is filled with images of the mere utilitarian type. Is it not a problem in our parochial schools to convey through the medium of one language thoughts that will be quickly apprehended by young minds of vastly different inheritances of language and custom? Is it not natural to expect as many divers emotional and intellectual reactions as there are various types in the classroom? Will not the feelings and attitudes of mind of these various types interpret differently, almost contrarywise the instruction given and forcefully color responses and reactions? How necessary then that the method of presentation be almost kaleidoscopic in its aspects. Scientific training in the art of presentation as well as intellectual content is needed for a task so complex. This is another way of insisting on the professional growth of the teacher.

Modern tendencies in education necessitate professional growth. Changing social, industrial, and political needs call for readjustments in educational objectives; consequently, new methods of imparting the old truths must be evolved; new and varied techniques through practice in the most skillful way of doing things must be attained. This knowledge of modern methods and devices makes possible greater economy and efficiency in the learning process.

By analogy the process of growth in plant life parallels professional growth in the teacher. The plant extracts life nourishing elements from nature. Similarly, the religious teacher extracts Truth from Revelation, nature, civilization, and culture.

The second phase of plant growth also finds a parallel in the growth of the teacher. The nutriment extracted from nature becomes, through a process of assimilation, an integral part of the plant itself. So, too, with the religious teacher; she absorbs the truths of Divine Revelation through the study of the Scriptures and through her daily religious life. The analysis and synthesis of her own experience are always a form of assimilation, but it ought to be done under proper direction. The observations and experiences of the teacher are now raised to knowledge assimilated and fully comprehended through reflective thinking.

The blossom or the fruit resulting from assimilation in plant life is the third phase of growth—reproduction. Corresponding to it in professional growth is the teacher's actual work of presentation in the classroom. The teacher's task is to bring the subject-matter into contact with the child mind. Through the use of scientific method of instruction, the teacher imparts knowledge and develops ability to form and appreciate ideals. She thus aids the child in the formation of character architecture.

Let us carry the analogy of growth still further. What enables the tree to weather the winds and storms, and to counteract the ceaseless pull of gravity? The answer must be that the tree grows in depth, in breadth, and in height.

The tree grows in depth by multiplying its roots and driving them deeper into the earth. The religious teacher who grows in personal holiness realizes God's Omnipotence and her own nothingness, and thus establishes herself on the bedrock of humility. Firmly anchored on this foundation, there is little fear that she will become a reed shaken by the winds of the philosophy of the day, because the Holy Spirit will breathe upon her and enable her to make Religion the unifying principle of all knowledge.

The tree grows in breadth by spreading its branches ever outward in search of more abundant air and sunshine. The religious teacher by means of extensive reading broadens her influence and power. One group might be composed of—history of education, philosophy of education, educational psychology, methods, techniques in teaching, testing and measurements; another group would be the cultural factors—general literature and children's literature.

In this reading there should be a healthy balance between reading for professional purposes and reading for general culture. A word of warning is in order. The member of any profession who reads little or no material relating to his own work will become shallow and narrow; while if he read only professional literature, he will soon be reduced to poverty so far as culture is concerned. In addition to works bearing on special fields, the progressive teacher should read school periodicals of a worthwhile nature, current events, monographs, research bulletins, and surveys.

With the modern tendency toward the social purposes of the school, surveys can become a means of professional growth, because they are unbiased and impersonal collections and tabulations of facts; and many school surveys go beyond mere diagnosis into the constructive and remedial field.

Perhaps one of the greatest helps to professional growth is afforded by the opportunity to observe expert teachers at work. These observations give a practical knowledge of working methods and of master techniques.

By the very law of its being the tree grows in height. It lifts its head far above the valley of perpetual shade. So will the religious teacher who is true to her spiritual exercises, especially that of contemplation, attain that spiritual vision by which she will perceive the results of her labors upon immortal souls. She will be enabled to pierce through the clouds of difficulty and discouragement which overhang her work in the classroom, as she labors day by day without any apparent results. She will in very truth be endowed with the vision of a prophet because of her close contact with the Divine.

The agents concerned in the teacher's professional growth are: the Church, the religious communities, and the teacher herself.

The Church has always been eager for the higher education of the faithful, especially of that portion selected or elected to instruct others; she has maintained her universities and colleges; she has set her seal upon those institutions of learning by the hand of her pontiffs. In modern days through her bishops she has provided centers of learning, where her teaching Sisters may avail themselves of extension courses in all branches. She has formed conventions and invited conferences, where all may discuss the great problems of the educator with the freedom of the Thirteenth Century University, that "out of many hearts thoughts may be revealed."

Religious superiors are doing their part in framing schedules and planning programs; in liberating their subjects from much of the old time manualia in order that they may attain a scholarship which will give them the power implied in the term "Educator."

And now we turn to the teaching Sister whose efficiency is the proximate objective on the part of the Church and the Community and we consider for a moment her share in this great work.

The first duty of the religious teacher is to cultivate right mental attitudes toward authority, toward her work, and toward method.

Authority will represent to her the Will of God; consequently her attitude toward superiors in every sense will be one of respectful docility. She should listen and learn, always motivated by the desire to obey God through the performance of her duty. She should view the task assigned her in the light of Faith, seeing in a little child an immortal soul gifted with mind and will and clothed in sanctifying grace. She should consider herself as privileged to be, as it were, the visible Guardian Angel leading onward and upward this dear child whose Father is in Heaven. She should, therefore, cultivate sympathy with the child in order that she have a better understanding of how to reach its mind and heart. She must not be the queen in the classroom but, if possible, the mother with all the patience and forbearance of the maternal heart. As regards methods of instruction, her attitude will be that of the plastic mind which is ever ready to accept newer ways and means of reaching the youthful mind and heart.

With her mental attitudes adjusted to her task she must set to work at her own private study in an orderly manner. Let her plan a method of study for herself and this experience will add to her resources in planning for the pupils. We would suggest an outline that may have points of interest to some at least, engaged in study.

First, the definite aim, purpose, or objective in her study. In general, this will be the gaining of knowledge; in particular, certain knowledge to solve certain problems with her class. Secondly, let her gather material from her own past experiences, from books, lectures, and other available sources. Thirdly, she should evaluate her findings discarding what is useless and retaining what will help. Fourthly, she should organize her material in a related way; logical divisions should be made and memorized so that they will function. Then there should be expression in some form whether of recitation, composition, or discussion. The teacher who follows this plan in her own private study will at least develop a logical way of thinking which will prove an asset in her classroom.

The religious teacher should aim at giving back to the Church, to the Community, and to the neighbor the fruit of her studies—service of the highest type in the form of knowledge and culture. She has become qualified to promote the well-being of the countless souls who will come within the sphere of her influence. The Glory of God through the salvation of souls, the extension of Christ's Kingdom through her prayers and instructions, the winning of more love for the Sacred Heart through her power to describe His beauty and goodness—all of these achievements should be the end of her growth as a teacher and as a Religious.

In conclusion, just as the many conditions governing the growth of the tree all contribute to the perfection of the whole; so, likewise the conditions affecting the professional growth of the religious teacher and which are found in her daily conventual life, union with God through meditation, contacts with companions who have the same end in view as herself, the divine help for mind and will which comes to her in the form of grace through the channels of the sacraments, the protection of her vows and rules, her ever-increasing love for the Divine Teacher—all contribute to make her become the perfect teacher, the reflection of the Divine Teacher. Truly we may say of her that "like the tree planted near running water she brings forth fruit in season."

RADIO AND THE SCHOOL

MR. CHARLES N. LISCHKA, A.M., ASSISTANT DIRECTOR, DEPARTMENT OF EDUCATION, NATIONAL CATHOLIC WELFARE CONFERENCE, WASHINGTON, D. C.

Concerning many matters pertaining to radio I freely profess to be ignorant. Radio is a new science having intricate technical problems that only the specialist understands; it is a new art that only the expert can practice with perfection; and it is a new industry requiring the guidance of versatile men toward proper adaptation to finance, to law, to politics, and to the public welfare. Although baffled by the bewildering ramifications of radio, I would make bold to speak about it, restricting my reference to some of its relations with education. Radio used to be a curiosity and a plaything; it has become a common instrument and an uncommon power in private and public life. It is because I am impressed with the mounting influence of radio and its momentous pedagogical possibilities that I presume to take advantage of this opportunity to relate to you briefly some of the little knowledge I think I have acquired, some of the conclusions I have drawn, and some of the convictions I have formed with regard to radio and the school.

Radio as an instrument and a method of scholastic teaching is an actuality, though its systematic employment on an extensive scale is still a dream. It is forever to the discredit of American educationists that the prompting of commercial interests was required to bring them to a realization of the educative value and the classroom usefulness of radio. After years of apathy and opposition on the part of school executives and teachers alike a a number of schools of the air, which were to broadcast to classrooms, came into being. We find them today, broadcasting in the East, in the Middle West, in the South, and in the West. Nearly one hundred college and university broadcasting stations have been in existence at various times, but less than half of them have survived. Most of these broadcast to the general public rather than to educational institutions.

What can be taught in the classroom by radio? Almost every subject in the curriculum, including penmanship, drawing, and manual art. The most popular subjects are geography, history, music, English and literature, arithmetic, travelogues, stories and plays, dialogues, dramalogues, health, civics, current events, foreign language, nature study, character education, art appreciation, games and physical education, vocational guidance, domestic science.

There is, of course, no good excuse for the employment of radio in school, unless it can accomplish something that cannot otherwise be accomplished, unless by means of it a certain result can be better achieved than by other means, or unless a special methodological, psychological, social, or practical administrative purpose can be served. Under some subject heads the radio can do remarkable things; for examples: in literature, it can bring to hundreds of classrooms in scattered towns a talk or a reading by a living author; in civics, it can bring to the children of a state or of the nation a message from the President, the Governor, or some other public official; in current events, it can, through the description of an eyewitness, make the school the very scene of a distant civic function; in foreign language, it can bring to a poor or remote school a lesson by a noted native teacher. Other advantages indicated will become apparent presently.

What advantages does the classroom teacher gain? He has the opportunity to listen to a model lesson given by a master—for such the radio lesson should be. He is free to observe carefully the attention and the reaction of his pupils. His pupils are constrained to learn to withhold their questions until the end of a discourse. He may be relieved of a task too difficult for his average powers. He may be made familiar with a new viewpoint. And he may have a rest while the radio instructor labors. The radio instructor himself has the privilege of teaching a large and receptive group; perforce he takes pains to be well prepared; he strives to be clear and concise, for he feels that though unseen he is under critical scrutiny.

What advantages does the pupil gain? The novelty and variety in teaching personality, in subject-matter, and in presentation stimulates and pleases him. He is taught by an expert. The teaching of certain subjects is more vivid and vitalized. The material is frequently fresher than that of the textbook. In order to follow the relentlessly proceeding radio teacher, the pupil must be prompt and precise. Lastly, the pupil learns to become more "earminded." The eye has been overtaxed in modern education, and reference reading has been overemphasized. The radio is bringing the ear and the memory back into their own, and at the same time is affording greater play to the imagination and to the emotions.

Do parents and the public gain anything? Obviously the taxpayer at last has an easy opportunity to exercise some supervision over the schools that cost him so dearly. Parents may readily discover what is being done in school; they may become acquainted with modern methods; they may refresh their own knowledge and have a reawakening of interest in the education of their children.

There are some objections, more or less valid, to the use of radio in the classroom. Effective radio teaching requires two teachers. The radio instructor cannot help the individual pupil. The uninterrupted lecture becomes tedious for young pupils. The radio teacher is elusive—he is almost a phantom; in many cases the pupils never behold him in the flesh. But these and similar defects would seem to be outweighed by the advantages.

One of the main objections to radio education is the expense it involves and the many practical difficulties it entails. My answer to the objection is: "Where there's a will, there's a way." The question in our minds should be, "What will we do?" not "How shall we do it?" Clear thoughts, determined plans, courageous vision will be followed by action, performance, achievement.

The attitude of educationists toward the use of radio as a teaching instrument has been puzzling to the point of amazement. Radical and foolhardy in a dozen other respects, they have been ultraconservative and timid in this particular regard. They have lacked understanding, imagination, and the spirit of enterprise and trust.

I foresee a fair future for radio education, but that future can be prepared only by the thought and the labor, the sacrifice and the perseverance of educationists themselves. Commerce cannot conduct radio education. It would be sheer neglect of duty, sheer folly, and sheer perseverity to permit commerce to gain complete control of all broadcasting. Let commerce receive full recognition for the technical development of radio; let commerce be given all praise for making the good fruits of radio a repast for all the people; and let commerce have the gratitude it deserves for whatever beneficent favors it has bestowed upon the schools through radio. But men and women with a measure of refined taste, of serious interests, and of noble aspirations will agree that there has been a detrimental dominance of commerce in the art of broadcasting. It is palpably plain that the business of commerce is commerce—its concern is material profit, or at best the accumulation of eventually profitable good will; it has no substantial and sincere interest in such supposedly abstract things as religion, and education, and culture, or in any set of moral principles, in any philosophy, in any liberal science as such. A commercial radio station, regularly broadcasting educational material, is as anomalous as a machine factory maintaining and conducting a free school of engineering. On the other hand, let it be said in all fairness that an educational radio station, regularly broadcasting commercial material, is as monstrous as a theological seminary selling church goods. No! a permanent alliance between education and commerce for broadcasting purposes is out of the question. Education must be untrammeled, unentangled. Whether on the earth or in the air, whether under secular auspices or under sacred, education can achieve salvation only through freedom, through independence, through regulated liberty under reasonable law.

SUPERINTENDENTS' SECTION

PROCEEDINGS

FIRST SESSION

Wednesday, March 30, 1932, 9:45 A. M.

The meeting opened at the Catholic University of America, Washington, D. C., Wednesday, March 30, at 9:45 A. M., with prayer by the Chairman, the Very Reverend Monsignor William F. Lawlor, LL.D.

Rt. Rev. Msgr. James H. Ryan, S.T.D., Ph.D., Rector of the Catholic University, welcomed all the members of the Superintendents' Section and placed the facilities of the University at their disposal.

The Chairman, Monsignor Lawlor, thanked Monsignor Ryan for his words of welcome. He then delivered the opening address in which he laid stress upon the need of a conservative policy especially at this time when the depression makes economy and retrenchment imperative. Larger classes will probably have to be organized and kindergarten and trade courses may have to be eliminated. He spoke favorably of the conservative policy and reasonable restrictions which the pastors place upon their schools. He felt that the superintendents who take a parish are in the best position to have a training school.

Rev. E. J. Westenberger, Ph.D., of Green Bay, Wis., presented a paper on "The Textbook, Its Selection, Adoption, and Its Relation to the Course of Study." He argued that the text must not be regarded as more important than the teacher but is simply a tool in her hands. He advocated the selection of texts through a research staff or a committee of specialists and opposed the method of taking a vote among all the teachers in the school system.

In the discussion which followed, Father Campbell of Pittsburgh pointed out the dangers of taking a vote among the teachers in the choice of a textbook. Father Kelly of New York raised the question of making the course fit the text or the text, the course. Father Cunningham of Chicago favored a course which is made out in keeping with the text and stated moreover that in Chicago their plan of taking a vote among the Sisters in the choice of the text had been successful. Monsignor McCormick of the Catholic University stated that we now had the best textbooks in the world but he favored a course which was formulated without reference to any particular text.

The telegram of Rev. James A. Byrnes, Ph.B., of St. Paul, stating that he was ill and was unable to attend was read to the meeting. The paper which Rev. Leo Burns, D.D., of Philadelphia, was to prepare was inserted on the program at this point. In the absence of Doctor Burns, Monsignor Bonner of Philadelphia presented the notes which had been prepared on "The Financial Aspects of Catholic-School Education." He argued that the desperate financial conditions which prevail at the present time may cause the people to demand a consolidation of elementary schools. In Philadelphia, where a large building program has been carried on during the last twelve years, bankers are demanding the money which they have loaned and their pastors have admitted their inability to meet the financial obligations. In order to introduce measures of economy he advocated the establishment of a supply house under the management of a business man to provide books and materials for the school. He advocated the exercise of more caution in the selection of school sites and making plans for school buildings. Moreover, he stressed the need of a system of records and reports which would enable the school administrators to estimate exact cost of operating the school. He favored the elimination of raffles, the selling of chances, tickets, and candy sales, etc., to raise money for school maintenance.

In the discussion, Brother Benjamin, C.F.X., of Louisville, Ky., felt that something should be done to lower high-school tuition as it is a big barrier to the poor pupil. Even the Religious may have to sacrifice part of their income during these days of economic stringency. Doctor Hagan of Cleveland questioned the feasibility of consolidating the elementary school as the school has always been considered and has served as an adjunct to the parish. Brother Eugene A. Paulin, S.M., Ph.D., of Kirkwood, Mo., favored greater centralization of high schools and the elimination of competition from the small unaccredited high schools.

The Chairman then appointed the Committee on Nominations and the Committee on Resolutions as follows:

On Nominations: Very Rev. Msgr. Francis J. Macelwane, A.M., Chairman; Rev. Harold E. Keller, A.M., and Rev. Michael A. Dalton, A.M.

On Resolutions: Rev. John M. Wolfe, S.T.D., Ph.D., Chairman; Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., and Brother Calixtus, F.S.C., A.M.

The meeting adjourned at 11:50 A. M., with prayer by the Chairman.

SECOND SESSION

WEDNESDAY, March 30, 1932, 2:15 P. M.

The meeting was called to order by the Chairman at 2:15 P. M.

Rev. John J. Kenny, A.M., Supervisor of High Schools, of the the Diocese of Providence, R. I., presented a fine paper on "Religious Education in the High School." Rev. W. H. Russell, A.M., of the Catholic University of America, stressed the idea of weaving the religion course around the personality of Christ. Monsignor Bonner described the plan worked out for purpose of drawing up the course in high-school religion for the Catholic High Schools of Pennsylvania. Father Ostdiek mentioned the need of getting the State to accept credits in religion. Brother Calixtus, F.S.C., A.M., of New York, described their agreement with the State Department of New York to gain recognition for their course in religion.

Rev. John R. Hagan, D.D., Ph.D., of Cleveland, conducted a round-table discussion on "The Next Stage in Supervision." He argued in favor of special supervisors of primary work and of such subjects as reading, geography, history, etc. in preference to general supervisors who represented either the community or the diocese. He described the plan which is now in operation in the Diocese of Cleveland in which the instructors of the Teachers' College serve as special supervisors in the Diocese.

Rev. Leon A. McNeill, A.M., of Wichita, Kans., questioned the feasibility of such a plan in many places and argued in favor of general supervision. Doctor Wolfe of Dubuque insisted that the principal should supervise and that confidence should be placed in her work.

The meeting adjourned at 3:20 P. M. with prayer.

THIRD SESSION

THURSDAY, March 31, 1932, 9:40 A. M.

The meeting was called to order at 9:40 A. M.

Rev. Leon A. McNeill, A.M., of Wichita, Kans., presented a paper on "The Diocesan Superintendent and the Religious Instruction of Public-School Pupils." He advocated the establishment of the Confraternity of Christian Doctrine. He spoke of the value of Religious Vacation Schools and the correspondence courses in religion. He favored a weekly paper for weekday or Sunday-school classes.

Rev. William R. Kelly of New York described the marvelous results in a large parish where the instruction classes for public-school pupils were carefully organized and conducted. Rev. John M. Duffy of Rochester described the organization of instruction centers near the public schools in Rochester where the pupils were dismissed 45 minutes a week to attend the religion classes. Rev. John J. Kenny of Central Falls, R. I., stated he had organized classes for the public-school pupils in his city and they were attended by children from all the parishes who were pupils in public schools.

Rev. John M. Wolfe conducted a round-table discussion on "The Health Program in the Elementary School." He insisted that good health is conducive to spirituality; moreover, he argued the health education is a function proper to the school, but health service is a function of the community.

Many of the members spoke in favor of securing health service from the City-Health Department, not as a privilege but as a right.

The Chairman proposed that the remaining items of the program be inserted at the morning session and that the meeting terminate before lunch. The proposal was accepted.

Rev. George Johnson, Ph.D., of the Catholic University of America, Washington, D. C., presented a paper on "Our Concern with Federal Activities in Education." He reviewed the work of the National Advisory Committee on Education; he pointed out the great growth in Federal control of education since the Civil War. In 1917, the Vocational Board was set up to apportion the Smith-Hughes School Funds among the schools of the country on condition that certain requirements were complied with; e.g., the matching of the federal contribution with funds from local school district. The report of the National Advisory Committee set forth the principles of local control and local responsibility and the chances are that under the present economic strain no efforts will be made to increase federal control or federal contributions to the schools of the country. However, the present administration favors the reorganization of the Department of the Interior with an Under-secretary on Education. Doctor Johnson regards an under-secretary just as dangerous as a full secretary in the President's cabinet.

Doctor Johnson spoke on the annual meeting of the N. C. E. A. to be held in Cincinnati in June. He urged the need of a bigger and better school program at this Convention.

The report of the Committee on Resolutions was presented by Rev. John M. Wolfe, S.T.D., Ph.D., the Chairman, and accepted.

The report follows:

RESOLUTIONS

Resolved, That the Superintendents' Section of the National Catholic Educational Association at this, its Easter-week meeting, express its sincerest gratitude to the Catholic University of America, its administrators and faculty for the very kind reception accorded to it, and for the sympathetic and generous attitude expressed toward the Section by the University in the person of its Rector, Monsignor Ryan,

Be it further resolved, That this Association give united and public expression of the bereavement caused by the recent death of Most Rev. Thomas J. Shahan, Rector Emeritus of the University, who through all the years of the existence of this Section has exhibited the finest interest toward all of its deliberations and activities, and

Be it further resolved, That we also give recognition of the distinguished services of the officers of the Section for the current year, by acknowledging our appreciation by a rising vote of thanks, and

Be it further resolved, That we again pledge our loyalty and devotion to the Holy See, and affectionate regard for the person of the reigning Pontiff, Pius XI, whose every pronouncement on educational ideals and Catholic Action became the course of our united and individual efforts, in the sphere in which the Providence of God has been pleased to exercise us.

(Signed) JOHN M. WOLFE, *Chairman,*
JOHN J. BONNER,
BROTHER CALIXTUS, F.S.C.

The report of the Committee on Nominations was presented by the Chairman, Very Rev. Msgr. Francis J. Macelwane, A.M., and accepted. The officers chosen are as follows: Chairman, Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., Philadelphia, Pa.; Secretary, Rev. E. J. Westenberger, Ph.D., Green Bay, Wis.; Editor, Rev. Francis J. Byrne, D.D., Richmond, Va.

The meeting adjourned at 12.30 P. M.

JOSEPH H. OSTDIEK,
Secretary.

PAPERS

THE TEXTBOOK - ITS SELECTION, ADOPTION, AND ITS RELATION TO THE COURSE OF STUDY

REVEREND E. J. WESTENBERGER, PH.D., DIOCESAN SUPERINTENDENT OF SCHOOLS, GREEN BAY, WIS.

The subject that I am appointed to discuss is the textbook, its selection, adoption, and its relation to the course of study. This discussion has its difficulties. It revives a good many disappointments and calls for a restatement of some problems which apparently have remained, and will remain unadjusted for some time to come. The most discouraging difficulty about this discussion, however, is that it is unlikely to lead to any so-called practical conclusion; certainly not to a conclusion which will at all answer to the general faith in machinery and tools as an effective substitute for thought and the more fundamental necessities for education.

Yet, not withstanding this barren prospect for our discussion, one thing may perhaps redeem it from absolute sterility; which is, that we are presumably always better off for knowing just where we are, and for being able to identify and measure the forces, which are at play upon us.

In the first place, we may observe that our general educational system has very often been the object of strong adverse criticism, by members within the profession, as well as out of it. Very few, if any, were ever especially well satisfied with it, or well pleased with the way it worked. The thought was conceived then, that if our system could do no better than it was doing, it should be forthwith overhauled, and subsequently it was overhauled. But after thirty years of this, our system gives no greater satisfaction than it did before. The period has been one of constant tinkering—most astonishing tinkering. Dozens of methods were tried and hundreds of devices were introduced, readjustment upon readjustment has been made, scrapped, modified, and tried again. Our schools have been the trying-field of experimentation, and the haven of quackery. One must marvel at the general tolerance of this orgy of experimentation in our pedagogical system and the hopefulness with which each new "plan" was accepted—each promised to dispose of our educational bugbears, and lay them to eternal rest.

To cite but one such phenomenon, among the many, to illustrate our meaning, let us refer to differences in children, arising from such factors as heredity, environment, home-training, and the like. The existence of individual differences among children with the consequent necessity for different modes of attacking the problem of teaching, is an old and well-established fact.

To a person whose mind is not cluttered with the superficial technicalities of modern education, it would seem that in view of these facts, the most effective measure towards the attainment of greater results in teaching, would be, the intelligent education of teachers. It would seem most reasonable to direct one's attention to the careful preparation of those who wish to make the training of others their profession. Theoretically, all other attempts to develop and perfect educational practice, should assume greatly inferior importance against this fundamental requisite—sound teacher-training.

But when one views current educational practice, generally, one finds a major interest centered upon the lesser problems, and more time applied to perfecting secondary accessories in the work of teaching—like a carpenter incessantly sharpening his knives instead of acquiring proficiency in using them.

These are facts, which warrant one to expect educators to pay less attention to mere accessories in the educational process, such as textbooks and the like.

But, apparently, the textbook, among the educational accessories, still dominates very definitely over classrooms. It is the textbook that determines the content of instruction, as well as the procedure. While this statement may be in conflict with our *theory* of education, it is nevertheless based upon fact. And since the textbook actually occupies, deservedly or not, this important position in our educational practice, the present paper has been devoted to a consideration of its selection, its adoption, and its relation to the course of study.

I. Its Selection

In selecting textbooks it is obviously necessary, first of all, to determine whether or not uniformity of texts is to prevail. The standard arguments in favor of uniformity, especially in the diocesan systems are the following:

(1) Pleaders for uniformity insist that the cost of textbooks can be greatly reduced where uniformity prevails.
(2) It is alleged that the adopting agents are better equipped to select a desirable textbook than local authorities.
(3) The teachers are relieved of the importunities of salesmen when books are selected by an official adopting body.
(4) Uniformity eliminates losses on books when families move from one locality to another.
(5) Uniform textbooks facilitate the introduction of a uniform course of studies throughout the system.

These arguments undoubtedly are valuable and merit consideration by those who assume the responsibility of selecting textbooks. But, on the other hand, solid reasons are advanced against uniformity. They are principally that:

(1) Books suitable in one locality may not be suitable in another.
(2) Uniform usually means long term adoptions—generally five years in duration; consequently, the adoptions of better and newer texts that may appear in the meantime is forestalled.
(3) Furthermore, it is alleged that uniformity stifles initiative and individual enterprise. The most valuable contributions to educational theory and practice have been made by persons who were free to experiment.

The evaluation of the arguments for or against uniformity is a problem which will be touched by this paper, if at all, only indirectly. Our primary concern is the manner in which adoptions are generally made, whether for a school, a city, or an entire diocesan system.

Superintendents have used or are now using one of the following three methods, or a combination of them:

(1) *Selection by Committee.* The superintendent appoints a committee of teachers fitted to select new books for each subject. This committee reviews the available materials and recommends to the superintendent its first, second, and third choice. The size of the committee most commonly favored by superintendents is five. These committees may be "open," i. e. its personnel is known and may be interviewed by publishers or their representatives, or "secret," i. e. one whose personnel, or even its existence is supposed to be known only by its members and the one who appoints them. Theoretically, a "secret committee" may function without bias and undue influence from publishers, but practically, it is to be doubted whether a "secret committee" ever existed. The "open committee" with reasonable restrictions concerning "agents" and the like probably attains all and more than is attributed to the "secret committee." The committee submits its choice in the manner prescribed, to the superintendent, or the Board when such exists, with whom rests the final disposition of the matter.

The value attributed by superintendents to the report of his textbook committee is generally conclusive. Data collected by the National Society for the Study of Education, indicate that even if the superintendent regards the report of the textbook committee as only a recommendation subject to his approval, nevertheless those recommendations are usually accepted.

(2) *Teacher's Ballot.* When a textbook is to be selected in this manner, each teacher is asked to submit a ballot of her preference among the texts selected for consideration, and the superintendent's choice is then based on an analysis of these preferences.

This method usually fails to give a clear-cut decision and leads to a campaign by more vigorous members of the teaching staff who will solicit votes for their personal choice of texts. Furthermore, it may be stated that such a manner of selecting textbooks is most cumbersome, and open to every conceivable type of abuse on the part of salesmen. Exaggerated statements concerning the value of a given text, undesirable persistence, and even such unmentionable practices as graft, personal gifts, and other unethical means of persuasion involving a return of favors, are evils associated with this means of selecting texts.

When one considers these handicaps, together with the fact that only a few teachers are actually able to give a worthwhile evaluation of a textbook, one is compelled to exclude this manner of textbook selection as eminently undesirable.

Finally, there remains one other manner of selection:

(3) *Analysis by a Specially Appointed Research Staff.* This staff is asked to prepare blanks for an analysis of texts in various subjects, and to apply the criteria set down in those blanks to the materials submitted and to present to the superintendent a statement listing the books submitted, in order of merit. This manner of selection has been subjected to the criticism of being undemocratic. In reply, one might question the desirability of a democratic method of selecting textbooks.

At the present time, one finds a large number of textbooks available for each subject taught in the elementary and secondary schools. There is among them no unity of aims or purpose, unequal distribution of topics, and other differences. If these differences did not exist, the problem of textbook selection would be rendered much easier.

Certain texts came into being because the author wished to promulgate his point of view in organizing and teaching a subject. "When certain theories in education have failed, the surest and quickest way to modify practice based on them, has been to place on the market a textbook with a changed point of view." (30th Yr. Bk. N. S. S. E.) Most every teacher nourishes the ambition to write *the* book in his or her favorite subject.

Textbook selection should be made from the standpoint of definite educational objectives. For example, a school system has decided that individual instruction should play an important part in teaching procedure; textbooks, in that case, must be examined with this ideal in mind. *The objectives* of an educational program must be given careful consideration by those making a selection of textbooks, if those objectives are to be attained.

Additional reasons showing the desirability of analyzing textbooks before making a selection are:

(1) *Variations in the distribution of topics and space.* The portions of space devoted to the different units of subject-matter vary in textbooks. It is consequently necessary to analyze the competing materials to determine which most nearly meets the system's requirements from the standpoint of topics and space given to each.

(2) *The variations in the organization of material* in the various textbooks must also be considered. Texts are not equally suitable for the immature minds of the grade-pupil, due largely to the fact that many authors of elementary-school texts, know the grade-school pupil and his problems only theoretically. Such authors set out upon the work of writing elementary-school texts with little, if any, actual experience in the grade-school classroom. One author may develop the subject-matter from a logical standpoint whereas another may do so from a functional standpoint. Therefore, a complete analysis of texts, having in mind an appreciation of the mental development of the pupil who will use the text, is necessary.

(3) *During the past few years, many scientific* studies have been made of specific aspects of subject-matter in textbooks. "Chief among these new features are: a more detailed and careful analysis of the specific bonds that are to be formed, modified, or strengthened; subject-matter designed to avoid the formation of interfering or incorrect bonds; a sustained program of drill constructed according to specifications based on experiments in learning; provisions designed to meet the problem of individual differences; new types of tests—inventive, instructional, diagnostic, remedial, and appraisal; certain exercises specifically designed to increase the pupil's ability in problem-solving, and effort to carry out a definite program of motivation." (30th Yr. Bk. N. S. S. E.) The results of such studies are valuable contributions to the progress of our schools, and should be incorporated in the textbook which is selected. While salesmen often claim such qualities for their books, a careful check on the contents must be made to verify their statements. In selecting textbooks with a view to meeting the objectives of the school system, these considerations may be not omitted.

The very useful instrument for rating the characteristics of textbooks in the various subjects is the score-card. After all, the selection of texts is a technical problem, the study of which should represent a scientific procedure where the elements of chance are reduced to a minimum. The score card gives an opportunity to set up objective criteria as a basis for the analysis of a book. Unless such criteria are set up, the objectives of the school may be submerged in the selection. Obviously, it is necessary to guard against the use of score-cards prepared by publishers to insure the selection of their own product.

The most satisfactory method, in the writer's experience, of selecting a textbook has been found to be a combination of some of the methods referred to before.

It must be borne in mind, that the final authority in selecting textbooks is the superintendent. With him rests the greatest responsibility for an adoption. He is presumed to possess an accurate appreciation of the needs of his schools, the standards prevailing in them, the professional calibre of his teachers, and in general, he should be in possession of all such facts as enter into consideration when securing textbooks for his schools.

It is impractical, if not impossible, for him personally to make an examination of all the available material. He therefore carefully selects a group of advisors organized into a committee of capable and wise persons actually engaged in his schools. The members of this committee, as has been mentioned before, should not be too large. His next step is to state definitely the features sought in a textbook, and with this in mind, he will proceed to construct a scale or score-card according to which competing texts will be evaluated. It is apparent that sufficient time and study should be allowed for the construction of a suitable scale for a thorough analysis of the texts. This factor is vital to the success of the plan and will forestall any criticism of superficiality or unfairness because of hasty judgment.

The scale should be constructed before the books are examined so as not to allow the selling points of a particular book to enter into the scale itself, as may be the case when a committee lacks proper understanding of its job, or good supervision, or is subject to the exaggerated statements sometimes made by salesmen.

The superintendent's committee acts purely as a fact-finding agency and when their findings are submitted and if the personnel is of the correct calibre, it will generally be found that their choice is well made and that it may be accepted with a great degree of confidence.

The *adoption of textbooks* is closely related to their selection. The periods of time for which adoptions are made vary. The average period has been found to be five years. Rigid regulations in the adoption of textbooks are a direct handicap to the best administration of a school. With improved methods of teaching, textbook construction, and supervision, there should be no fixed period during which any textbook should be retained. The recommendation of changes is distinctly a professional matter, and should come from the educational staff only. There are many complaints against what the public considers unnecessary fad in changing books. This occurs particularly in schools where textbooks are not supplied free to the pupils, as in most parish schools. It seems that the adjustment of this situation should not create very great difficulties if properly attacked. It requires merely cooperation, a sympathetic and progressive attitude towards education, and a lessened domination by parochialism on the part of those who are directly responsible for Catholic schools. Incidentally, the acquisition of these three characteristics by those mentioned, would greatly reduce the difficulties of diocesan-school administration to a minimum. It would furthermore, vastly accelerate the attainment of that state of development of our schools towards which we are striving, under the burden of stupid and utterly needless handicaps.

It has been found a difficult problem to determine the precise value of a Board of Education, at least in the matter of selecting and adopting textbooks. Nevertheless, it is customary to submit the recommendation of the superintendent and his committee to the Board. While in the great majority of instances, that recommendation is accepted, there have been exceptions which, upon examination, have been found to be practical illustrations of the results of questionable methods of salesmanship. It would be unsavory to dwell upon the details concerning this, so we shall not become involved in that sort of discussion.

Finally, there remains the consideration of the relation of the textbook to the course of studies.

In a report recently released by the National Society for the Study of Education, evidence was established that in public schools the textbook largely determines the classwork of the schools. Textbook recitation prevails to a very large degree. The course of study, therefore, consists more or less of the material as presented in the textbook.

It is obvious that slavish adherence to the textbook will limit the teacher's personality or freedom. Her class will give back to the teacher the information found in the textbook; the pupils' curiosity is seldom aroused; rarely is an inquiring spirit stimulated by the teacher. In general, one is led to the conclusion that the work of the average classroom is "characterized by a lifeless and perfunctory study and recitation of assigned textbook materials."

Let us assume that the situation as found in the report of the National Society for the Study of Education is in a general way a report of the diocesan schools as well.

It is the textbook, therefore, which to a marked degree determines the course of study. What, then, is to be our judgment concerning this situation? In replying it is well to bear in mind several pertinent considerations.

The discussion of the relation of the course of study to the textbook can be attacked most readily by stating the problem in the form of an interrogation: Should the formation of a course of study precede the selection and adoption of textbooks and should textbooks be selected with a view to meeting the requirements as set forth in the course, or, should the textbooks serve as the course of study?

Before attempting to formulate a reply let us survey the situation prevailing, so far as possible. William Bagley, in the 30th Year Book of the National Society for the Study of Education, p. 24, states: "There is a prevailing opinion among American students of education that the classwork of our public schools is still characterized by the formal mastery and reproduction of textbook materials. The reports of school surveys tend in some measure to confirm this opinion in that even the more recent reports complain of the prevalence of the textbook-recitation method."

The writer's own survey in an area of approximately 12,000 square miles, and including 130 schools, made two years ago, yields additional substantiation of Bagley's findings. We have no data concerning the condition in other diocesan areas, and therefore we will not accept the hazard of assuming that similar conditions prevail there.

In defense of this situation it is alleged that most modern textbooks are presumably constructed by experts, possessed of a more or less thorough understanding of scientific technique, in the matter of choice of content, grade placement, and method.

While it may be said that textbooks are, for the most part, the result of evolutionary processes, and are not purely the creations of those who write them, textbooks are given character by the author's conception of the purposes and nature of education and by the completeness of their understanding of the process of learning.

In view of these considerations, it would seem that one may reasonably place confidence in modern textbooks.

Furthermore, the professional training of the teachers will determine the dependence upon the textbook as against the course of study. The beginning teacher seems more likely to depend upon formal textbook method. In general, the longer the training and experience, the greater the likelihood that she will be guided by methods more highly approved by contemporary educational theory instead of mere formal textbook methods.

Assuming that textbooks are uniform throughout the system, it is evident that more or less uniformity would also prevail in subject-matter. But where diversity of textbooks prevails reasonable uniformity cannot be attained except through the use of a course of studies.

However, since some uniformity is desirable in subject-matter at least, particularly in view of the mobility of our population, the simplest means of providing such uniformity seems to be through the medium of a good course of study. The course may be so modified to meet the needs of the different groups so that minimum essentials are provided for the slow group, minimum essentials plus a moderate amount of enrichment for the average group, and minimum essentials plus a greatly enriched course for the bright group. This arrangement of differentiated instructional materials provides that all groups complete the essential work of each grade during the school year at the same rate. It furthermore admits of transferring pupils from one group to another, at the beginning of each semester or each important unit of the course, on the basis of the progress made in the given group.

"The course of study, carefully constructed, is the starting point from which we proceed to the selection of textbooks which most fully meet the requirements established in the course. It is the course of study which serves as the standard concerning subject-matter, as against the textbook. This is clearly an advantage in so far as it insures a minimum of uniform quantitative instruction, no matter whether the textbooks are diverse or uniform.

An additional advantage is that it provides for greater flexibility. When changes in subject-matter are warranted, such changes can more readily be made in the course of study without destroying its integrity, than in the textbook.

It would appear, therefore, that it is eminently more desirable to select the textbook with a view to meeting as fully as possible, the requirements of the course of study."

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RELIGIOUS EDUCATION IN THE HIGH SCHOOL

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The Catholic Church at its very inception inaugurated, and for nineteen centuries has consistently maintained the religious principle in education. Her charter, as a teaching institution, is laid down clearly and concisely in the words of her divine Founder, "Going therefore, teach all nations—teaching them all things whatsoever I have commanded you." (Matthew XXVIII, 19, 20.) While it is plain that this divine command refers primarily to the doctrine of salvation, and consequently to the dissemination of religious truth, it nevertheless carries with it the obligation of insisting on certain principles and sustaining certain characteristics which have a direct and decisive bearing on all educational problems.

The Church has always upheld the dignity of man. From her pulpits and university rostrums she has incessantly taught that just as surely as man has God as his origin, so certainly is God his ultimate end. She has made it quite plain that his soul which reflects the very likeness of God is immortal, indestructible, and is, therefore, more important than his body—the mortal and perishable element of his composition. The inherent qualities of his soul have been embellished and elevated by the saving waters of baptism, which snatched man from the bonds of satan, and incorporated him in the family of God. There is, therefore, over and above the cognative and appetitive faculties, the capacity to function as sons of God. This is not a metaphor, but a reality. The Church consistently teaches that life here below gets its highest value, by serving as a preparation for the life to come. She insists that no system of education is "a preparation for complete living" which ignores man's ultimate end. It is precisely this completeness in teaching, in harmonizing all truth, in elevating all human relationships, in leading the individual soul back to God, that forms the essential characteristic of Christianity as an educational influence.

These fundamental truths concerning the nature of man, his origin, and his destiny form the basis upon which the Church has formulated and promulgated her educational principles, which paraphasically may be summed up as follows: (1) To impart knowledge or develop mental efficiency without building up moral character, is not only contrary to psychological law, but is also fatal to the individual and society. No amount of intellectual attainment or culture can serve as a substitute for virtue. (2) Religion must be an essential part of education, for on it morality is based. For this reason religious instruction should form not merely an adjunct to teaching in other subjects, but should be the center around which these subjects are grouped, and the spirit by which they permeated. Sound moral instruction is impossible without religious education. (3) A system of education which harmoniously joins the intellectual, moral, and religious elements, furnishes the strongest motives for conduct, and the noblest ideals for imitation.

These principles furnish the reason for the existence of Catholic schools which has been so well defined by Doctor Johnson in these words: "The aim of Catholic elementary school is to provide the child with those experiences which are calculated to develop in him such knowledge, appreciations, and habits as will yield a character equal to the contingencies of fundamental Christian living in American democratic society." The ultimate aim of Catholic education, therefore, lies in conduct, and not in knowledge. This conduct is fostered by truth which comes from revelation, from observation, and experience.

No sane or sincere person in Catholic educational history has ever questioned the need of religious instruction to bring about this end. There has been, however, great variance as to method. With intermittent exceptions, and "since the memory of man runneth not to the contrary" the giving and receiving of catechism lessons, with an occasional story, was the traditional means of bringing about this all-important objective. Nor was this method considered as a breach of pedagogical decorum, for in the not too far distant past, curriculum, standardization, general and special methods in teaching, etc., were just technical educational terminology, peculiar to certain professors or research workers in higher pedagogical circles even in the dissemination of non-religious truth. At length there appeared several men, whose ideas furnished the material for an educational revolution. William James, with his philosophy of pragmatism, engendered an enthusiastic disciple in the person of John Dewey, whose theories and principles conceived, brought into being, and nurtured, the educational reformation which, when molded into form, became the pedagogical system almost universally in vogue in the United States today.

This revolution was complete in every sense of the term. It not only affected the teacher, pupil, and textbook, but regulated the physical features of the school itself. The teacher must know the latest developments, in theory and in practice, of educational philosophy, psychology, sociology, and methodology. He no longer thinks out and solves difficulties—he guides and directs. This necessitated a change on the part of the pupil. He is no longer a passive entity but an active human being. His textbook was abridged. The steps which became superfluous, were eliminated, only to be supplanted by collateral reading which is destined to give him a broader and more sympathetic outlook on life and its relations.

Our parochial schools have advanced side by side with the public-school system in adopting educational improvements and principles which are philosophically sound and pedagogically expedient. This concurrent development, has needless to say, been confined to the secular branches of education. But what has been done in religion? While I have no concrete or statistical evidence to make an unqualified statement which might be universally applicable, I feel that it is reasonable to suggest that our parochial-school teachers have likewise modernized their method in religion. As a matter of fact, standardization and comprehensive outlay of the course in religion has practically made such a change imperative.

There is, however, over and above these beneficial changes, one outstanding feature, which has made the present parochial-school system eminently successful as a Catholic educational institution, and that is the grouping and coordination of secular subjects about religion. In our histories, for instance, we have eliminated the poisoned and prejudiced opinions of unscrupulous authors, inimical to religion in general and to Catholicity in particular, whose distorted truths or malicious interpretations, rendered their works unethical and unhistorical. We supplanted them with authors whose narrations neither exaggerated nor detracted from the event or incident in its natural setting, and whose deductions and conclusions are free from bias. In reading, we discarded the meaningless prattle of "one little, two little, three little sunbonnet babies" who played and danced in the sun. We inserted the only begotten "Babe" of the Eternal Father, Who increased in age and wisdom, Who was subject to his parents, and Who was obedient unto death. In this respect we have really made religion the center around which our secular branches are grouped. We have taken effective steps to produce characters which would be genuine and lasting. We have presented and portrayed examples for imitation and motives for conduct. Let us see what we have done in our Catholic high schools.

That our Catholic high schools have subscribed to state and college requirements and recent sane improvements in methodology and curricular content, goes without saying. Our teaching staffs compare favorably with, and in some instances, surpass the faculties of their public or non-Catholic high-school neighbors. We have specialists in mathematics, in history, in biology, in English, etc. But can we say that we have specialists in religion?

Roman Catholic ecclesiastical officials and their agents in education can never adequately express in word or deed, the wholly efficient and eminent work of the teaching religious orders, in inculcating the spirit and word of Christ in the minds and hearts of the Catholic child and youth of our country. But the Religious is not necessarily the specialist.

The specialist in religion is the priest. In virtue of his ordination, the priest is ex-officio the preacher and teacher of the faithful. Although the power to preach the word of God is given to the deacon, it is not until after he has become a priest that the bishop gives him the jurisdiction to do so. It seems strange and even paradoxical, that the priest who has spent long and strenuous years in theological pursuit of the true God, should be found in so many places, teaching the Greek and Latin classics, dealing with mythology, and the lives and influence of myriads of false Gods.

The priest is the mediator between God and man. It is to him that the faithful flock in trial and sorrow, particularly when their troubles are spiritual. The personality of the priest is lost to the faithful when they see him at the altar of God where he represents the high priest Jesus Christ. In the confessional too, the priest more than any other individual acquires the material and experience which eminently equip him to discuss, even in the external forum, the perplexing problems with which the youth of high-school age usually finds himself confronted. These young people have arrived at an age when they are thoughtfully keen and critical concerning all matters which secure attention. They are living in an age of phenomenal change and progress as well as of intense activity and competition. The world in which they find themselves is full of challenge, arousing their curiosity at every turn and constantly urging them to interested inquiry and investigation. In a word the high-school pupil is at a decidedly crucial transitional period from a physiological and psychological point of view. Since conduct is our ultimate motive in Catholic education, and since this is brought about almost exclusively by religion, it seems but natural that the priest, the specialist in religion, should be sent to the religion classes to strengthen and activate the fundamentals received in the elementary schools.

Principals and deans of study in several of our diocesan (Providence) high schools have openly admitted that the active interest of the priest in his frequent visitations, has noticeably affected the pupil. It has awakened a new interest in religion in general, and in class-matter in particular. It has tempered the quality of their curiosity. It was noticed that the questions asked were genuine. It did away with the asking of questions whose purpose was to while away the time, or to place the teacher in embarrassing situations. In a word it has made the pupils genuinely curious about things they should know.

The influence of the priest has also been brought out quite clearly by means of religious surveys. It is singular to remark, that the priest has exerted an influence equal to that of mothers in the religious life of high-school pupils, and superior to that of those who actually taught them in high school. The following excerpt from the "Official Bulletin of the University of Notre Dame," (Volume XXI, No. 4—Religious Survey 1925-1926, Page 35) will enable us to see this influence. In answer to the question—What exercised most influence on your religious life in high school? The following are among the answers given:

	Catholic Schools	*Public Schools*
Priests..............	73	18
Nuns................	47	5
Teaching Brothers....	31	..
Teachers............	23	1
Mothers.............	18	73

It is a gigantic undertaking to place a priest as the regular professor of religion in our high schools. The need of priests for parochial duties makes this impossible in many dioceses, but we should at least make an effort to secure priests, especially delegated to give weekly or bi-monthly conferences on practical religious topics. This latter practice has been used with great results in several of our high schools.

Let us now briefly consider the high-school pupil himself. We have briefly described above, several of the outstanding psychological reactions of the high-school pupil. This knowledge must be applied in the teaching of every subject, religion of course being no exception.

Every effective teacher must arouse attention and sustain interest. In secular branches the preliminary steps to arrive at these ends, are usually difficult. In religion, however, these preliminary steps are somewhat less burdensome on the teacher's part. The reason is that almost every one is interested in religion. There are occasions, however, when the pupil feels that religion is superfluous in high school, because of his nine years of catechism in the elementary and secondary schools. A student of this type is less apt to become interested in religion because there is no credit given for college requirements on religious basis. He feels less inclined to study for still another reason; namely, that failure in religion is no hindrance to graduation. There is yet another type of pupil. He is the one whose psychological and physiological change has made him interested in things that heretofore he passed by unnoticed or which he had taken for granted. Both these types, however, usually respond to a method which does not tax the memory, but rather applies the principles to actual life. This may be brought about by the adoption of a student's work book which has proved itself very effective.

Next in order of importance in classroom activity comes the textbook. One of the major difficulties in a religion course is to find a suitable basic textbook. The course in religion is still in the process of formation, and consequently a suitable text may be found only after much speculation and trial. There are, however, textbooks on the market which have in many respects made the course of religion, as it is today, an enjoyable task both for teacher and pupil. We must be careful to select textbooks whose language is not too technical. Such language is usually found when the book is simply a translation of dogmatic or moral theology. Texts which expatiate on mysteries, or show the role of the intellect or will in the working of grace or in the hypostatic union, only serve to confuse the student. The textbook is a tool but it should be vital rather than mechanical. It should possess a personality. It should convey an impression of real fellowship to the teacher.

The content of the course in religion is a most important matter. It seems to me that it should lead the pupil along in parallel lines of Christian Doctrine, Bible History, or Scripture study, Liturgy, and Church History. Personally, I am inclined to believe that the course mapped out in the "Manual of Religious Vacations schools" is hard to improve on. A course along similar lines, adapted to high-school students, and the length of the school year should be most fruitful in its results.

In particular, we should lay more stress on the Holy Sacrifice of the Mass. Religion is the queen of our sciences, and the Mass is the center around which our religion clusters. Let us do away with class pins and class rings, if necessary, and put in the hands of our graduates the Missal, and the knowledge of its method and content. As for our Catholic young men, we should incorporate into our idea of Catholic gentlemen, the ability to serve the priest at the Holy Sacrifice.

The use of a "Questionnaire" serves as an excellent means to instruct the mature students in things which should always be delicate and holy. This enables the teacher to give proper instruction for the solution of individual difficulties which are often times settled in a vulgar manner, or remain closed secrets constantly perplexing the youth. An example of this questionnaire is found in the February issue of the "Journal of Religious Instruction," p. 558. In one of our high schools for boys, a weekly conference is given by the principal to seniors only. After his talk, questions proposed by the students are answered by the principal. Boys often ask questions in an open and frank manner, but there is always the option of sending in unsigned questions. An appropriate introduction to these conferences has eliminated all danger of levity. Since its introduction, there has never been occasion to rebuke the class or an individual for his remarks or attitude during the progress of the course. The results are most encouraging.

As for the grouping of other branches about religion, it seems safe to say that we have generally succeeded in doing so. There is one subject, however, where we might possibly make a change. In the fourth-year Latin of our classical course, we send the student out with a knowledge of the escapades of Dido and Aeneus. Would it not be possible, and certainly for us more logical, to introduce the classical Latin of the "fathers" where the pupils may see the beautiful lives of Christ and his Blessed Mother, the courage and heroism of the saints. At the present time this should present less difficulty, when certain outstanding colleges and universities have eliminated the Latin and Greek class in college-entrance requirements or at least are contemplating to do so.

In conclusion, let me say, that if I have spent too much time in the early part of this paper, on fundamental principles of Catholic education and their application in our elementary schools, it was not for informatory purposes, but rather, to suggest by contrast, possible corresponding needs in the high schools.

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THE NEXT STAGE IN SUPERVISION

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In the Catholic elementary-school field in America, the individual parish, the religious teaching community, and the diocese as a whole may all lay claim to being the educational unit. At various times the rights of the one or the other have been emphasized, but it would seem that all three have coexisting obligations that are based on Canon Law and strengthened by factual conditions.

In the First Plenary Council of Baltimore, the admonitions in educational matters were directed mainly to the pastors. This was as might be expected since the parish schools were considered chiefly as means whereby the pastors could exercise their office of instructing children in religion. At this stage, the teachers were for the most part laymen and laywomen.

The pastor was the first supervisor. Thus the Provincial Council of New York in 1860 wrote: "We would also exhort the Reverend clergy to superintend from time to time by personal inspection the progress and working of their schools, and not leave them altogether to the direction of the teacher, however worthy of confidence he may be."[1] The same obligation was stressed in the Third Provincial Council of New York and in the various Provincial Councils of Baltimore, Cincinnati, and New Orleans.

By the time of the Second Plenary Council of Baltimore the religious teaching communities were multiplying so rapidly as to displace the lay teachers in school after school. The Council accordingly seemed to feel that general supervision would be handled by the religious community, but the personal responsibility of the pastor in the matter of religious instruction was still insisted upon. In fact this responsibility is indissolubly bound up with the pastoral office, as is evidenced from the whole tone of the school legislation of the Third Plenary Council of Baltimore and, more recently still, from several well-known passages of the Code of Canon Law.[1]

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[1] *Acta et Decreta Conciliorum Recentiorum. Collectio Lacensis. Tomus tertius, Col. 271-b.*

The Third Plenary Council introduced a new note when it placed squarely upon the shoulders of the Bishop the obligation of passing upon the fitness of all teachers in his Diocese, whether religious or secular. Apparently some question had been raised as to the authority of the bishops to interfere in the workings of religious communities, for Decree 205 assures the bishops of the support of the S. Congregation of the Propaganda, *si opus est.*

There is no need of setting forth the rights and obligations of the Bishop to supervise the schools of his Diocese. These follow from the very nature of his office, chiefly from the fact that only the Bishop, *de potestate ordinaria,* participates in the formal *magisterium* of the Church—all others, *de potestate delegata.*

Community supervisors had been functioning for some time before the office of Superintendent of Schools was created. It was Bishop McDevitt, I believe, who first linked these supervisors into an inchoative diocesan system. There was a tacit recognition that any such system should consist of a union of the various teaching communities and that through the community supervisors, rather than through the pastors, improvements were to be effected. The example of Bishop McDevitt was followed in nearly all other dioceses as soon as superintendents were nominated in them. To be sure, many a superintendent found that individual pastors were tenacious of their rights, but in a remarkably short time the superintendents, by virtue of their tact and diplomacy, created real diocesan systems.

In the first stages of organization, the chief concern was to weld the existing schools into organic unity. The ultimate of perfection at this time was considered to be the achievement of uniformity in textbooks, courses of study, assignments, school calendar, daily program, and examinations. Strictly speaking, these were matters rather of administration than of educational science.

In this work the community supervisors played an important role. They visited the schools and organized them along the lines of the diocesan administrative policy. They advised the principals in matters of school management, visited the teachers in the classrooms, and held general conferences at the close of the day. They assisted the superintendent in selecting textbooks, in formulating syllabi and assignments, and in preparing diocesan examinations. Their work was arduous and without them few superintendents could have accomplished anything. They came to the schools vested not only with the authority of the superintendent, which was always open to question in the early days, but also with the authority of the religious superior, which was much more effective.

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[1] Cfr. *Codex Iuris Canonici.* Canons 467, §1; 1330, §2; 1333, §1, 2.

But, as mentioned above, this work was chiefly of an administrative nature and this fact it was which rendered it possible for a single person. The scope of their activities included all eight grades and all school subjects. The strictly pedagogical phases of their activities—supervision of studies and direction of teachers—were indeed an important element in raising the standards of the schools. The supervisors had been markedly successful teachers with practical experience of many years in all the eight grades. By advice, guidance, and demonstration they were able to effect decided improvements in the teaching methods of most of the Sisters.

But in those days, be it remembered, the teachers in Catholic schools had had no great amount of general education and little or no pedagogical training. The assistance of experienced critics was accordingly welcomed and valued. It did not compensate for lack of thorough scientific training, but anything was better than nothing.

There now set in a strong tide in favor of adequate educational preparation of Catholic teachers. The general supervisors had done well their work of organizing and could now devote the major portion of their time to classroom visitation. But explanation of general methods, which had heretofore been their stock in trade, no longer sufficed. The supervisor would encounter teachers in particular grades with such deep scientific knowledge and practical mastery of their work that so far from the teacher learning from the supervisor the supervisor would learn from the teacher. In the beginning this would be found more frequently in the first grade, but it was soon manifested in all the grades.

General supervision began to lose its early necessity and importance. Principals everywhere had become good school administrators and teachers had advanced beyond the needs of general methods.

The sheer mass of psychological knowledge and pedagogical materials now in possession of the teachers in the different grades and grade levels was too much for one person to control or guide. Add to this that educational research was disclosing new facts, new methods, new objectives, new principles at such an amazing rate that a teacher, already well educated, found that she could keep abreast of the times only by concentrating in a single and well-limited field. To expect one person really to master all this learning so as to be able to direct the efforts of every teacher in an eight-year elementary school would simply be out of the question. And after all, supervision signifies just such expert direction. What was possible in an earlier day when little real pedagogy was found in our schools is not possible at the present time.

If there is to be supervision at all, it must now be special supervision. The supervisor must do what the classroom teachers have done—concentrate in a limited field whether of subject-matter or of grade level—if she would be of any assistance to teachers already highly skilled. She thus becomes a practical scientific specialist—directing fellow-specialists who are working in the schoolrooms as in laboratories. Just as it is impossible for an instructor in a graduate school of education to cover the whole field of pedagogy, so is it impossible for a supervisor to direct that whole field in the elementary schools. This is something more than an analogy. Actually any number of elementary teachers are likewise graduate students in universities.

The special supervisor would, then, be one who is a real authority in her subject and is acknowledged as such by those whom she guides. Her work would not be so much that of inspection as rather adviser to those teaching her subject and as demonstrator of good practice. She should explore new thought in her subject, keep in touch with all significant movements, remain abreast of good current literature, conduct experiments in the classrooms, work out courses of study, devise ways and means of bringing all her teachers to high standards in the teaching of her subject.

Such a person would not be a supervisor at all in the old sense of the term. I prefer the title of "director."

Her qualifications would have to be those of an advanced instructor in a Teachers' College. The minimum would be a master's degree gained in her field of specialization at a recognized university. Indeed, unless she would soon be out-stripped by her teachers, she had best carry on to the doctor's degree, since three years graduate research are none too much for one who would direct activities in an important field in a wide-awake diocese. I mention the attainment of the degree itself rather than the equivalent, since this latter has been badly abused. Moreover, such a person would have "to keep on growing." She is a leader; and as soon as a leader stops moving forward he is soon outdistanced by his followers.

In a diocesan system there would be such directors for all the core subjects of the curriculum and for all activities which could be bettered by expert leadership. Whenever a new activity would rise to prominence or whenever an existing activity became too complicated to be handled well by one person, new directors would be placed in charge. I should say that at least ten would be needed in the beginning in all but the smaller dioceses.

Now obviously each community could not prepare for such work and set aside so many of its ablest Sisters. If one or two of the larger could do so, the vast majority could not. Hence, establishing a staff of *special* supervisors, rather than *general*, involves in strict dependence *inter-community* or *diocesan*, rather than *community*, supervisors. This means that the authority of the supervisor emanates from the superintendent, not from the Superior of the Community; that the supervisor directs her subject or activity in all schools, not merely in those of her own Community; that, within the limits of her specialty, she has authority over all who teach her subject, regardless of community lines.

This involves no conflict with established Canon Law, nor with the constitutions of any community. Religious exemption does not enter into the picture at all. The supervisor acts as delegate of the superintendent, just as the superintendent acts as delegate for the Bishop. No question on this score would be raised if the special supervisors would be lay people. The entrance of a Religious into schools of other communities would and should be resented if she came as a representative or delegate of her own Superior. Coming, as she does, as the representative of the superintendent, and ultimately of the Bishop, there can be no difficulty whatsoever.

As a practical matter the special supervisors should be selected from as many different communities as possible—preferably only one from each community, whatever its size. This distributes authority better and tends to create real enthusiasm amongst the communities for the whole plan.

This system works in admirably with the idea of a Diocesan Teachers' College. The instructor of a special subject or activity in the college can be at the same time the diocesan supervisor of that subject. She thus not merely trains teachers in a particular activity but is enabled to complete and perfect that training once the teacher is engaged in the practical field. The diocesan schools are assured of supervisors with a solid scientific background; the Teachers' College is assured of instructors who are not mere theorists but have accurate knowledge of real conditions. The fact, too, that the teachers are being supervised by their former instructor goes a long way to establish splendid working relations with the supervisor.

After several years' experience with this system in Cleveland, we have found it advisable to make several modifications in our original plan. In our Sisters' College the first two years are spent in pre-service, the last two in in-service, sessions. We discovered that the instructors engaged in the pre-service courses could do very little school visiting, not so much through sheer lack of time as through conflicts in schedule. The hours of instruction in the regular sessions break the day and week in such a fashion that frequent visits in the schools of Cleveland itself could not be made, and visits outside the city were extremely difficult to arrange.

Hence we have revised our first plan. The advanced courses at Sisters' College, (those of the last two years) are conducted only in Saturday and summer sessions—the courses of the first two years are given only in the week-day, full-time, sessions. Those conducting the advanced courses are named the heads of the various departments, thus controlling the courses given in the first two years by other instructors. The heads of departments are now our diocesan supervisors or directors. During the school year they are engaged in instruction at the College only on Saturdays. On Fridays, they are relieved of all other work in order to prepare their lectures and advance themselves in their field of specialization. The other four days of the week are at their disposal for school visiting. This plan promises to work out very well.

It is understood, of course, that all instructors in each department cooperate in building courses of study, in planning extra-curricular demonstrations and activities. Moreover, the instructors of the first two years do a fair amount of supervision of the young teachers during their first year in the field. This is as necessary for the instructor as for those she is supervising.

A word as to our present system of general supervision. We find that the principals are well able to manage their own schools without much inspection. They can also give such help in general methods and management to the teachers of their schools as was formerly given by the general community supervisors. Meetings of the principals with the superintendents have great value; and these we propose to have at more regular and frequent intervals in the future. As a matter of fact the principals seem to prefer this arrangement, since more confidence is shown in their ability and judgment than when they were regularly checked up by community supervisors.

To sum up then: the plan of supervision whereby a single member of each community would inspect and direct all teachers and all subjects and all grades of the schools staffed only by her own community, was formulated when the schools of the dioceses were being welded into organic systems and hence had rather an administrative than an educational function. Such a plan worked well when the Sisters were not well prepared. With the rapid strides made in teacher training, it is no longer possible for a single person to guide all the activities and subjects of an eight-grade school. Supervisors limited in their scope to special subjects seem called for. This of necessity involves inter-community supervision by Religious. Such special supervision can work hand in hand with the administration of a Diocesan Teachers' College. It enables such dioceses to develop scientific educational specialists who would be able to raise our schools to yet higher standards and to produce a body of scientific Catholic educational literature which is at present almost entirely lacking.

THE DIOCESAN SUPERINTENDENT AND THE RELIGIOUS INSTRUCTION OF PUBLIC-SCHOOL PUPILS

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In late years a great deal of attention has been directed to the problem of providing religious education for public-school children. This problem has become a matter of growing concern for Catholic-school superintendents, who feel a responsibility not only for the children enrolled in parochial schools but also for the little ones who are in attendance at public schools. We realize that special provision must be made for the religious instruction and training of these children, and further realize that, as trained diocesan leaders in matters educational, we can properly be expected to develop an effective program for the religious education of public-school children, or at least to lend active cooperation to those who are made responsible for this important work.

A growing acquaintance with the field has impressed upon all of us both the extent and the seriousness of the problem in question. It is generally agreed that our Catholic schools, with an enrollment of 2,466,000 in elementary and secondary departments, are caring for approximately one half of the Catholic children of school age. As Bishop Edwin V. O'Hara has pointed out on numerous occasions, there are no less than 10,000 parishes or missions in the United States without parochial schools, and hence, at least these 10,000 groups of children without even the opportunity to attend Catholic schools. Furthermore, there are additional thousands of children in parishes with parochial schools which for some reason or other they do not attend, in remote places far removed from the church, or in public or private institutions of various kinds.

This problem is not confined to any particular locality nor to any particular type of community. It is found in the big city, in the small town, and in the open country; in parishes with as well as without parochial schools. The diocesan superintendent who believes that there are no Catholic public-school children in the particular diocese to which he belongs is just as mistaken as the pastor who concludes that none of his children attend public schools simply because he has a parochial school with a large enrollment. Survey has time and again revealed that even in parishes with first-class parochial schools in operation, Catholic children often attend the public schools in surprisingly large numbers. The thousands of Catholic public-school children who have been fished out of Catholic homes within the very shadow of church and school in cities like New York, Brooklyn, Milwaukee, Chicago, Detroit, Omaha, and Los Angeles, and assembled in catechetical centers for instruction, leaves no room for argument on this point. Those who are acquainted with the field can assure Perplexus, who reported the illuminating findings of a parish census in the *Ecclesiastical Review*, issue of March, 1930, that his experience could be repeated in many other parishes.

There is hardly need to emphasize the seriousness of this problem, nor to point out that the more than 2,000,000 Catholic children attending public schools should be objects of the special solicitude of the teaching Church. Often they are the offspring of mixed marriages and of lukewarm and careless parents. At best they pursue their daily studies in schools from which religion is excluded by law, and in which the atmosphere is not only non-religious, but tending always in the direction of positive irreligion. Until provision is made for the effective religious education of our numerous Catholic public-school children, we can expect the appalling annual leakage from our ranks to continue.

It would be wrong to overlook the zealous efforts which have been made by individuals, pious societies, and diocesan organizations to meet the needs of the underprivileged children of whom we speak. Even a cursory review of the report on an extensive survey of this field issued a few months ago by the N. C. W. C. Department of Education, will convince us that heroic work is being done in all parts of the country to provide religious instruction and training for Catholic public-school children. Witness the record of the Confraternity of Christian Doctrine in the Diocese of Los Angeles and San Diego for 1931, where there were 300 catechetical centers in operation, with 1,400 volunteers caring for 29,000 children. Consider the work of the Missionary Confraternity of Christian Doctrine in the Diocese of Pittsburgh, where 791 teachers working out of ten centers at strategic points in the diocese, established 176 catechetical centers and instructed 16,909 children, during 1931. Consider, likewise, the remarkable results obtained by the Catholic Instruction League, a richly indulgenced Primary Union with headquarters in Chicago, which has organized numerous centers in Chicago, Milwaukee, Detroit, Cleveland, St. Louis, Omaha, and other places both large and small, in which organized bands of lay volunteers have, during the past twenty years, instructed many thousands of Catholic children. Nor do we lose sight of other organizations which are doing the same commendable work in their respective localities, nor of the splendid programs being carried out in individual parishes and missions all over the country. We can truthfully say, however, that the work in this vast field has only begun; that sad neglect is still depriving great numbers of these little ones of the Catholic education to which they have a right; and that scattered efforts, slipshod methods, and lamentably low standards are largely responsible for the discouraging results which are often obtained.

Let us now list what we consider some of the principal needs in this field. The first and most important is diocesan organization. The report of the N. C. W. C. Department of Education reveals that, with but few exceptions, the responsibility for religious instruction of children not in attendance at Catholic schools rests upon the individual pastor. We submit that in each diocese there should be a comprehensive and well-balanced program for the religious education of these children; a program organized by direction of the bishop of the diocese, and administered by a trained diocesan director. The bishop is charged with responsibility for the religious education of all the men, women, and children in his diocese, and a religious education program for the Catholic public-school children should be inaugurated at his command, be responsible to his directions, enjoy full support of his authority, and form an integral part of his general educational program for the diocese. The central diocesan office should lay out the general program for the diocese, effect local organization, promote activities, provide constant needed service, and exercise such supervision and control as will guarantee a high standard in all that is done. Local organization should be based on parish lines, with units under the immediate jurisdiction of the pastor.

Secondly, we would say that the big need in this field is the organized and directed cooperation of the laity; in short, Catholic Action of the highest type. Working alone, the priest can do much but his time and energies are limited. The resources of the laity are well-nigh inexhaustible, and the gratifying thing is that zealous and capable lay workers are everywhere to be found. Lay volunteers, if properly organized, trained, and supervised, can visit homes, invite Catholic children to instructions, teach classes, provide transportation for teachers and pupils, organize clubs, arrange entertainments and outings, contribute financial support, and in countless other ways cooperate with clergy and religious. This is not idle theory—it is based on a glorious record of lay activity in this field which has continued for years in different parts of the United States.

The third need in this field is trained teachers. In some phases of the work, especially in the religious vacation schools, Religious are playing a major role. Even in week-day and Sunday classes during the school year, the Sisters are doing more than we might be inclined to believe. The Sisters are consecrated Religious and trained teachers, and there can be no comparison between them and the laity in the matter of teaching religion. Due to shortage of Religious, however, and to the heavy burdens which they already bear, the priest must rely upon the assistance of capable lay people for most of the teaching of public-school children during the school year.

The past two decades have seen notable progress in the application of the principles of child psychology to the teaching of religion, and much of this progress has worked its way into the classes of our Catholic schools. But classes in religion for public-school children have not kept abreast of this progress, and much of the teaching of these children has been done either by trained theologians who have made little effort to adapt either materials or methods to the little ones they taught; or by lay catechists, who with all due regard for their zeal and spirit of sacrifice, have thought that the teaching of religion consists of dry formal memorization of long prayers and of strange catechetical formulas which are neither understood nor appreciated. The training course which is given to the Missionary Catechists at Victory Noll, Huntington, Indiana; that which Miss Josephine Brownson has developed for Catholic Instruction League teachers in Detroit; or the course given each year at Marymount College, Salina, Kansas, to girls who plan to teach in religious vacation schools, are examples of the type of teacher training we have in mind.

Finally we wish to emphasize the need of a well-planned school program, with provisions for accounting, grading, and grouping of children; with standards for promotion and graduation; with regulations for conduct of classes; a school program which will provide a definite outline of study, with both teacher references and pupil texts; an educational setup which a local catechetical center can readily adopt and use. The Manual of Religious Vacation Schools, offering definite suggestions for diocesan and local administration of vacation schools, and containing an outline of study with list of references and pupil texts, is an example of an organized program. We might refer also to the program and materials prepared by the Los Angeles Confraternity of Christian Doctrine, especially the Handwork Manual, lithographed pictures, and model project booklets; and too, the directions and materials issued for Catholic Instruction workers; e.g., The Catechism for First Communion by Rev. Francis Cassilly, S.J., and the texts prepared by Miss Josephine Brownson of Detroit. Monsignor Day's religious correspondence courses should also be mentioned among the materials which are giving genuine service in this field.

We shall now take the liberty of recommending to you a form of organization which can be promoted effectively on a diocesan scale. It is the Confraternity of Christian Doctrine, which is described in the Manual of Religious Vacation Schools as follows: "The Confraternity of Christian Doctrine is a society of zealous members of the laity who volunteer a definite period of time to hold classes in Christian Doctrine, and to interest children and adults to attend them. It may be organized on a diocesan scale in each parish and mission, or locally with the permission of the Ordinary and the pastor." We find provision for the Confraternity of Christian Doctrine in Canon 711, No. 2, which is translated by Dr. Charles Augustine, O.S.B., as follows: "It is the duty of diocesan ordinaries to see to it that the Confraternities of the Blessed Sacrament and of Christian Doctrine be established in every parish. Once legitimately erected, these confraternities are *ipso facto* aggregated to the Archconfraternities of the same name established by the Cardinal Vicar of the City of Rome." The Confraternity of Christian Doctrine has been enriched with many indulgences. Here we have a strictly canonical organization for the very work of Christian education which we are discussing. Fortunately, we can study the record of the Confraternity in several dioceses of the country. Its accomplishments in the Diocese of Los Angeles and San Diego; in Great Falls, Montana, and more recently in Helena Diocese; in the Diocese of Pittsburgh; in Brooklyn; and no doubt in several other dioceses, has demonstrated the possibilities of parish and missionary Confraternities when operated as part of a general program, headed by a capable director.

The Manual of Religious Vacation Schools, 1932 Edition, contains a section on the Confraternity of Christian Doctrine prepared by Most Rev. Edwin V. O'Hara, D.D., Bishop of Great Falls, Montana, and Miss Miriam Marks, executive secretary of the Confraternity of Christian Doctrine in Great Falls Diocese. This section states that the Confraternity is not to be identified with any other parish society and that a small group of zealous members is preferable to a much larger merely nominal membership. The following officers are recommended: the director, who will be the pastor or a priest appointed by the bishop; a president, a vice-president, a treasurer, and a secretary appointed by the director. All who volunteer will be enrolled by the secretary as members, and will be classified according to the work for which they volunteer as follows: (1) Home visitors or fishers. (2) Teachers. (3) Helpers. (4) Associate members, who contribute financially.

An idea of Confraternity activities can be gathered from Article II of the Constitution of the Confraternity of Christian Doctrine, adopted by the Diocese of Los Angeles and San Diego, which reads as follows: "The objects of this organization shall be:

SEC. I. To provide religious instruction for Catholic children attending the public schools, and for boys and girls over school age.

SEC. II. To promote, in a general way, Home Missionary activity in the diocese.

In order to carry out these general purposes, the members shall:

(1) Assist pastors and Sisters in catechetical work.
(2) Establish and maintain centers in districts where needed.
(3) See that persons are enlisted for this work, both to teach the classes and to visit the homes.
(4) Encourage the formation of clubs or societies in order to provide instructions and wholesome recreation for the older boys and girls.
(5) Provide a means for the training of teachers."

In conclusion, let us quote an article by Rev. Joseph H. Ostdiek which appeared in the March, 1932 issue of the *Journal of Religious Instruction:* "There is no question but that diocesan educational administrators can accomplish much in this field. The results of diocesan supervision will not be unlike the improvements effected in the parochial schools through the services of a school board and an active superintendent. It is the problem of Catholic educators to give expert advice in this matter and to evolve the machinery by which a diocesan program of religious instruction for public-school children can effectively be carried out. Surely there is no presumption in recommending the establishment of the canonical society, the Confraternity of Christian Doctrine, as a reliable agency in organizing religious educational endeavors in a diocese."

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THE HEALTH PROGRAM IN THE ELEMENTARY SCHOOL

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The objectives of education may be conceived in terms of health, because health may be regarded as the outstanding quality of all human welfare. The immediate means and proximate ends may indeed be certain forms of information, knowledges, skills, and practices, but these are valid only when they are contributory to some phase of sanity—sanity in the entire being of the creature, so that he may truly be happy. The universal quest for happiness is found in the ways to health, sanity, and sanctity.

As sanity, health is more comprehensive than ordinary thought of it is accustomed to imply. Health ideas are extending themselves, however, so that increasing proximity is made to the concept of sanity. Sanity itself comprises concepts running all the way from sanitation to sanctification, and all of them are traceable to the *root san, sanus*, which means whole, or wholeness.

It is unfortunate that specialization narrowed down the idea, so that now too often health is thought of as a physical, and sanity as a mental condition, as though wholeness or sanity and health were only modifications of the parts rather than a condition of the whole unit, and its relation to other units.

The ancients happily conceived health as a condition of the whole creature, both as regards organisms and their functions. They insisted on the idea of a *mens sana in* a *corpore sano*, meaning thereby that a healthy or sane creature was such because there was completeness and intactness of the creature in every phase of his being.

As far back as Plato, there was a conviction that education was sanity, by producing a sane citizen for an ideal state. The sanity comprehended physical, emotional, mental, aesthetic, spiritual, and religious sanity. The process of education and the curricula used were technically structured to produce these inclusive effects, through physical training, human relations, aesthetics, and philosophy. Appreciation of the beautiful, recognition of permanent values, and worship of the Theos were all incorporated into the course and the process.

The great end result, sanctity, is the reason for the existence of the Catholic school. Everything else has value in relation to spiritual and religious sanity. A Saint is sane because he does not leave out of the wholeness and intactness of his life his relations with God. The promise in his creation was the realization of the image of God in his existence. His probation made him a seeker after his original justice, which was lost, when the wholeness of his nature was broken. His soul was subject to God, and his body was subject to his soul; inferior powers were subject to the superior processes of reason, in his original state, and his reestablishment in it was through subjection of all these to faith, hope, and charity.

The Catholic school and the teaching and disciplines of religion are to be the helps towards this process. If sanitation on the physical level has a relation to sanctity on the spiritual and religious level, then it is to be a means, and indeed necessary, in the technique of Catholic education. In fact, there is so little sanctity, because santity is too often excluded in the process of education. To accomplish health ends in a practical way, education must be given a more inclusive social direction, and educators themselves will have to redirect much of their effort.

Much thought might profitably be given to the problem of sanity in the wholeness from sanity in the parts, and whether real sanity can exist in the total creature, in the absence of sanity in any of his parts, and their relational organization. There is good logic in the argument that the parts are for the whole, and that proximate ends are for ultimate ends. Religious health as the ultimate of Catholic education is thus related to health aims on any other level in any of their proximate ends.

It is difficult to find a sufficient reason for attaining health in any of the lower levels, unless the aim and purpose be to attain thereby health on higher levels. A healthy physical condition is for higher purposes, such as the ability to work with greater facility, ease, and success, which in themselves produce a healthy condition on the economic or social level. Religious health can thus be set up as a reason for all other health conditions.

It is apparent also that the ultimate objectives, when clearly seen, can put tension and strain into the efforts to attain the minor or proximate objectives. It would seem dangerous, however, to indulge a thought that the greater the effort required in securing the lower aims, the better the results on the higher levels of religion. Efficiency in securing the best religious results would be imperilled by difficulty in overcoming individual handicaps.

The burden which fallen human nature carries about is to be lightened by promises of success through aids and inspiration from higher forces and aims. Sinful nature can easily be induced to seek the immediate results in pleasure from sin, unless its direction and motivation be of such strength and encouragement, as to lead to forego the immediate in the light and strength of the remote.

There is a relation between sickness and sin, health and happiness, though the relationship cannot always be specifically determined and the causality discovered. It cannot be easily settled, even in individual cases, when one leads to the other. The sick body, the sick mind, sick emotions, and a sick will, or a sinful will, are so often found together that in aiding one, it generally is necessary to supply remedies or preventatives to the others. A healthy soul can be found in an unhealthy body, but it is a notable victory against odds, to which the young especially should not be subjected without unpreventable necessity. There is no concession to materialism in recognizing and acknowledging these facts, as the best moral theologians give long dissertations regarding the emotional weights, or physical bonds, which even the best and finest of spiritual wills must contend with. Lightening the burden is equivalent to strengthening the bearer, and vice versa, strengthening the bearer is to lightening the burden.

From the statistical and factual standpoint much knowledge has been gathered, especially in recent years. The facts are, of course, subject to a variety of interpretations, but there is no doubt that they establish a relationship between physical, emotional, social, mental, moral, spiritual, and religious health. Conduct has its physical, emotional, mental, as well as social, spiritual, and religious content. They are all in the same individual; and bear some definite relation to each other. This relationship is not only sequential, but also consequential in poverty, bad air, unwholesome homes, dependency, neglect, nervousness, ill-health, sickness, inadequacy, disorderliness, abnormality, mis-adjustment, unemployment, errancy, runaways, delinquency, viciousness, sin, physical and spiritual death. When the child is taken as a whole human being and treated as such in the school, the relationship of the above sequences will soon become concrete facts to the observing teacher. This relationship might first be set out as existing between delinquency and moral health. The delinquent gives evidences, too apparent to be excluded from the problem, of objective conduct that may be regarded as immoral or unmoral. From this, one may conclude at least generally that his motivation or subjective behavior is in keeping with his objective conduct.

Of the 120,000,000 in our population, 500,000 men, women, and children pass each year through our courts into jails, prisons, and institutions. This is one in every 24 of our population; two-thirds of the delinquents or criminals are found to be mentally disordered or defective. Most of these are suffering from ailments, which are preventable if taken in time. Sixty-six and eight-tenths per cent of the admissions to Sing Sing Prison of New York State had served one or more terms in prison previously, and 59 per cent exhibited some form of nervous or mental abnormality, that in one way or another determined their behavior. This is a sampling of those, who come under the arm of the law, or have been caught in overt acts, which are violatory of the statutes. What the number in the population might be, who are secretly or subjectively derelict in the light of the moral, or even civil law, would be difficult to estimate; it may be regarded as very large.

These facts show forth positive evidence, to which might be added, for emphasis, the negative. This would include the vast number with mental ailments, who are not legally held responsible for their acts, or who are prevented from becoming derelicts through institutional care, and afterward just hurdle their way through life. The Federal Bureau of Education estimates that there are 900,000 feeble minded persons in the United States; there are 105,021 subnormal children in special classes in the schools, of whom there is some known identification. How many are unlisted is difficult to say.

There is also a definite bearing of emotional disturbance on mental affection and retardation, which is effected by the personal environment. Dr. George E. Stevenson came upon the surprising fact, that with 16 per cent of the cases brought to the Children's Medical Clinic, the parents were the emotional cause of the disorder of the child; and in 46 per cent more the medical problem of the child was aggravated by adult personalities.

These mental and emotional variations have their genesis in many cases in physical disabilities, impairments, or ailments. Of 3,553 elementary school children, who were three or more years retarded in their studies, and were referred to mental clinics, from among 154,382 children attending such schools in several cities and towns in Massachusetts, 72 per cent of them were found to be feeble-minded. Only 26 of the number were free from physical defects, and 67 per cent of them needed immediate medical or dental care for major defects.

The problem of dependency is also related to that of health, and what to us is significant health on the religious level. A conservative estimate holds that 25 persons in every 1,000 of our people receive major dependency relief, to a degree, that calls for material assistance or case-work service. A competent psychiatric study of dependent children cared for at public expense shows that 40 per cent are below normal mentality. These facts present the problem of the exceptional children.

These following include the specially gifted and the handicapped. The data on handicapped children may be stated statistically as follows: Crippled, 300,000, of whom 50 to 75 per cent owe their condition to infantile paralysis and tuberculosis; totally blind, 14,400 under 20; partially blind, 50,000; deaf and hard of hearing, 3,000,000; defective in speech, 1,000,000 between years 5 and 18; lowered vitality, 6,000,000 school children mal-nourished; damaged hearts, 1,000,000; tubercular, 382,000; suspected cases, 850,000; mentally retarded, 450,000, of whom 105,021 subnormals are in special classes in schools; behavior problem children, 675,000 or 3 per cent; these vary from nervous to emotionally unstable; delinquent or the number brought before juvenile courts in 1930, 200,000; dependent or socially handicapped, who look to the community for care and maintenance, 500,000.

The imposing facts are these: Of the 45,000,000 children in our country, in 25,000,000 homes, near fourteen and one half million are handicapped in one way or another, physically, socially, and mentally, and the vast majority of these are amongst the 16,000,000 children, who are under 6. Of the remaining thirty and one half million, there is an estimate of 1,500,000 specially gifted ones. We may add to these statistics, that 500,000 individuals are found in our prisons, hospitals, for mental diseases, almhouses, and institutions for feeble-minded. There are 70,000 persons every year admitted for the first time to hospitals for the mentally diseased, and 300,000 are annually committed to prison. The Federal Bureau of Education estimates that there are 900,000 or 8 to every 1,000 of the population, feeble-minded persons in the United States. One half of the nearly 3,000,000 cases of communicable diseases reported annually in the country are amongst children. The diseases cause about 15 per cent of all deaths; in their wake are found also blindness, damaged hearts, and kidneys, and increased susceptibilities to other infections.

There are 4,500,000 children under five years of age with some behavior problem; there are 3,135,000 who will suffer from behavior problems demanding the attention of specialists; there are 25,000 school children, who before they are fourteen years of age, will be held some time as delinquents. These later crowd the juvenile courts, which began 30 years ago, to give some special consideration to juvenile offenders. One hundred and twenty-five thousand babies would have died in 1930 in addition to the actual mortality, if health service had been then as it was in 1910. In 1930, 22,000 children were kept in their natural homes, on account of Mothers' Pensions, who would have been removed to unnatural surroundings, if the conditions of 1910 had still prevailed.

In all of their seeming extravagance, these figures account only for cases that have a notable variation from what is ordinarily conceived to be normal. There is also recognition to be given to those, whose lesser health deviations hinder them from securing the completer life, in all things that life in its many aspects may imply. If a health consciousness of a more refined nature can be stirred, help should also be extended through some means to such as these.

It is now commonly admitted by specialists that deviations begin early, and grow and develop with the other growth that is continually going on. Most of the disabilities that show themselves in specific clinical cases are interpreted as having a history that goes back to childhood—even infancy, and the prenatal life. Much is here to thought out in the matter of attaining the Catholic ideal of education, which does not begin or end with the school, but which ties up with the home, the Church, and the community. Workers in the field of child development are more concerned now than ever in the appraisal of the child's home and neighborhood, so that sooner or later adult groups may be convinced of the need of normal ecological patterns for the growing young.

The physical, emotional, and mental disabilities, estrangements, and ailments have moral, spiritual, and religious implications. This becomes more than apparent to the observer of many children. Deafness is related to dumbness, to aloofness, to timidity, extreme shyness, fears, to disobedience, to resentment, to anger, to tantrums, to antagonism, and all those school things that are in the child's atmosphere, social and physical surroundings. All of these can be changed, if detected early and treated. Where is education to begin? Where is the religious teacher to focus her attention, and to place the emphasis? On the disobedience, distaste for religious practices, devotional objects and places, or on the deafness? Is she to continue with a top-heavy discipline, in the interests of discipline, or is she to start with the child? What is true of this physical disability, is true also of the many others on that level, and on the emotional, social, personal, mental, and moral levels.

The tendency for the human is to get one type of health or sanity, where he gets the other, and vice versa. Those, who secure influence over physical, emotional, and mental health will also invade the sanctuary of morals and religion. The 857 psychiatric and habit clinics for children in 38 states are no doubt gaining moral and religious influence over the behavior of their subjects and clientele.

There is a principle, that has always been operative in life, usually called supply and demand. Where there is a need, the resources, genius, and organization are found to supply it. The statistics given reveal health needs of the many kinds and degrees. These needs are found to exist generally early in life—in the home and the elementary grades. Needs that approach a common welfare condition sooner or later attract the interest of governmental bodies. If those, who instruct the home and conduct the schools fail to recognize health conditions, diagnose, prevent, or remedy them, this consideration will be taken over by the lay hand in the due course of time. With this tendency may be united that, which has already been mentioned, and which may be specified as diagnosis, direction, and control of morals. Moral instruction may pass, in the practical sense, more and more from the control of the Church.

It is very obvious that circumstances and conditions, which modify health or sanity are most potential in the beginnings of life, and the early deviations should really be treated in the home. Health work and education can function more validly and effectively in the elementary school than on the higher levels. To protect itself in this function, the elementary school, which meets and modifies the child first should be interested and influential in its help to the home. If the elementary school does not tend itself to the solution of health problems, they will in many cases go by default, because about 50 per cent of the children who enter first grade, leave school by the end of the eighth grade; 35 of those who enter high school discontinue before graduation.

Certain terms may be here introduced in discussing health work in the elementary school. Health work may be regarded as health education and health service. Health education is more general, because it comprehends the entire personnel of the school; every child should receive health education, irrespective of his health at the time; it is now also accepted as including adult health education, as provided for Parent-Teacher organizations, and parent study bodies of the various assortments. Health education is a direct and common function of the school as now conceived. Health service is specific in that it regards children, who have had or are likely to have ailments of one kind or another;

it is a preventative or remedial work related to physical, emotional, moral, and mental hygiene.

Health education has had a developmental history in the growth of the schools. From the beginnings of formal anatomy, physiology, and hygiene, as a sort of entrance requirement study for the old time preparatory academy or college, when it was limited to the upper or grammar grades, it seeped back into the intermediate grades, through the old Smith texts, as many will recall. The motivation was for the preparatory aims or for information, without much consideration for functional values.

Health education quite naturally with other changes now reverses the logical sequence for the psychological, or the functional and felt needs in the lives of the young. This new motivation and objective have brought health education or hygiene back into the first grade, and even into the kindergarten, because there is where the beginnings of needs are. This history runs parallel with the history of medicine. When medicine was concerned solely with diseases that led to adult breaks, it was guided by symptoms, and began by curing the symptoms. It is almost recent history to witness the use of a cure for pain in the cerebral regions by poulticing the forehead with raw potatoes. We have just passed through the second period in which the objective of medicine was to cure disease. The advance out of that stage was due to the conviction that diseases left their scars, and were never really cured, although life was prolonged. We are now in the age of preventative medicine, and its benefits are too apparent to be argued about.

Health education through theory and practice now aims to grow a child healthy in mind and body, so that the forces of nature will resist all invaders that bring on disease. Prevention is really sanitation, a process by which habits of healthy living are set up, so that original nature may retain its integrity in the individual by care and integration of all the parts in a wholesome manner, and restore original nature by the pursuit of sanitary or spiritual integrity.

Health education of the comprehensive type, which builds religious, spiritual, and ethical integrity, with a scrupulous insight and care of what constitutes physical, emotional, and mental integrity, is the best preventative of delinquency and disease. All students of our present national crime situation are agreed that the solution is in the home and the school, with sane communities to aid rather than to undo the work of these by the tolerance of bad lands and commercialized vice.

Regard is thus had at the very outset for proper body mechanics through hygienic posture, which is based on the anatomy and physiology of the skeletal system. There is sanity in posture, and this sanity is fundamental. The intelligent and conscientious school could hardly now attempt to teach moral principles, without a sense of the ridiculous, to children whose posture was being warped by every type of hit and miss school-seating arrangement. The humped and elongated postures would easily carry over into the attitudes towards religion that evoked such principles. *Mens sana in corpore sano* is often verified in such situations.

Posture hygiene and its anatomy and physiology are not taught in these lower grades on a technical and informational basis. They are directed experiences under the supervision of the teacher, who is keenly aware of the technical, and on a much higher level, than she could ever attempt to teach the children. The basic psychology accepts that children, who have wholesome experience in healthy living, will become interested in the interpretative knowledges, at such a time, when they have mental depth and range to grasp the meaning. The best texts have taken this principle as the philosophy of their processes. The resistive forces of nature invade the mind and its attitudes, and every one is familiar with the patient dying with a set of tubercular lungs, not only resisting the fact but also the knowledge of the nature of tuberculosis. The best stimulant of knowledge about health is experiences in living healthily.

Sanity in posture is basic because of the pull it has on all of the muscles and nerves that control the vital organs, general and special senses. The science of kinaesthetics manifests to the physician that healthy exercise, which brings the nervous, muscular, and skeletal systems into proper coordinations and harmony, will often take a patient out of the care of the occulist and the kidney specialist. The moral implications are still more interesting. Courage, bravery, fortitude, endurance, and willingness to sustain justice and fair-play have their foothold in the mastery over the pose, posture, and movements of the body.

Exercise and rest are next in importance in health education. Habits of correct exercise and sufficient rest are part of the school's function in the lives of the young. They are essential elements in the growing process, because they indicate the condition of the building up and breaking down of vital body tissues. These are continuous while healthy growth goes on. In the making of the schools schedule or horarium, these are given a time consideration. Both are given their allotment so that fatigue, the direct enemy of normal growth and expression may not play havoc with children. The periods of relaxation accustom children to let go of the more delicate processes of thought, which is an essential element in adult sanity. Nerve tension is the forerunner of the tragic breakdowns that come in later life.

There is also a direct relation of play and rest to social and moral health. Most of the elementary requirements of cooperation and fair play come from the engagement of total personality in healthy group activities. The training and management, coming from supervised group activities, may change, or at least modify the child's emotional expressions of love, fear, and anger; attitudes towards fellow human beings can be given desirable forms in friendship, affection, respect for authority; cooperation, sense of justice, and the spirit of kindness; and a sense of justice in possession and truthfulness.

Educational leaders, who also represent and foster the religious needs of the young, may thus not hold themselves aloof from the recreational and youth movements, that are now gaining headway in every civilized country, but especially our own. The Holy Father has beautifully led the way by his personal interest in the Catholic youth program in Italy, and the charge to the laity to Catholic Action. The playground slogan, that "A nation's morals are made on its playgrounds" has its range of truth, which should be well pondered by those, who are dedicated to the religious motive for morals.

Proper food habits also need to be cultivated or modified early in life. Nutrition, whether in foods, drink, air, or sunshine has not only a direct bearing on the begetting and maintenance of life, but it also affects, partly directly and partly indirectly, the health in its several phases. Bio-chemistry, whilst it may seem complex in some of its implications, is nevertheless simple in its practical suggestions and applications. In a modified physical sense, *Mann.ist vas er iszt,* and proportionateness and sanity in his existence and functioning are more or less dependent on nutrition. Errors in nutrition lead to errors in growth, and unbalanced growth lead to exposure to infections, both physical and moral. Hunger sensations effected by a breaking down of tissues everywhere in the cellular structures, have easy contact through the sympathetic system, with nerves in all parts of the body. Hunger pains quickly become nerve wounds, and these affect the mind, disposition, and the attitudes.

A child whose physical growth is nourished in an unbalanced way, will soon exhibit the results in conduct. The school program's challenge to use unnourished and poorly nourished organisms, muscles, or nerves, will readily produce a distaste for and a resentment against the activities involved. A slow child may be a poorly nourished child; an anti-social child may be basically a slow child; an anti-school child may be an anti-social child; a truant may be anti-school, and the recreant or criminal may trace his last step to bad companions and truancy. Where will the school begin, at the recreant or criminal end or with the problem of nutrition. The elementary school must thus become concerned about motherless homes, dependent, and breakfastless children.

While these elements bear directly on the physical health, and indirectly on the moral, because they involve the creature with himself, there are the special senses, which relate the child more directly with the environment and consequently with the learning process and patterns of moral behavior. The eyes, ears, nose, throat, and touch are the focal centers of many ailments, that effect the the various mal-adjustments. To these are related the sources of infections in their area—adenoids, tonsils, teeth, and the sinus. The diagnosis of a child's behavior invariably brings the attention of the physician to these, as the material source. The physical examination and health diagnosis precede all others in the leads they give to behavior forms. Infections or impairments in any of these areas can easily undermine the energy supply of a child, reduce his heart action, fill the nerve structure with toxins, retard growth, still action, put a brake on interests, and stupify generally. An uninterested, distracted, forgetful, and closed-in child is the result. He seeks escape from horrid reality within his own selfish ego. The human relations with parents, priests, and teachers may quickly be estranged, and the child forced to live in another world, in which he seeks success and satisfactions through behavior forms that do not conform with Christian standards of sincerity, truth, honesty, and fair play. On the other hand, such a child can be readjusted through judicious repairs or conscientious and wise preventions. There is here as in all phases of life a relation between religion and science, but with no need of conflict between them, when both are regarded in adequate terms.

Cleanliness of body and clothes, body temperature, and weight, cheerfulness, and safety enter into the provisions for sanitary living, security, and growth. All of them involve basic personal and adjustment habits, which must be acquired early in life, or be left to the almost insurmountable obstacles or unbreakable shackles of bad habits in after life.

Safety statistics are interpreted as revealing that 95 per cent of all accidents are due to man failure, and not to flaws in machines or materials. Man failure is attributed to mental failure, and it in turn is due to unhealthy thinking. The particular type of thinking is traceable to personality peculiarities, which are, of course, rooted in emotional instability, which develops into paranoidal symptoms. Such afflictions begin with physical and mental inadequacies, which lead to the delusions of persecution, jealousy, comparison, and so forth. Such personalities soon join the army of the unemployed; and unemployment bears a direct relation to recreancy and crime.

Health service as such goes beyond the function of the school, but is a necessary associate of health education. It ranges between the two extremes of immunization and control of communicable diseases at one end, to the special diagnosis of a child, which the school, home, or church finds with real or suspicious health conditions that call for the attention, and remedies or remedial treatments of the physician or psychiatrist, and hospitalization or institutionalization.

Such service is rendered by a great variety of public health, community, social, religious, private agencies, and by boards of education. It involves public-health officers from the Public-Health Physician and the Children's Bureau under the jurisdiction of the Federal Government to State, County, and Municipal health officers, visiting nurses, school nurses, public and private clinics, and hospitals of the several kinds.

It is to be observed that health service, rendered even at public expense, which is supported through school taxes, and administered by boards of education, can be given only to such as are actually enrolled in the public schools. It is a matter of policy, therefore, and also of public right, and in conformity with the nature of democracy, that the health service of the school be limited to health education, and public health service increased. In material structure, health service, at public expense is for all, because it is a self-defense measure in our country, and should be administered by bodies, which serve children, wherever they may be. Another principle is that health work should be a parental obligation, and only when the home fails, and so far as it does fail or prove incapable or incompetent, should other agencies enter in.

The White House Conference for Child Health and Protection is carrying its messages and influence to all the States of the Union. In the due course of the opportune time, the Governors of the several States will call a state-wide Conference for the study of the same problems. The movement aims to compass all health problems either through provisions for cure or prevention. Its modes of procedure have not yet been definitely determined, and especially as to Public Health and Health Education in the schools. The private and parochial schools have little to fear, if the schools are kept within their proper functions of health education. As much of the health service as possible should be a public health measure.

The parochial schools, however, will need more and more health service of the several kinds now known, and yet to be developed, and a more rational effect and organized approach to the whole problem. The services of nurses should be secured through public health bodies, municipal bureau of health, or Catholic hospital, so that a regular inspection of all children may be made. A Catholic social worker should work with such nurses in relating the child's condition to the home influences, surroundings, and treatments, because little can be done without cooperation between the home and the school; this must frequently be developed by one keen to and versed in the technique of solving problems of human relations, so that antagonisms may not multiply, and obstructions developed. The aim should be to help parents and not to displace or replace them; home rehabilitation is an ideal in each case.

Remediable defects and preventative measures can thus be provided for, if possible, through the home and the family physician. Where the home is unable or unwilling other means are to be employed. There are the several types of physical clinics either in the city itself, or in a nearby larger center, with which contacts can be made. Where the Catholic influence is sufficient, such services can be secured from the public-health nurses, or the visiting nurses association.

In many places, the proper nutrition of children involves a matter of charity. Before charity is appealed to, the home should be visited. There is thus one of the needs of a visiting teacher. In smaller places, such social work could be done during the recreation periods of the faculty of the school. The matter of Parent-Teacher organizations might well be considered in these relations. The school lunch under hygienic conditions at all times and especially during cases of depression calls for the harnessing of all the social resources of the school. The pulpit of the Catholic Church reaches much the same group, that the school and health workers wish to contact in this relation. This provides an avenue and instrument of adult education that is generally impossible in the public-school situations. There are no agencies that can touch the 25,000,000 homes so effectively as the Church and the school, if their leadership choses to chart a movement to develop knowledge of and interest in public-health education.

Health service must also go beyond the physiological, because the surveys of illness show social adjustments, emotional unstability, and mental retardation as vital matters in the health problem. After the home physician or physiological clinics have effected the proper cures for various ailments subject to their care, there are the other clinics for emotional and mental health. These also should be rendered either under Catholic auspices or Catholic supervision.

The due consideration of our problem also brings into it the matter of the million and a half specially gifted children. The findings in regard to the un-adapted, mis-trained, ill-adjusted, show that they are about equally distributed among the dull, average, and bright children. These can easily become problem children of another kind, indeed, but nevertheless serious problems. Their subjection to treatment, disciplinary and scholastic, which was intended for the average child is all too likely to issue in maladjustments. Delinquency of a grave and dangerous tendency comes often from the upper quartile of children in our schools. There is no need to verify this fact by statistical evidence, gathered from the findings of penal and reform institutions.

The survey of health in the elementary school, as in all levels of education, involves the matter of Vocational Counsel. The higher aspects of health are much dependent on proper adjustments to life, work, and institutions. Life adjustment can best be taken care of by a wise system of counseling; it provides the best means at our disposal now to lessen the number of misfits, who afterwards go on the rocks. This service in its new technical aspects has come with the multiplication of occupations in the modern world. It was rather simple to find one's work, when there were only 26 occupations to turn to; there are now over 2,000, that are open to the scrutiny of the young. They need help to find the one suited to their talents and dispositions.

Even though the problems that affect the children in our schools were adequately canvassed, there still remains the consideration of care, which is now given under secular or other auspices to the many children, both in the elementary and secondary grades, in attendance on the public schools. Their guidance in mental and emotional clinics may not be promotive of Catholic ethics and religious ideals. In 1929, a birth-control clinic in Chicago, for married women, flaunted its report before the public, which exhibited an equal number of Protestants, Catholics, and Jews, who availed themselves of their types of service.

There is a vast confusion that has come with the rapid changes in the tangled web of modern life, and only the clearest thinking, most cooperative organization, and enlightened leadership can chart an auspicious way ahead. An ambitious world plans to do away with the devil and sin, the priest and religion, the policeman and the law, the doctor and his medicine, the nurse and prevention. The race between the undertaker, priest, doctor, and policeman is to be rendered unnecessary or futile by a utopia of physical immunities, but with little regard for the health of the spirit.

The movement towards public or community recreational centers and playgrounds has gained a widespread vogue and support in the last thirty-five years. Its organization under the leadership of the American Recreational Association will give it a continuous tendency to spread. It has a health objective, at least on the physical and social basis. Its aim is to provide wholesome play, under supervised situations, so that muscular and nerve growth, especially of the larger types, may be normal and under favorable circumstances. The social objectives are varied, but are primarily those that come from the understandings, feelings, coordinations, and cooperations, that evene from group activities.

A new tradition is being structured to care for the problems of the away-from-home movement—to large social groupings as against family associations—corresponding to the new industry and commerce, and materialistic ideals. These all raise situations in which spiritual and religious health are a large concern of Catholic interests. Some meet them with indifference, others with antagonism, others still with connivance, and others, with that degree of cooperation and participation, by which undesirable aspects and influences may be lessened or eliminated. Progress in the solution of the problem is dependent on intelligent challenge, recognition, analysis, diagnosis, aid, and prevention.

Both health education and health service challenge the Catholic system and forces with a new efficiency, that is continually being measured, criticized, and improved. With a service continuity that parallels the years of active life, one can hope that health education in Catholic schools should be far superior than that in any other. This knowledge can increase with the years, if the young teachers are made health conscious, and become aware that such knowledge is developmental from year to year.

Health service will call for a deeper and more vigorous tapping of the Catholic social resources—for a more widespread interest in practical social and welfare work. Any problem of health in the home or school becomes to the Catholic conscience a spiritual and religious, at least, welfare work. The Conference of Catholic Charities, the Catholic Hospital Association, and all other Catholic groups can be encouraged to see in this service a vast field for Catholic Social Action.

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DEAF-MUTE SECTION

PROCEEDINGS

FIRST SESSION

Tuesday, June 28, 1932, 2:30 P. M.

The meeting was called to order, June 28, 1932, at 2:30 P. M., in Room E, of the Music Hall in Cincinnati, Ohio, by the Chairman, Rev. Ferdinand A. Moeller, S.J.

The meeting was inaugurated with prayer by Rev. William B. Heitker, of St. Rita School for the Deaf, Cincinnati, Ohio. In the absence of Rev. Joseph E. O'Brien, S.J., the Secretary, the Chair called upon the Reverend Arthur L. Gallagher, A.M., Diocesan Director of the Deaf of Cleveland, to act as temporary secretary.

The following were present at the meeting: Rev. Ferdinand A. Moeller, S.J., Cincinnati, Ohio, Chairman; Rev. Arthur L. Gallagher, A.M., Cleveland, Ohio; Rev. William B. Heitker, Cincinnati, Ohio; Rev. M. A. Purtell, S.J., New York, N. Y.; Rev. Francis Seeger, S.J., Toledo, Ohio; Mrs. Joseph Bunnemeyer, Cincinnati, Ohio; Miss Ida Katzenstein, Cincinnati, Ohio; Miss Elizabeth O'Rourke, Cincinnati, Ohio; Mrs. Charles C. Pollock, Cincinnati, Ohio; Mrs. John Westendorf, Cincinnati, Ohio; Mrs. George F. Williams, Cincinnati, Ohio; Mr. Robert J. Williams, Cincinnati, Ohio.

It was moved and seconded by Fathers Heitker and Purtell respectively that the minutes of the last meeting at Philadelphia, as recorded in the National Catholic Educational Association Bulletin of 1932 be accepted. Father Moeller then addressed the meeting speaking of the number of letters sent to deaf workers and of the inability of many to attend at this time due to finances and engagements of one kind or another. He next told of the nature and beginning of the Deaf-Mute Conference of the Catholic Educational Association, how Bishop O'Connell of Richmond, Va., requested Father Moeller to establish this Section in 1907. Since then the deaf cause has advanced. The schools have increased from a mere few to some thirteen, and the numbers interested in the deaf today are many. He told of the opportunity of giving publicity and creating interest in the cause of the deaf at a convention like this where so many priests, Sisters, and lay people are assembled. Father Moeller quoted from his article on "The Education of the Catholic Deaf," printed in the *N. C. W. C. Bulletin*, August, 1931, and translated in the *L'Osservatore Romano*, in which he spoke of the beginning of the education of the deaf and stressed the need of that education. Mrs. George F. Williams, Manager of the Cincinnati Center for the Deaf, read an enlightening paper on the "Necessity of an Adult Deaf Center," showing the splendid work that has been done by the Cincinnati Center, showing also that while it is non-sectarian in that it is open to all it does not fail to give the benefits of the Catholic Religion to all who wish them. Her paper was an inspiration to others to show them what can be done and should be done in other cities for the deaf.

Very Rev. Msgr. Henry J. Waldhaus issued an invitation through Father Heitker for the delegates to come to St. Rita School on the following day. The meeting was adjourned with prayer by Father Seeger to meet the following morning at 9:30, at St. Rita School for the Deaf.

SECOND SESSION

WEDNESDAY, June 29, 1932, 10:30 A. M.

The meeting was called to order by the Chairman, Father Moeller, with prayer by Msgr. Henry J. Waldhaus, in the library of St. Rita School for the Deaf, Lockland, Cincinnati, Ohio.

The roll call showed the following in addition to those of yesterday: Very Rev. Monsignor Henry J. Waldhaus, Cincinnati, Ohio; Rev. Joseph B. Bassich, S.J., Springfield, Ala.; Sister Ann Bernard S.C., Cincinnati, Ohio; Sister Heloise, S.C., Cincinnati, Ohio; Sister M. Alexia, S.S.N.D., Chinchuba, La.; Sister M. Cordia, S.S.N.D., Chinchuba, La.; Sister Mary Lewine, S.C., Cincinnati, Ohio; Sister Petronilla, S.C., Cincinnati, Ohio; Sister Mary Philomene, S.C., Cincinnati, Ohio; Sister Mary Sienna, S.C., Cincinnati, Ohio; Sister M. Tecusa, S.S.N.D., Chinchuba, La.

The minutes of Tuesday's meeting were read and accepted.

Father Moeller spoke again of the aims of the conference; namely, to create interest in the deaf cause in the United States and to look to the needs of the deaf of the country—children and adults. He spoke of giving a letter to the Archbishops of the United States outlining a plan for the work for the deaf. A copy of this letter was distributed to the Bishops of the country. Father Heitker urged that the program of the conference should contain something pertaining to school work. Father Gallagher spoke on the problems of giving religious instruction to children attending the Oral Schools. He also urged that something pertaining to school work should be included in the program next year. A letter by Rev. E. J. McPhillips, of the Diocese of Providence, was read in which he expressed his regrets that he could not attend the conference and told of what was being done for the adults and children in his Diocese.

The following papers were read: "Deaf Centers of Toledo Diocese," by the Reverend Francis Seeger, S.J., Chaplain of Deaf-Mutes of the Toledo Diocese, Toledo, Ohio; "A Catholic Center for the Deaf—Its Aims," By Reverend Arthur L. Gallagher, A.M., Diocesan Director of the Deaf-Mutes of Cleveland, St. Mary's Seminary, Cleveland, Ohio.

An invitation was extended to the members of the conference to come to the Cincinnati Center some time during their stay in Cincinnati to see what is being done for the deaf of that City. This invitation was extended by Mrs. George F. Williams.

The meeting was adjourned with prayer by Father Bassich.

THIRD SESSION

THURSDAY, June 29, 1932, 9:30 A. M.

The meeting was called to order in Room E, of the Cincinnati Music Hall, by the Chairman, Father Moeller, and prayer was offered by Father Purtell. Rev. Placid Linesch, O.F.M., came in shortly after the meeting was called to order.

The minutes of Wednesday's meeting were accepted as read.

During the round-table discussion, some very interesting points were brought out pertaining both to Centers and Schools. Among the subjects discussed were: the financing of centers; the question of Protestant ministers mingling with the Catholic deaf in non-sectarian Centers; the activity of the ministers in visiting the homes of the deaf and trying to get them to come to their services; the support of the Catholic Deaf-Mute paper. In discussing the advisability of an Oral Day School in every city, it was brought out by Father Heitker that such a step would not be prudent unless in those cities there would be sufficient numbers of deaf children to enable that school to grade the children properly. If only a very few deaf would attend that school, it would be very difficult to keep that school up to proper standards. Father Placid gave an interesting talk on his work at the Cincinnati Center and the recent converts at that Center. Father Seeger reported that the Convention of the K. L. D. was called off. He urged support of the K. L. D. Father Purtell then read an interesting paper which also elicited further discussion.

Toward the end of the meeting, Archbishop McNicholas of Cincinnati, Archbishop Murray of St. Paul, and Bishop Howard of Covington honored our Section by paying us a visit and addressing a few words of encouragement and commendation to the members of this Section.

Father Moeller, notwithstanding his desire to resign on account of old age, was reelected Chairman and Father William Heitker was elected Secretary.

Adjournment followed.

ARTHUR L. GALLAGHER,
Acting Secretary.

PAPERS

NECESSITY OF AN ADULT DEAF CENTER

MRS. GEORGE F. WILLIAMS, MANAGER, CINCINNATI CENTER
FOR THE DEAF, CINCINNATI, OHIO

In considering the need for a Center for the Adult Deaf-Mute, let us first consider the social needs of every normal person. We all require a certain amount of social, educational, and recreational activities. It is also very necessary in order that they may be of the best advantage to us that they should be classified and divided according to race, color, nationality, and religion. The result is that we have our Jewish Welfare Centers, our Catholic Clubs, our Negro Centers, Church Societies, Y. M. C. A.'s,Italian Welfare Centers, etc.

The deaf-mute is really a race in itself and though they may be American in every respect, their language is totally different and for this reason they, to the majority of us, are like another race or nationality.

Since in our social, recreational, and educational work we recognize this thing, which we may call class lines among ourselves, it follows that we should recognize it more so in the case of those who are handicapped and see the necessity of a meeting place for them. A place where they may come in contact with those of their own kind, where they may obtain aid when in need, where they may seek aid in obtaining employment, and where they may find an interpreter to clear up difficulties for them with their employers and to help them in other civic and legal matters.

Now in the matters of religion, it is known that hearing people fall away from the Church when not being given attention in this regard. People who are good Catholics move to a locality where there is no church and as a general rule they fall away from their religion in a short time. (Of course there are cases of some Catholics who have lived in these sections and have kept the Faith. But this is not a discussion of individual cases.)

Now if there is this much difficulty with hearing people, there is more with the deaf. Because even if the deaf have Catholic services, they will attend the other non-Catholic deaf exercises. The cause of this is, their handicap breaks down religious and racial barriers and unites them all under the one heading, "The Deaf." And if the entire group have no centralized meeting place, they use the churches for this purpose. But the Catholic church cannot be used for this purpose while the other churches can. The result is that the Catholics attend the services of the other denominations and so fall away from the Faith.

Even if the Catholics have a place to meet, it does not fully eliminate this evil. This is because the Catholic deaf associate with non-Catholic deaf and they will visit each other's church, if there is no other meeting place provided. Since the Church does not advocate this among hearing people, it should do its best to eliminate it among a class of people who due to their handicap are seldom well versed in matters of religion.

You ask how to combat this? The answer is a non-Sectarian Deaf-Mute Center run by lay people, under Catholic auspices with a Catholic chapel in the building, or near enough to a Catholic church where Catholic deaf services may be held regularly. The Center should not be a part of a Catholic church, nor run by an Order of Religious, as this would eliminate its non-sectarian feature and defeat its purpose. It should be non-sectarian because here all deaf may congregate no matter what their religious affiliations may be and the temptations of going to other churches to visit or to see other deaf would be eliminated, since all the deaf of these churches would use the Center. This universal meeting place would in time make the church services merely church services and not means of enticing those of one religion into another.

This is not the only good that a Center would do. It would do more; it would bring fallen-away Catholics back into the fold, especially those who lost their religion attending the State schools. These schools accept the children of Catholic parents and are pledged under State law to religious toleration. But how many State schools will even cooperate with a Catholic priest? Few, if any. If we are fortunate to have a resident priest who is missionary enough to assist the deaf-mutes by learning the manual alphabet and who desires to help in the State school, it is he who must make all the advances; call at the school, win the favor of the principal, provide all the necessary means to have Mass in the auditorium or chapel of the school, and arrange to give instructions at a time not to interfere with the schools' schedule. For the most part, his efforts are poorly rewarded for the good he does is usually offset by the ridicule and taunts of the other students and members of the faculty. The result is that the majority of Catholic deaf in non-Catholic schools leave the Church.

The question may be asked—Why do Catholic parents send their children to these schools? The answer is: That for the most part they are free institutions conducted by the State, where they are all on the same financial footing.

The graduates of the Catholic schools at the Center are for the most part very good Catholics and have been a great help in bringing back fallen-away Catholics by their good example and fervor in attending Catholic services.

In Cincinnati, the Methodists, for more than twenty years, have given the use of their churches every Sunday for services for the deaf, financing it through the Southern Conferences. They also donate the use of the halls and kitchens connected with the church for their social activities and entertainments. Trinity Church and Christ Church are doing the same. These denominations educate and ordain deaf ministers, who are always with the deaf, while the Lutherans provide a hearing minister well versed in the signs who visits all places where there are any deaf, no matter how few.

After having established a Center with a Catholic chapel for the benefit of the deaf-mute, the archbishop or bishop should appoint a chaplain, either from one of the orders such as the Franciscans, the Jesuits, or the Benedictines, or from the Seculars. (The order priests have been pioneers in this work and attract the deaf.) The chaplain should learn the alphabet and signs, should have the deaf-mutes' interest at heart, should converse with them and get their point of view, and as a result the deaf-mute will openly and freely seek advice and guidance. The chaplain should conduct Bible classes and lectures at least once a week, Mass once a month, or oftener if possible. He should organize Sodalities among the women and a Holy Name Society among the men and he should encourage them to attend the functions and services of their own parish church as well as the functions and services of the deaf chapel.

The lay people in charge must know the sign language, must endeavor to understand their peculiarities, and must encourage the deaf and sympathize with them. They should be willing to give their entire time to the cause and be very cautious in their dealings with them, winning their confidence and keeping it by never violating any trust given to them and by interesting themselves in their individual problems.

In connection with the Center, a Social-Service Department should be established where the poor, the unemployed, and the sick should come with their problems; where misunderstandings between employer and employee could be adjusted and where applications could be made to obtain employment for the deaf.

The personnel of the Center should visit the sick in their homes and in the hospitals, should see that they are entered in the clinics, and should interpret for them with the doctors. Where other agencies have to be contacted due to the nature of the relief work, they should intercede for the deaf-mute. They should also direct families and individuals to proper living locations and boarding homes. (All deaf-mute work should go through the Center channel, as the personnel of the other social and medical organizations change so often the deaf become confused and are at a loss to know what to do unless they have the aid of some one familiar with these agencies. Our willingness to interpret is sometimes resented as officious by some of these agencies, although we have explained that by conversing in signs we can get a clear and truthful outline of what is wanted of the deaf.)

The objection is sometimes raised that the deaf should not marry. But we find as a rule that the deaf-mute family is happy and contented and seldom ever enter the divorce courts. Their children are on the whole normal and hearing children. The children should be instructed in Christian Doctrine and aided socially as well as their deaf parents.

The Adult Deaf Center of Cincinnati was organized in 1919 to accomplish the work portrayed in this paper and to bring before the public the necessity of having a meeting place for these doubly handicapped people. The Adult Deaf have responded and are benefitting by the spiritual instructions under the direction of the Franciscan Fathers. In the past six months, we have had three converts and have more who are taking instructions.

The Center should advocate the sign language. Many people of today are advocating what is known as lip-reading. Very few who have this new system have made a success of it and good lip-readers are few. For the most part lip-reading, without the signs, has only tended to hold the deaf-mute back and he eventually has been forced to learn the signs which is his real and only language.

The Chapel is financed by the Catholic-Mission Fund, while the Social-Service Department is financed by public donations, mainly through the Community Chest and by the proceeds of entertainments.

The Adult Deaf Center and the St. Nicholas' Mission Chapel were opened in March, 1926 by the Most Reverend Archbishop John T. McNicholas, O.P., S.T.M., who extended a most cordial welcome to both Catholic and non-Catholic deaf. The Center was later honored by a visit from Very Rev. Urban Freundt, O.F.M., Provincial of the Franciscan Order, whose interesting lecture was interpreted in signs for the deaf. We wish to say a word of praise for our past and present chaplains, the Very Reverend Monsignor Henry J. Waldhaus, Rev. Peter Welling, O.F.M., Rev. Herculan Kolinski, O.F.M., Rev. Placid Linesch, O.F.M., and also to Rev. Ferdinand A. Moeller, S.J., who has assisted us from time to time and who has been very instrumental in breaking down religious prejudices in the State schools.

The Center is open during the week, every Sunday afternoon and evening, every Wednesday evening, and other evenings by request.

ADULT DEAF-MUTE WELFARE CENTER

(Non-Sectarian)

2021 Auburn Ave. - Cincinnati, Ohio

Moral Activities for the Year Ending Dec. 31, 1931

St. Nicholas' Mission Chapel of the Adult Deaf-Mutes

Total attendance at Lectures on third Sunday	508
Total attendance at Mass on third Sunday	480
Total number receiving Holy Communion on third Sunday	438
Total attendance at Lectures on first Sunday	782
Total attendance of Children	190
Masses read in St. Nicholas' Mission Chapel of Adult Deaf	12
Lectures given in St. Nicholas' Mission Chapel of Adult Deaf	31
Breakfasts served gratis	656
Total attendance at Bible class, ten sessions (Sister Marie Dominica, O.P.)	60
Baptism	1
Confirmations in St. Louis' Church (Bishop Albers)	7
New Convert class (Beginners)	5
Holy Name Parade (Both Chaplains)	41
Total attendance at a week's Mission given by Rev. C. Berger, C.SS.R., in St. Francis' Hall, eight sessions	337
Mission closing with Mass in St. Nicholas' Mission Chapel of Adult Deaf.	
Different Catholic Deaf attending (36 women, 41 men) Total	77
Different non-Catholic Deaf attending (10 women, 12 men) Total	22

Lectures were given by Rev. Austin, O.F.M., Rev. Ferdinand A. Moeller, S.J., Chaplains Rev. Herculan Kolinski, O.F.M., and Rev. Placid Linesch, O.F.M.

One couple married by Magistrate nine years ago came into the Church and were remarried.

Fred O'Brien, son of Mr. and Mrs. F. O'Brien (Deaf-Mutes), entered the Precious Blood Novitiate at Brunnerdale, Canton, Ohio, in October, 1931.

Chaplains: Rev. Placid Lincsch, O.F.M.
Rev. Herculan Kolinski, O.F.M.
Sacristan: Miss Elizabeth M. O'Rourke.

ACTIVITIES FOR THE YEAR ENDING DEC. 31, 1931

Visits to Deaf Families	126
Employment Placement	20
Visits to Sick Deaf	145
Visits to and interpreting at Clinics	278
Miss. Visits for Deaf Interpreting	194
Application for Work	38
Visits to Employers	50
Contracted & Interpreted in behalf of Unemployed (Different Agencies)	35
Guidance & Encouragement given to unemployed	102
Clothing Collected & Furniture Distributed to Unemployed	243
Baskets of Food given	83
Office Conferences & Interviews	308
Dinners Served (158 free to unemployed) Total	922
Total Number of Sessions, Educational, Moral, Civic, Recreational Lectures, Silent Movies, etc.	315
Total Attendance at Lectures, Movies, etc.	10,230
Interpreted at Passion Play, Attendance	89
A. A. A. Club Picnic at Coney Island (12 Mothers & 30 Children)	42
Contacted Eight (8) Clinics in behalf of (unemployed) Sick	56

Good Samaritan Hospital		180
General	"	52
Bethesda	"	20
St. Elizabeth	"	23
St. Mary's	"	1
St. Francis'	"	1
C. Infirmary	"	1
Children's Convalescent		1
Total		278

Operations (Good Samaritan) All Successful	7
Interpreted at Funerals	9
Interpreted for Divorce	
Interpreted for Marriages	
Interpreted in Courts (Judge C. Hoffman)	
“ “ “ (Judge Elliott)	
“ “ “ (Judge Luebbers)	
Interpreted for Grand Jury (Detectives Tebbe & Gevonnini)	
“ “ Attorney (Chester S. Durr)	
“ “ “ (O. Hamilton)	
Interpreted in Police Court for Mrs. Goodberry	
Interpreted at Art Museum	
Interpreted and Adjusted two Automobile Accidents	
Children Instructed and Entertained	40
Number of Sessions (Children)	26
Total Attendance (Children)	390
Classes in Signs—15; Total Attendance	60
Volunteer Help (hours)	98
Full-Time Worker	1
Part-Time Worker	2
Work-Days Given	36

MRS. GEORGE F. WILLIAMS,
Manager.

DEAF CENTERS OF TOLEDO DIOCESE

REVEREND FRANCIS SEEGER, S.J., CHAPLAIN OF THE DEAF-MUTES OF THE TOLEDO DIOCESE, TOLEDO, OHIO

As already treated in former papers read at the Catholic Deaf-Mute conferences, the diocese and location of our Center is Toledo, Ohio, with excursions to Sandusky and Mansfield. This work in Toledo was officially begun in 1917 under the directorship of Rev. Father Francis X. Senn, S.J., well known to most of our members here present.

Our Center had its origin in the desire of a deaf-mute couple, who wished to be married by a Catholic priest. Since at that time there was no Catholic priest in this part of the state cognizant in the sign language, Father Henry J. Kaufman, of Detroit, was invited to Toledo to perform the ceremony. Moved by the danger to the faith of these unfortunates consigned to his care, Monsignor Schwertner, Chancellor of the Toledo Diocese at the time, and now, as you all know, Bishop of Wichita, invited Father E. Gehl, of Milwaukee, to Toledo, to survey the ground and to see what might be done to aid in this work of salvation.

On investigation, Father Gehl discovered approximately one hundred deaf-mutes in Toledo, most of whom were Protestants. He considered that amongst this number there were also not a few Catholics, who might be led to a more practical interest in their faith, if a Center in Toledo could be organized for them. Accordingly, Father Gehl announced a Mission for them, which was attended by about eight, at St. John's College—not a large number, but a beginning at least of the good work. Bishop Schrembs attended on this occasion, and by his presence and hearty approbation inaugurated the movement. Father Senn was appointed first chaplain of the newly organized Center. Owing to the small number of Catholic deaf-mutes and their poverty, he strove to enlist the cooperation of several well-to-do Catholics to defray the current expenses. During the troublesome times of the World War, Father Senn was removed to Saint

Marys, Kansas, and the charge of this slowly growing Center was entrusted to me.

We number at present all told about fifty deaf, interested in the work being done for them. As accommodations at St. John's College were too crowded to permit the regular meetings of the Center to be held there, quarters were changed to the more commodious St. Joseph's Parish School, at which at present the members assemble. This change of quarters naturally led to a certain amount of expense, as St. Joseph's Parish School was in a somewhat neglected condition, and required considerable alterations and changes before it could be conveniently used for the purpose. The expenses on this occasion amounted to practically $500.00, which was taken care of by the "Auxiliary," a band of fervent Catholic ladies and gentlemen, who devote themselves to aiding this work.

Difficulties in working for the deaf confront us from all sides. In the first place, owing to the comparatively small number of the deaf they are naturally scattered throughout the whole city, making it difficult to establish contact with them, and, on their part, owing to inclement weather and to the fact that the meetings are often held in the evening, they find it difficult to attend.

Again, as is evident, the number of those so afflicted will vary for different places; for instance, in large cities, such as Toledo, they may be fairly numerous, while in Sandusky or Mansfield, they are comparatively few.

Secondly, with regard to our Diocese of Toledo, there can be no question of erecting a Catholic school for the deaf, since, owing to the efficient work of Monsignor Waldhaus, it is more convenient to send our children to his school at Cincinnati. This, again, for the present at least, is another cause of difficulty, as, owing to the "depression," the Diocese of Toledo, which formerly financed the tuition of these children, has been obliged to withdraw its support, thus leaving the burden to fall more heavily upon the shoulders of our earnest helpers, the Auxiliary, whose money, like that of most investors during the present crisis; is tied up in the banks. Monsignor Waldhaus, however, in the great charity of his soul and with the desire of helping these unfortunates, has kindly offered to accept our children during this present time.

This lack of a school for the deaf has, indirectly at least, the advantage of enabling those in charge to concentrate more upon the adults, and to give them that instruction in their religion, which they did not receive in the State schools. Besides, the fact that the children whom we send to Monsignor Waldhaus return to their homes better instructed in their religion, exercises a wholesome influence on their parents, who themselves are not necessarily deaf.

For those among the deaf who come to the Center we have catechetical instructions, sermons, exhortations to the frequentation of the sacraments, and missions.

Another difficulty, especially with regard to the smaller towns and outlying districts, is the fact that the deaf themselves are very few in number, and realize the impossibility of having a Center established among them. Oftentimes the priests in such localities consider the expense entailed in working for these unfortunates as far beyond any satisfactory gain that might be expected from them. Consequently, we find it more suitable to establish Centers in some larger city, and to invite those from the outlying districts to attend the meetings there. This also implies more expense, as necessary carfare for the trip to and from the Center must be provided, with the addition of some necessary food for those who come in the evening. The deaf themselves ordinarily are too poor to defray this expense, and once again our Auxiliary must be called upon for help. Sometimes a portion of this expenditure can be avoided by having some deaf person, who owns an automobile, pick up a few of the members and bring them to the meeting. But even here the item of expense crops up for the owner of the machine, and if we wish to keep him in touch with the movement, we'll have to pay for the "gas" which he uses on these occasions.

Another difficulty, especially in country districts, is due to the severity of the winter, making it impossible for the deaf to attend the meetings in the centers established. To meet this situation, it seems to me quite expedient for the Director in charge of the Center to visit these outlying districts occasionally during the winter months, and by his presence strengthen and animate these neglected members in their desire for further contact with the

Center. To accomplish this more successfully, he might send a postal card to the various individuals of the outlying district, announcing the date and hour of the intended visit, thus giving them a chance to have everything in readiness for his arrival.

Among the ordinary means of attracting the deaf to the assigned Center, that of the "Monthly Meeting" has the greatest force, as the religious exercises; viz. sermon, benediction, have a very special attraction for them. Nor is the "material" entirely neglected—for after every such meeting we generally have a light lunch prepared for the members, at which, of course, they get a chance to become better acquainted with each other. Before the lunch a "business meeting" is generally held, at which are discussed subjects interesting the deaf, such as cases of sickness, notices of those in need of assistance, social activities, etc. At this meeting, likewise, the "Sick-Committee" is informed of those whom they should visit and encourage during the time of their sickness—thus fomenting the spirit of charity amongst them.

Other means of holding the members together are the "Social Activities," taken care of by the "Entertainment Committee," which consist in dances, card parties, lotto games, picnics, movies, etc. Such social activities, besides promoting the spirit of good-fellowship among the members, also give the young people of both sexes a chance to meet and become better acquainted, thereby promoting Catholic marriages. For, unfortunately, if such occasions for the Catholics to meet are not provided, the young people will, in all probability, meet with others of a different faith, with the consequent result of a mixed marriage, which will result, as experience has too often shown, either in indifference to their religion or to the actual loss of faith itself.

Another advantage of such social gatherings is that protestant deaf-mutes may also be invited, who, attracted by the spirit of charity shown by their Catholic brethren, may even be led to embrace the Catholic Faith. Two such conversions by attendance at Catholic social gatherings are recorded for Sandusky, and doubtless under the same conditions others would take place in our larger cities.

Catholic organizations might be called upon to aid this social work; thus, as an instance, the K. of C., of Sandusky, give the use of their clubrooms on certain days of the month for this purpose. Besides, other Catholic organizations could be called upon to assist at these social functions, and in this manner help to defray expenses.

We also keep up interest in the deaf and in their doings throughout the United States by subscribing to Mr. Donnelly's Catholic Deaf-Mute paper. Other literature, as occasion presents itself is supplied to the members, which they take to their homes. There it is read by other members of the family not deaf, who excite the interest of the deaf member of the family by speaking about it afterwards with him. Many of the deaf themselves do not care much about reading, but such conversations in the home encourages them and increases in them an interest in Catholic literature.

Care must be taken, however, in all these activities that the deaf bear their part in the expenses, so that they understand that the help given by the Catholic organizations is not something owing to them, but that they also have their responsibilities. Much cannot be expected from them in the matter of helping to pay expenses, as most of the deaf members are poor, and laboring under greater handicaps in securing positions than others of the same grade of society not so afflicted. And, in times such as these, when even those who can both hear and speak well, have great difficulty to obtain employment, the deaf naturally find it almost impossible to get along at all.

Still, in spite of this difficulty, the fundamental idea, that they are to provide for themselves and to assist in the work of their Center should be insisted upon, as such tax on their resources gives them a greater spirit of self-reliance and independence. Consequently, even when the Auxiliary sponsors some social activity, care must be had that some of the deaf members of the Center be on the Board, so as to give them the idea of their responsibility in the success of the work, thus sustaining their interest and making them feel that they are doing something for the general welfare of the Center.

In conclusion, therefore, I would remark that, though I have made no attempt to cover very thoroughly the ground of the work among the deaf, still, from the few statements I have made—aided by your own experience in such work—you will all see that there is an enormous amount of good that can be done for these afflicted brethren; that, even among other Catholic organizations the spirit of zeal in Christ's service for his deaf can be fostered and exercised, and, that the Director, too, of such deaf-mute Centers will find a big outlet for his zeal in the service of a Master, who spent his time on earth in preaching God's Kingdom to the poor and afflicted.

A CATHOLIC CENTER FOR THE DEAF - ITS AIMS

REVEREND ARTHUR L. GALLAGHER, A.M., DIOCESAN DIRECTOR OF
THE DEAF MUSTES OF CLEVELAND, ST. MARY'S
SEMINARY, CLEVELAND, OHIO

Before beginning to discuss the aims of a Catholic Center for the Deaf, I wish to confess that the Deaf of Cleveland, of whom the writer has charge, have not a center of their own, and that I may seem bold in attempting such a subject, especially since I know that there are many workers among the deaf much more qualified to speak. By way of extenuation for writing this paper, let it be said that the writer has at least thought and read something of the subject, and has hopes that some day his dreams may come to reality for his own people.

That a Catholic Center for the Deaf is an excellent thing, I think most will admit. I think that we can go still further and say that it is almost a necessity in any locality where a large number of the deaf live. The deaf are not like normal people who can shift for themselves and settle their own problems. Mrs. Corinne Rocheleau Rouleau read an excellent paper at the Convention last year about normality being the goal of all handicapped people. We were touched by the message contained therein, but we think, however, that that state of normality has not yet been reached, and that we must deal with the deaf as they are. Along the same line, the man in charge of the State Rehabilitation work in Cleveland has said to me more than once after training a deaf person for some work: "Now let this man go out and sell himself to the employer—let him go out and get his own job himself." This would be all right if the deaf could settle their own problems, but for the most part they cannot. To my mind, the chief aim of the Catholic Center for the Deaf should be to help the deaf settle their problems.

The problems of the deaf are many and varied. They refer to his soul and to his body. They refer to the deaf individually and to the deaf as a class. Where there is a Catholic school for the deaf in any locality, the number and magnitude of the problems of the deaf are greatly diminished. The Catholic school gives the deaf the right start in life and is ever present to direct and help. It can follow up the work done in school years. It can serve as the home to which the deaf always come for help and advice. I think that most of the Catholic schools for the deaf do serve in this capacity for their former pupils. The writer is familiar with a few of the schools and knows that this is the case with them. The deaf continue to be helped in soul and body by their Alma Mater. The two Catholic Schools in Montreal serve as centers for their former pupils. Here the graduates continue to come for their instruction. They have their societies, clubs, athletic teams, and what is better still their Alma Mater offers them the means of making a livelihood by offering them positions in her trade schools, where they make such things as suits, shoes, books, and the like, which are sold in the stores of the City of Montreal. Where there is a Catholic school, a Catholic center can be part and parcel of the school and the problems of the deaf can easily be solved.

Where a Catholic school does not exist, the matter is more difficult, but it is not beyond solution. Ways and means can be found for acquiring a house or building to serve as a center for the deaf. Father Ferdinand A. Moeller, S.J., the present Chairman of the Deaf-Mute Section, devised ways of getting such a center in Chicago, and of establishing it on a good working basis. In many cities, according to the prevailing schedules of tax exemptions, such a building would be exempt from the taxes. The deaf themselves would take a great interest in a place that was their own and would make a heroic effort to support it by bazaars and voluntary contributions. I know that during these times of depression, when so many of the deaf are out of work, it would be an almost insurmountable task. In normal times it would not be impossible and the best proof of that is that it has been done.

In order to carry out the aims of the Catholic Center for the Deaf in helping the deaf to settle their problems, a word must be said about the make-up of such a place. The place should afford space for meeting rooms and a hall where lectures, movies, theatricals, and other entertainment might be given. The Center should be in charge of the priest who has care of the deaf and of a hearing person of integrity and with the interests of the deaf at heart. Books of a Catholic nature should be available, as well as other books that will help the deaf to improve themselves. A place for the recreation of the young folks will do much in drawing them to the center and will help to keep them away from pool-rooms and other places that are often a bad influence on them and corrupt their morals. Every possible step should be taken to make the center as attractive as possible. Protestants know the value of such places and spend much money and exert great pains in having attractive centers to draw not only their own people but others as well. It is sad but true that they often succeed in drawing Catholics and what is worse, in some instances in weaning them from their Faith. We must have centers to counteract this influence and to help in solving the problems of our own people.

The chief aim, of course, is to help in solving the problems of the soul. The deaf are always in need of instruction. They are widely scattered and it is difficult to get them together for church services. In the evenings or in their spare time, they can go to the Center and there they will find reading-matter or classes of instruction or debates or lectures or plays of a religious nature that will help them better to understand the truths of their holy religion. In plays of this character the deaf themselves can take the actor's parts and through participation, the lessons become doubly impressive. The writer has seen deaf children take part in Christmas plays that were an inspiring lesson to the hearing people that attended.

The deaf have a very limited sphere. Their circle of friends is small. Even when their Oral teachers have had great hopes that they would be able to mingle with hearing people, they fall back upon people like themselves for companionship. E. T. Devine in his book *Misery and Its Causes*, enumerates the deaf among the other classes as embodiments of misery, not for the most part personally unhappy, but rather with imperfect senses. But I think that for the most part they accept their handicap cheerfully. They do not brood unless left alone too much. A social center would bring them together often, where, away from sometimes ridiculing people, they can converse in their mother-tongue, the Sign Language.

A serious problem of the deaf today, and always, is the one of employment. This is where the hearing man in charge of the Center should come in for a full share of work. He should first of all arrange with the State Rehabilitation Department (which by the way is established in most States now, and is to take charge of the training of handicapped people) and see that the people in need of training get it. This Department will answer any request within reason and will take care of the expense of the training of any handicapped person. It is up to the man in charge to find out for what work a person is fitted and then see that he gets that training. In order that he may help his people to get work, he must make contact with the business men of the community and plead their cause before them. In civic meetings and on various occasions he must try "to correct such erroneous beliefs that the Workmen's Compensation Law forbids the hiring of the deaf people and should try to show that while the deaf cannot pass a 100 per cent physical examination, that the result of such examination, should not be used as a prohibition against placement but only as a guide to correct or proper placement." Robert Hunter in his book *Poverty*, under the head of "Dependants and Their Treatment," places the deaf as absolute dependants. Such a view is, of course, wrong, because the deaf show that they are not dependants when given a chance to work. The answer that employers sometimes give when one asks for a job for a deaf man is that normal people are without work and how can you expect us to hire abnormal. Employers should always look upon the deaf-mute as a man like other men, who has to earn his bread at the sweat of his brow, "who is handicapped, but not incapacitated and who asks not for charity but justice, and who will equal his hearing brother in concentration, industry, and workmanship, if he is only given the chance." A Promoter for the deaf could do much in civic meetings in breaking down these old prejudices and errors. In the same way he can plead the cause of the deaf before legislators to promote the passage of laws that will help to better the condition of these people.

I think that a Catholic Center for the Deaf operating in this way with a good earnest man in charge can do much for the deaf individually and much for the deaf as a class. I have discussed what I think are the more important aims. Without a proper program and the right kind of a man in charge, the Center could easily become a mere meeting place or recreation center. The Catholic Center has important work to do. It must help the deaf spiritually, intellectually, and socially. It must bring him closer to his holy religion and unite him in bonds of firmer friendship with God. It must help the deaf to advance toward that goal of "normality," which, if reached, will do much to ameliorate their condition. The Catholic Center must champion the cause of the deaf and see that justice is given to him along with those other inalienable rights of life, liberty, and the pursuit of happiness, which his more fortunate hearing brother sometimes thinks, belong solely to him.

Such a Center may require great sacrifices. It may mean the output of much money, that nowadays is gotten only with great difficulty. It will be money well spent. It may take up much time of the priest in charge of the deaf, but it will be time well spent. Anything that will lead the deaf nearer to God and make life more livable for them is worth all the sacrifice expended, and one can feel sure that he is doing a work near to the Heart of Him Who had compassion on the deaf and did so much for their betterment when He offered them the Divine gifts of Faith, Hope, and Charity, and when, in many cases, He gave them the gifts of hearing and speech.

CATHOLIC BLIND-EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

TUESDAY, June 28, 1932, 9:00 A. M.

The opening session of this Section was called to order and opened with a prayer by the Chairman, Rev. Joseph M. Stadelman, S.J. The minutes of the meeting held last year were read and approved as read. The Reverend Chairman then addressed the delegates. After a few words of sincere regret at the absence of the delegates of the Catholic Institute for the Blind, of New York City, and of still keener regret at the void caused in the Catholic Blind-Education Section by the recent death of Sister M. Augustine, D. of W., for so many years devoted to the care of the blind at St. Charles Hospital, Port Jefferson, L. I., N. Y., the Reverend Chairman spoke on Catholic Action in education as defined by Pius XI, and on the benefits accruing from the interchange of ideas at the Annual Conference.

The address by the Chairman was followed by a paper on "Aims and Methods of Physical Education for Blind Boys and Girls," by Sister M. Winefride, of St. Joseph's School for the Blind, Jersey City, N. J.

The second paper on "The Place of Oral Expression in the Education of the Blind," was read by Sister M. Eymard, of St. Mary's Institute for the Blind, Lansdale, Pa.

SECOND SESSION

WEDNESDAY, June 29, 1932, 9:00 A. M.

The second session was opened with the reading of a paper on "The Need of Museums in our Schools for the Blind," by Sister M. Alma, O.P., of the Catholic Institute for the Blind, New York, N. Y.

This was followed by the reading of a paper on "The Catholic Tone in the Education of the Blind," by Sister M. Gertrude, D. of W., of St. Charles' Hospital, Port Jefferson, L. I., N. Y.

After the reading of the last paper, a few miscellaneous topics were discussed.

Sister M. Richarda, O.P.,
Secretary.

PAPERS

AIMS AND METHODS OF PHYSICAL EDUCATION FOR BLIND BOYS AND GIRLS

SISTER M. WINEFRIDE, ST. JOSEPH'S SCHOOL FOR THE BLIND,
JERSEY CITY, N. J.

Though Education has made a marvelous advancement during the past century, yet, no educational system is so far, perfect.

From the earliest records of man's activity till the ninth century we find that the nations of antiquity were skilled in arts that are common today. We note the progress in the advance of methods of combat or warfare—the growth from clubs of wood to implements of metal, then, the battle-axe, bow and arrow, and tools for cutting and carving the hardest rocks, as, is evident, in the ruins of tombs and temples.

Victory in battle and skillful attainment in art were not the result of haphazard action—they emphasize the need of, not alone mental, but of muscular or physical training.

From Assyrian sculpture and paintings at the entrance to the royal palace we see winged bulls or lions with human heads symbolizing strength, swiftness, and intelligence.

In the sixth century B. C., Cyrus had a well-disciplined army. Legends of the early Greeks teem with evidences of advance in physical culture, till we are brought face to face with the fact that our Olympic games are but a weak replica of the Olympian games of the early Greeks.

We read that the Spartan boys from the age of seven, were subjected to a regular course of physical education. In order to develop their physical strength and agility, they were trained in gymnastic exercises—in running, wrestling, and throwing the javelin. Tke Spartan women who were the most vigorous and beautiful of all the women of Greece, were, in their girlhood, trained in the same manner as the boys.

Gymnastics formed an important part of the training in the

Athenian schools. Special experienced instructors taught the young how to develop symmetrical bodies. They had open-air contests, had an athletic field long enough for 200 yard dash and also a spacious stadium. They had open-air dancing and military competition; and, down the ages to the reign of Augustus, though thrones and empires were shattered, physical education still continued to develop in the young, grace and agility of form and prepared them for deeds of prowess and military daring.

With the progress of Christianity and the consequent advance of civilization, vestiges of barbarism were dropped and the Romans handed down to us the best, the purest, and most beautiful in mental and physical culture and education.

And so, down to our own time we find schools, colleges, and universities giving a regular scheduled time and much attention to physical training or education because, educators realize the importance of building up strong, healthy bodies not alone in the athletes, military, persons of sedentary habits, but also in our growing youth.

If physical exercise be deemed of such importance for the athlete, the business man, the clerk, and student in order to increase and stimulate vital power and develop graceful poise and agility, how much more essential is it not for our blind boys and girls, many of whom are entrusted to us without any previous training in correct bodily attitude, and ignorant of the method of breathing, walking, standing, or relaxing—all of which are an essential to good health and graceful mien.

A still greater need of physical training adapted to the strength of our blind children arises from the fact that they lack the initiative and desire of imitation which stimulate seeing children on beholding the erect carriage, elastic step and graceful bearing of those who take regular gymnastic or other physical exercises.

One may ask—where and when should this physical training begin? It should begin immediately we make our first contact with the child, for, keeping in mind the fact that a regular daily period of physical training is necessary, we must bring to bear upon that, every posture and movement of the child whether in the use of the tooth-brush, proper method of drying with a towel, walking up-stairs, sitting at the dinner-table, or in the classroom;

so that the various actions of the day rhythmically unite, like the measures of a sweet composition; and constitute a pleasing, graceful succession of acts, from his first awaking to bless the Lord, till his head rests again on the pillow, and be becomes oblivious of the day and its happenings.

These commonplace, every-day actions, although we may not find them listed under the head of "Physical-Culture Exercises" form, nevertheless, a basic part of blind children's physical training.

As this topic is directed toward a more scientific training—"What physical training aims at and the methods of attaining it with our blind boys and girls"—we will consider the more systematic class-exercises which healthy children may participate in.

Strong and healthy bodies cannot be built up without exercise, but exercise must be proportionate to vitality. A weak, under-nourished child cannot exercise for as long a period as the healthy, vigorous child can; nor would it be prudent to permit it to use up its sparse vitality in excessive exercise of any kind.

Sound judgment and prudence must be exercised in order not to overtax the vitality of weak and under-nourished children; nor should any child be permitted to continue exercise till all his vitality and strength are consumed; for this tends to weaken, rather than strengthen the body. In exercising, the purpose and aim should be to build up more vitality each day, than has been expended.

Again, physical training must not be spasmodic or taken up in spurts at irregular periods. It should form part of the daily curriculum, be made pleasurable for the children, and should be considered of equal importance with any subject taught.

Nor should it be confined to one fixed period daily, as it will invariably happen that children, especially in the lower grades, will sag while engaged in arithmetic, writing, etc. At such moments the alert teacher will call for attention, and, in answer to the accustomed signals the children stand, "hankies" are taken out and used, and a breathing exercise follows for five minutes. The teacher slowly counts while the children inhale, then, on the word "out" they slowly exhale in perfect unison. Little ones love this exercise but it is also very advantageous to older children. It develops and strengthens the lungs and respiratory muscles, and children cannot participate to best advantage in other muscular exercises if they have not acquired a habit of regular, deep breathing.

The five minutes class interruption may also be used to great advantage in a brisk march around the classroom with hands on hips, head erect, and chest well forward. This may be varied for hop or change-step, etc., and the children on resuming classwork will feel refreshed and rested.

In the Kindergarten, first and second grades, good posture records are a great incentive, and the desire to secure a gold star for perfect posture helps greatly in the formation of a habit of sitting or standing in correct position; and it also eliminates the awkwardness that otherwise accompanies the children in higher grades.

The regular gym-class exercise which should take place daily, or at least, three times a week, should embrace every exercise taught seeing children—free exercises, wand, dumb-bell, and club drills, use of the stall-bars, ladder, buck, striking-bag, chest-weight, parallel-bars, competitive exercises in vaulting and wrestling, and also in hand-spring and pyramid-work. The gym should be thoroughly ventilated, and the children's clothing loose and light. A preliminary exercise of brisk marching around the gym, numbering, lining two deep, forming fours, breaking ranks, followed by a few minutes free movements prepares the children for the specific exercise or movement about to be taught. The lessons should advance step by step through the varying phases of muscular exercises that are usually taught boys and girls who possess their sight.

Music is helpful, especially in classwork, and no gym is thoroughly equipped without a piano, as musical accompaniment tends to make the exercises more attractive.

Some who have not visited a school for blind, and who are naturally unfamiliar with blind children's attainments may be inclined to be sceptical regarding the forms of exercise I have enumerated and, consequently, consider them unsafe and impracticable for blind children. To such I would say, come and see.

The blind child of average mental attainments delights in trying out any feat that may be accomplished in the gym by boys with sight. I have seen lads of fifteen and sixteen vie with each other in "chinning the bar" and they averaged twenty to twenty-four times; the bar being the side of a horizontal ladder eight feet high. With the muscles of the arms they raised their bodies as gracefully and easily as any boy with sight could have done. Small boys of eight to ten years, stimulated by the records of the older boys, have proudly announced with faces wreathed in smiles "Sister, I chinned the bar four times." Of course, in the latter case, the instructor holds the small boys till they have firmly gripped the bar, and then stands by, ready to help them at the least sign of fatigue. To prevent their being hurt the floor is always covered by mats.

Walking is an important exercise and children should have much practice in the open air. When older children go out to school, they should be encouraged to walk, except in rainy weather. Our lads enjoy it, and the traffic cops are always on the lookout for them at crossings.

Running is a very effective means of building vigor and powerful development of the legs. Guide ropes help the totally blind. Lengths of nail rod or heavy wire may be attached to upright posts and guide-drops suspended. These are short lengths of iron six or eight inches long with one end turned like a screw eye. A few of them are suspended from each length of iron rod. One is caught up by the runner till an upright is reached, when he drops it and snatches up a guide-drop immediately on the other side of the upright, and, so on, back and forth along the line.

Swimming is also an exercise which blind children delight in. It is well calculated to develop symmetry and a uniform strength throughout all parts of the body. With a little practice children soon learn to swim, dive, and fetch under water. In this connection, children should be taught some simple rules for reviving those rescued from drowning.

Tug-of-war is an excellent game for those boys and girls who are strong and in physical condition to exert themselves to the limit of their strength.

Any good Drill Manual will furnish the teacher with a wide range of games suited to the blind, and, all of them important as means of bringing muscles into play, and producing healthful physical energy.

One sometimes hears complaints of difficulty in getting children in institutions and boarding schools to sleep on retiring. Perhaps if we learned how they were employed during the hour immediately preceding their retiring for the night, the cause might be evident.

Detective stories, stories of adventure and romance are not the best preparation for prompt and peaceful sleep. Let the children exercise in the gym for half an hour, follow this up with a quarter of an hour during which, the children in groups, may exercise as they wish. The children will invariably turn to games of leap-frog, tag, forfeits, hand-springs, or wrestling; let them dance to music occasionally and follow up this activity by a few moments' shower and brisk rub-down. If the pantry can afford it, give them a morsel of something before sending them to the dormitories, and you will find that on making your rounds, a quarter of an hour later, all are wrapped in the sound sleep which judicious exercise has won.

It may easily be inferred that those entrusted with the physical training of the blind must possess the quality of stick-at-it-ive-ness, and also impart to the children, or develop in them, this quality, of perseverence.

Coolness, calmness, circumspection, and patience are most essential to the physical instructor. The task may be difficult and sometimes discouraging, but, who would not be heartened and encouraged by the thought of further developing these beautiful masterpieces of God's handiwork by building up sound minds in graceful, agile, and sound bodies?

THE PLACE OF ORAL EXPRESSION IN THE EDUCATION OF THE BLIND

SISTER M. EYMARD, ST. MARY'S INSTITUTE FOR THE BLIND,
LANSDALE, PA.

Education develops and trains all the faculties, physical, mental, and spiritual of the pupil. The printed text is not sufficient to impart either training or instruction. It must always be supplemented by the voice of the teacher. Print is dead. It is fixed in form. At best, it conveys only part of the author's meaning. Moreover, the pupil will often lose even that partial meaning through ignorance of the meaning of the words used, through wrong phrase-grouping of the words, and through wrongly placed emphasis. Only the living voice of the teacher who is familiar with the subject-matter, and with the text of the author, can impart sound instruction to the pupil, and assist in the right development and training of his faculties. The pupil who depends solely on printed texts will acquire only errors rather than true information, a wrong method of reading, and hopelessly faulty speech. Ceaseless oral teaching indispensable to all pupils, is an absolute necessity to the blind. Before they have learned to read embossed texts, the blind are entirely dependent upon oral teaching to supplement their tactile experience with people and things. Happy, indeed, are those blind children, who have enjoyed the advantage of intelligent teachers capable of conveying to them the right relationships between words and things, and the correct expression of their ideas in words and sentences.

The emphasis placed upon oral work in modern educational systems should be extended, by all means, to the training of the blind. The day of the worship of the printed book has passed. That heresy has at last yielded to the self-evident truth that oral instruction is more important in education, and that the printed page must be supplemented by oral explanation to aid the pupil to understand what he reads. The handicap of loss of sight demands a maximum of oral training.

The pupil must be taught to pronounce all words correctly. It is thus necessary for the teacher to cultivate a clear, precise, and correct enunciation. The pupil can, through listening carefully, imitate the teacher's pronunciation; and through practice, become familiar with the correct enunciation of words. It is incumbent upon the teacher thoroughly to understand the printed text, so as to phrase the words properly to bring out the correct sense. The pupil must be drilled in the art of right phrase-grouping, and also taught the grammatical and rhetorical reasons thereof. To emphasize the right words in sentences and paragraphs is also essential adequately to express one's own meaning, as well as the meaning of the author whose text is the subject-matter taught.

Conveyance of thought to the blind is not so difficult. Far more troublesome is it to convey to them emotions through speech and print. The sighted can perceive the phases of mood, feeling, or sentiment from the aspect of the face or the gestures of the body. But the blind are dependent principally for discernment of the emotions upon the intonations of the voice of the speaker; hence the importance of adapting the tone of the voice and its many modulations to express intelligibly the various emotions expressed in literature and conversation. The teacher must ever remember that for the impossible visual impressions there must be substituted intelligible and adequate auditory impressions to convey to the blind satisfactory representations of the emotions.

Effective oral training of the blind presupposes knowledge and skill in the teacher, knowledge of the technique of reading, and skill in applying that knowledge in the interpretation of printed texts, knowledge of the blind, particularly of their handicaps, and skill in teaching them the art of reading and of oral expression, an art difficult, because of its abstract and intangible character, even to the sighted. The teacher must study and practice oral expression assiduously to perfect herself in reading and in speech. She then must apply herself in every practical and efficient way to promote a similar perfection in the pupils. To teach them the meanings of innumerable words, the rules of grammar and rhetoric, to group words aright in phrases and to emphasize the keywords to bring out the correct sense is no mean task. It is beyond the ability of the writer of this paper to do more than indicate the general outlines of the important but difficult subject of oral expression in the education of the blind.

Oral training along the lines thus far indicated will be of the greatest assistance to blind pupils in their written work. Composition is not an easy task. Its hardship is made greater by a limited vocabulary, lack of facility in the use of words, ignorance of the rules of grammar and rhetoric, and lack of practice in writing. The latter defect can be remedied only by writing, and then by more writing. Fluency of daily speech indicates neither fecundity nor clarity in writing. But concurrent supplementary instruction given to the blind when they are reading their texts, or when they write their answers to questions, can remedy all the defects listed above; and enable them to transcribe easily, clearly, and accurately the thoughts and emotions to which they wish to give expression.

The conversation of the blind with one another may be improved indefinitely through training in oral expression. Clear enunciation of words, their correct pronunciation, and orderly arrangement in sentences add greatly to the delights of conversation. Such cultivated speech would render the blind less conscious of their handicap, since they would perceive shades of thought and emotion which would escape the notice of the sighted who depend upon facial expression and corporal gesture to perceive what may be expressed by the voice and which must be expressed by the voice in conversation with the blind, who are unable to see facial expressions and corporal gestures. Conversation is said to be a lost art. It is doubtful if it has ever been an art with the vast majority of people. One has only to listen to an average conversation to realize the trivial subject-matter and the slovenly and incorrect oral expression of the average speaker. Yet association among humans should promote friendship, and extend mutual assistance and consolation. Silly twaddle and slovenly expression is of no assistance to any one in the acquisition of information, and can afford no consolation in the trials of life. Uncultivated oral expression of meaningless jargon will blight a nascent friendship in a serious-minded person. Meaningful speech that communicates worthwhile thoughts and important life emotions cannot but cement the bonds of friendship, afford effective aid in the search for knowledge and console the troubled in the difficulties and disappointments of life. The blind who are properly trained in cultivated oral expression can help one another to understand life, to appreciate its beauties, to bear its evils resignedly, and to acquire mental and spiritual perfection through living life properly. All these noble, most desirable activities will be either wanting to, or most arduously attempted by, those unfortunates who are afflicted by oral dumbness as well as by ocular blindness. There is every incentive to both teacher and pupil to employ every method which will promote correct oral expression in all class and social activities that tend to educate the blind.

The study and practice of elocution is a potent and practical help to right oral expression. Small children can easily be taught to speak easy pieces with understanding and appreciation. They may be inspired to rival one another for betterment in the delivery of their little orations. More difficult speeches may be graduated to suit the capacity and development of older pupils. In fact, the elocution method may accomplish better and more lasting results in correct oral expression than all other staid and time-tried modes of expression. Blind pupils have not only an aptitude to impersonate character, but manifest an eagerness to do so. Suitable plays may be selected, in the presentation of which the pupils learn to portray the characters in like-life way through vital natural delivery of their lines. Not only their speech, but also their gestures may be trained to express adequately and accurately the thoughts and emotions that successively unfold the plot of the play. Dramatics should be adapted to all the pupils, and not limited to those who are considered to be talented for the production of especial plays. Dramatics have proven their worth in cultivating oral expression and in inspiring self-confidence in students who take part in dramatic productions; so the blind should not be deprived of the advantages that may be derived from the study and practice of dramatics.

To carry out an effective program of instruction in oral expression, it is necessary to use suitable texts. More embossed books suitable for such instruction must be provided. The selection of proper books and texts implies excellent, experienced, and matured judgment in social workers, in officials of Red Cross chapters and in all who are interested in the development of Braille or New York Point libraries. Cultural and practical instructions, essays, stories and plots that will convey valuable information to the pupils while improving their oral expression should be embossed for the use of both teachers and pupils. It is unfortunate that so much of the ephemeral literature of the day is incorporated into the libraries for the blind. Teachers who have at heart the real cultivation of their pupils' minds and spirits will arrange for the embossing of the best literature obtainable for elocutionary and dramatic work; for erroneous and degrading texts exact too high a price for such assistance as they may give to the development of correct oral expression of thought and emotion.

Today, the extensive use of machinery for the production of mankind's material needs, has rendered manual work for the blind more and more scarce and less and less remunerative. It is imperative for them to turn to professional and other mental pursuits to earn a living in competition with those who enjoy sight. Sufficient right information and skill in correct and pleasing oral expression will place the blind on terms more nearly approaching equality in competition with the sighted in many lines of human activity. Vocational selectivity is, therefore, another accomplishment required in the teacher of oral expression to the blind. Suitable training should be given to render of practical advantage to the blind whatever talent they may possess. The new professions of radio artist or announcer may be added to the already numerous mental activities open to the blind who have received careful systematic training in speech work.

The priceless benefits, intellectual, emotional, conversations, social, professional and remunerative, when realized by the blind student, will undoubtedly inspire him to devote himself enthusiastically to the arduous work necessary for successful training in correct oral expression. At the same time consideration of these motives will induce teachers to equip themselves for the difficult and delicate work of instructing and training their blind pupils in that cultivated oral expression which, when attained, will enhance their joy in life, will render more delightful friendly association with one another, and will afford them many opportunities to earn a livelihood. The sense of economic independence will remove much of the inferiority complex from which the untrained and insufficiently trained blind suffer throughout their sadly handicapped lives.

It is hoped that the relationship of correct oral expression to the full and complete education of the blind will be realized and appreciated by all teachers of the blind; and that neglect of this important aid to the equipment of the blind for life will be displaced by an intelligent interest in the art of oral expression by teachers, and by the application of all the principles of the art to every department of blind education.

THE NEED OF MUSEUMS IN OUR SCHOOLS FOR THE BLIND

SISTER M. ALMA, O.P., CATHOLIC INSTITUTE FOR THE BLIND, NEW YORK, N. Y.

Here at the Catholic Institute for the Blind we now have six little children, all of whom the doctors have pronounced "totally blind," and the oldest has just passed his seventh birthday. What a multitude of things these little sightless ones, and many others like them, are going to miss as they travel along the highway of life! They will often hear the roar of the aeroplane pursuing its way through space over their heads, but how much will they ever learn of its actual shape or the giant spread of its wings? Perhaps they will sometimes walk or ride over the new and famous George Washington Bridge, but what can they ever know of the massive cables that hold it to its moorings, or how can they form any correct idea of its mighty construction?

Thinking of these little children reminds me of an incident which happened this year to a grown-up sightless person. She was presented with three little gifts all made in the form of animals. One was a needle-book shaped like an elephant, a little celluloid alligator to be used as a paper-cutter, and the third gift was a box of soap, the cakes being cunningly moulded like turtles all ready to float on their backs in the water. Now the elephant was easily identified, not because it had ever been seen in a zoo or at a circus, but because at the school for the blind where the sightless person had received her education there had been an excellent model of an elephant in the school museum. The turtles were entirely beyond her comprehension never having entered into her world of experience, but a few days later when she gave the soap to some little sighted children there was a clamor of delight at the funny, bright-colored turtles, just the nicest companions for their bathtub gambles. The alligator presented a strange enigma indeed, shaped like a fish with a very long tail, yet having four feet and huge, ferocious-looking jaws. This puzzle, too, was quickly solved by a seeing child who cried out when he saw the odd little paper-cutter, "Oh, look at the alligator."

I know of another case also where a blind student in her senior year at college was taken to a museum of natural history. Here the attendants, by a special concession, took the various articles from the glass cases, and allowed her to see with her fingers the curious, old weapons of war. She confessed to me afterwards that she was greatly astonished, never before having had a correct idea of how swords, spears, helmets, and the like, really looked.

Among the many things for which the twentieth century will be noted is the erection of commodious and well-equipped buildings at almost all of our schools for the blind. While we are quick to see and provide for the physical needs of our pupils, let us be equally responsive to their mental requirements by trying to discover those methods and materials which will best present the subjects which are to be taught. In my experience, I find geography to be the most difficult subject in our elementary school curriculum. This is partly due to the fact that we have no texts in Braille suitable to the primary grades, and I have so often wished that I could stop teaching and devote some years to the preparation of textbooks for beginners whose experiences and vocabularies are necessarily so limited. Maps, too, are rather inadequate, for it is no easy task to reproduce on wood or cardboard anything that will slightly resemble our wonderful landscapes of mountain and valley and plain with their winding rivers, beautiful lakes, and ever-changing seas. But if we had a school museum plentifully supplied with all the raw materials—cotton, rubber, wheat, and sugar-cane—wouldn't it be much more interesting for the children to learn from what countries these things were obtained, and of how they are transformed into the finished products? Then, if we had really good models of bridges and aeroplanes, steam-engines, and boats, what a help it would be in both the studies of geography and history. How easily the children could picture the life of the American Indian if only they could handle the wampum, the bow and arrow, and a model of the birch canoe.

Unless one can take the class of sightless children out into the country to spend a day with the birds and flowers, they find nature a dreaded bore, for no matter how carefully the different birds and animals may be described, they do not seem real to the child unless he can become acquainted with them by means of the senses. Almost from the dawn of infancy, the sighted child has his colored picture-books so that the turtle and the alligator soon become as familiar to him as the elephant, but the blind child must wait for an accurate conception of some of the most common objects until a good model can be placed in his hands. He must wait indefinitely, and how many pass their entire lives on earth without ever having an opportunity of exploring these fields of knowledge always so apparent to the seeing world.

Geography, history, nature study—all would be greatly aided by a well-stocked museum, and even religion would be benefitted thereby. Does it not seem wonderful when we consider how from the fluffy, white threads of the cotton-plant much of our clothing is made, how automobile tires are fashioned from the sap that flows from the rubber-tree, and yet how there could be nothing manufactured if God in His Wisdom and bounty did not so abundantly supply the plants and the trees, the minerals and the animals that can give us what we need? The study of man's progress alone, from the crude weapons and instruments of long ago to the wonders of the twentieth century produces in the heart an act of thanksgiving and appreciation of how God allows us to delve deeper and deeper into the secrets of nature so that we are daily drawing more and more freely from His storehouse of plenty. So, too, with the birds and animals. When closely examined, they are found to be exactly fitted for the kind of life they lead—the camel with his convenient hump and feet just suited for travel over the shifting sands of the desert, the dainty humming-bird with its tiny legs and needle-like bill made on purpose to sip honey from the blossoms. We of the sighted world behold all these marvels without an effort, thereby receiving rich gifts of knowledge and happiness almost without our realizing it, so let us do our utmost to place these treasures in the eager hands of our sightless pupils. Our work will remain unfinished if they go out from our schools without an intimate knowledge of the ordinary birds and animals, raw materials, and great inventions with which the world is filled. Let us truly consider that we have not accomplished our aim with any sightless child until he holds in his hands something tangible which God has made, and whispers reverently, "He commanded, and they were created; He spoke, and they were made."

THE CATHOLIC TONE IN THE EDUCATION OF THE BLIND

SISTER M. GERTRUDE, D. OF W., ST. CHARLES HOSPITAL,
PORT JEFFERSON, L. I., N. Y.

God has made us to know Him, to love Him, and to serve Him in this world, so as to be happy with Him forever in Heaven. Assuming human nature some nineteen hundred years ago, He taught this blessed truth by the forceful example of thirty years of hidden life and by the three short years of eloquent preaching and teaching, accompanied by numberless varied miracles. The supreme Sacrifice of Calvary closed His short life, and thus He proved that He loved each of us to the end. Three days later He appeared suddenly in the midst of the frightened eleven and spoke these life-giving words, "Go, teach ye all nations," thus establishing His Church and making it essentially a teaching organization, embracing the entire world, all races, all nations. To facilitate the spreading of the sacred doctrines and truths of the Divine Master, the establishing of an educational system of some kind became necessary, in order to reach every degree of intelligence, and from childhood on. Finally, a distinctly Catholic system became imperative as the enemies of Christianity began the spread of heretical doctrines and introduced institutions of learning in which God is completely ignored if not audaciously denied. The keystone, therefore, of this Divinely born system, its vital part, is the spreading of the knowledge of its Holy Founder and His principles, i. e. religion, which has for its very object the union of man's conscious life with God in faith, love, and obedience. Any education which excludes religion must in consequence be imperfect, contracted, one-sided, since it neglects, or rather ignores, the end for which man is created—God and everlasting happiness.

And so in this particular system, while not neglecting the secular studies and vocational training, which in these days of mad rush for advanced learning, are so necessary for the gaining of a livelihood, the spiritual element, the real source of true peace and contentment here below, is emphasized to such a degree, as to become a bulwark of strength against materialistic and naturalistic tendencies of these modern times. It is not only theoretically but also practically taught; it dominates and penetrates all subjects through methods of presentation and correlation. A pupil is made to realize that after all is said and done, God is supremely supreme and His laws are to be strictly yet lovingly obeyed.

And what he has learned of Christian principles he is gently urged to put into practice so as to develop a character of pure morals to such a degree that all through life, he will be able to conscientiously distinguish between right and wrong and unhesitatingly abide by the decision upholding God's law. Habits of respect for self and others, of self-mastery in moments of passion, of reverence and obedience for lawful authority, of responsibility in each thought, word, and deed, the gauge of eternal life, are inculcated and bring forth a noble soul, capable of doing great things in little ways for God and for fellow-men. He is taught to seek God, His Blessed Mother, and the Saints in fervent, continual prayer, to frequent the sacraments, to choose fit companions, clean and wholesome recreation, to practice the spiritual and corporal works of mercy, as is within his power.

This spiritual tone necessarily leads to the second note found in Catholic System—peace, happiness, looking always on the bright side of life, seeing God's Will or permission in all events, good, bad, or indifferent. This system brings forth no pessimists, no discontented, dissatisfied communists nor anarchists. It is based on God, and God is peace and joy, and His pupils find pleasure in duty well done and sacrifice generously accepted. Wrong, he is taught to right by fair and lawful means. He respects all just ordinances, for is fully convinced that all leaders share in the Almighty's power which comes to them from above, and which cannot be ill-used without punishment. Experience has taught the joy of a good conscience, God's unfailing monitor.

If the assimilation of religious principles, correctly taught and carefully put into practice is a growing source of deep joy and true happiness for any normal child, how much more so must it be for the sightless. Deprived of the great comforts derived from the beauties of God's creation, they have little imagination upon which to fall back, and so need the ever-vivid memory of all-loving God who wishes and urges them to call Him "Father" and who holds out to them an "everlasting vision" in the land of promise if they remain faithful to His love. It is the living in this spiritual atmosphere that is responsible for the marked happiness of our blind which caused a social worker to remark, "I come in contact with many blind who are sad, but yours are always happy." And is it not this religious tone which is responsible, not only for the tranquil resignation of all of our charges to their handicap, but also for the complete, childlike abandonment of the many who do not wish for sight, reasoning as did one of our little ones, "I might offend God grieviously if I had my sight." Is this not a beautiful thought?

What consolation for them in times of trials and troubles to fall back upon the solid foundation of piety begun in childhood, developed and strengthened as years passed, by the absorbing of God's words, spoken through His ministers, and by the frequent reception of the sacraments. Their faith prevents them from yielding to despair for they find consolation and force to keep up the fight, as they hold intimate conversation with their Changeless Friend, His loving Mother, and the multitudes of victorious elect, who once struggled as they are now doing. They realize that their lack of sight is a "kiss from the Crucifix," and that is more than sufficient.

The numerous articles found in our weeklies and newspapers written by knowing educators or churchmen, who bewail the superficiality of our modern education, due to the barring of the spiritual from its schedules, prove the superiority of our Catholic system—which with time, adopts new methods and new subjects only after due consideration, preserving as much of the old as is in harmony with modern life and necessary for sound mental development, and embellishing all with the spirit of Christ.

We wonder not that it is the most perfect system, producing results the most beneficial to mankind, for it is enlightened and aided from on high—"And behold I am with you until the consummation of time" is the sequel to Christ's other words, "Go, teach ye, all nations."

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

Tuesday, June 28, 1932, 2:30 P.M.

In the presence of about twenty-five delegates, the first session opened with prayer by the President, the Reverend Louis A. Markle, D.D., Ph.D. The minutes of the preceding convention were adopted as outlined in the previous report. His Excellency, the Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati, cordially invited all delegates of the Seminary Department to hold their sessions in Mt. St. Mary's Seminary, Norwood, Ohio.

The invitation was gladly accepted and the splendid hospitality extended was thoroughly appreciated.

The Seminary Department was greatly honored, having as its guests at all sesssions His Excellency, the Most Reverend Archbishop of Cincinnati, and His Excellency, the Most Reverend John G. Murray, D.D., Archbishop of St. Paul, both of whom manifested a keen and appreciative interest in the proceedings.

The first paper, "Apologetics in the Seminary," by the Reverend E. S. Berry, A.M., D.D., of Mt. St. Mary's Seminary, Emmitsburg, Md., was enthusiastically received. Doctor Berry emphasized the great necessity of knowing, first the meaning of religion, and second, the difference between natural and supernatural religion.

During the discussion, Dr. Francis J. Connell, C. SS. R., Dr. Charles A. Finn, Dr. Arthur J. Scanlon, Dr. Aloysius J. Muench, Father Aloysius C. Kemper, S.J., and Father Bernard A. Connelly, C.SS.R., agreed that "apologetics is a science," but to have practical effect, it must appeal to the will as well as to the intellect. The meaning of the Mystical body of Christ, as taught by St. Paul, must be explained thoroughly.

Doctor Finn and Doctor Scanlon suggested that classes be formed in which men and women should be trained to teach religion.

To this end the priest himself ought to have a course to fit him to train others to be apologists.

The keynote for such course Father Connelly and Doctor Muench pointed out is to be found in the Encyclical letters of Pope Pius XI and Pope Leo XIII, since the social and economic questions treated in these letters demand a new approach in apologetics.

Doctor Connell and Dr. George J. Rehring pointed out that the speculative side of apologetics must not be neglected. We must prove the necessity of revelation and be mindful that the basis for solid apologetic training is scholastic philosophy.

His Excellency, the Most Reverend John T. McNicholas, O.P., S.T.M., asked as a matter of information, if such tracts as *De Notis Ecclesiae*, and *De Infallibilitate* could not be treated during the years of philosophy; the more difficult tracts to be treated in the later years of the theological course.

His Excellency asked for suggestions as how to improve "Preaching and Instructing," and also inquired what was being done in our seminaries to equip young priests for this very important work.

His Excellency, the Most Reverend Archbishop Murray, inquired if the Encyclical, *Quadragesimo Anno*, had been introduced into the seminaries; most seminaries had done this it was learned.

The second paper, "The Importance of Liturgy," by the Reverend Otto Wendell, O.S.B., of St. Vincent Seminary, Latrobe, Pa., pointed out that liturgy has a most important place in the life of the Church. Liturgy aims to impress piety and devotion. The invisible life of the Church must be manifested through external means. Signs must be orderly; otherwise the Church would exist but it would not manifest its inner life.

Better understood by the laity, liturgy dispels ignorance and promotes reverence. We must not confuse liturgy with rubrics.

Monsignor Louis J. Nau pointed out that devotion to rubrics alone is apt to lead to a "professionalsim" which does not always inspire reverence. He added: "Liturgy to be taught effectively must be combined with rubrics."

The Very Reverend Basil Stegmann, O.S.B., declared that a better understanding of the liturgy will be assured if the full meaning of the Mystical Body of Christ is better understood by the faithful.

Dr. Louis A. Markle, President of the Department, announced the appointment of the following committees:

On Resolutions: Very Rev. Charles A. Finn, D.D., Chairman; Very Rev. Aloysius J. Muench, LL.D., Rev. Aloysius C. Kemper, S.J.

On Nominations: Very Rev. John B. Furay, S.J., Chairman; Rev. Francis J. Connell, C.SS.R., S.T.D., Rev. John Donovan, C.M., D.D.

SECOND SESSION

Wednesday, June 29, 1932, 9:30 A.M.

The meeting opened with prayer by His Excellency, the Most Reverend John G. Murray, D.D.

A paper, "The Pedagogy of Catechetics," was read by the Very Reverend Aloysius J. Muench, LL.D., Rector of the Seminary of St. Francis de Sales, St. Francis, Wis. Doctor Muench pointed out that while the Sisters are of invaluable help, the priest is the appointed teacher of religion. The responsibility is his.

"Visual instruction, while helpful, is often open to objection," Doctor Muench declared, "since charts, slides, etc., used in the work are often defective, from the viewpoint of art and doctrine." He advocated that pedagogy be given a more prominent place in seminary training. Dr. Joseph P. Donovan, C.M., Dr. Edward Freking, and Dr. James A. Smith, in discussing the paper, expressed the opinion that every student must have experience in teaching catechism. The "vacation schools" and parish schools, it was suggested, furnish splendid means of acquiring valuable experience in catechetical work.

Father Furay and Doctor Connell asked what success was obtained by "visualization." Doctor Freking answered that the method was quite successful; it holds the attention of children for hours and they are able to explain satisfactorily much of what they have seen. Father Stegmann, O.S.B., said: "There is danger of lack of reflection, however, unless a good explanation of what has been seen, is given."

Father Romuald Mollaun, O.F.M., related what success he had achieved by taking children into Church. He gave them a practical illustration of all sacraments. Children were first taught the prayers and their meaning. Then they were taught "to administer the sacraments, Extreme Unction, etc." Classroom atmosphere should be avoided, he thought, in catechetical instruction. Round-table discussion proved to be more beneficial. His Excellency, the Most Reverend Bishop Howard, of Covington, related some of his experiences as a priest, to point out that conversion does not always follow conviction. Grace of God frequently comes in mysterious ways.

The grace of conversion is a divine gift and example plays a most prominent part in calling attention of non-Catholics to the Church.

Father Plassmann expressed similar views. He stated that charity must urge us in this work.

Rev. Joseph P. Donovan, C.M., J.C.D., of Kenrick Seminary, Webster Groves, Mo., then read a paper, "Investigation of Intention for Ordination." He showed the grave necessity of investigating the intention of candidates for ordination. The early history of the Church shows this to be so from the beginning. Not only the will to be ordained but intention had to be proved. Grudging compliance with early legislation led to abuses; these led to additional legislation.

Doctor Finn, during the discussion which followed, said that "complimentary letters of pastors, are no longer sufficient. The pastor must assume responsibility for his students as well as the Ordinary and seminary authorities. The student must be recommended, not his family.

Doctor Scanlon and Father Furay said: "Investigation of the family history is important in determining the student's intention. This also promotes vigilance on the part of the pastors."

The view that a new type of filing system is needed was expressed and discussed. His Excellency, the Most Reverend Archbishop Murray, of St. Paul, thought that a duplicate system might be considered; one set of papers to be kept in the seminary and a duplicate sent to the diocesan Curia. This as a matter of precaution.

Father Furay pointed out the necessity of a thorough physical examination of all students before admission to the seminary.

THIRD SESSION

Wednesday, June 29, 1932, 2:30 P.M.

A joint session of the Seminary Department and the Minor-Seminary Section began the afternoon session and was opened with prayer by His Excellency, the Most Reverend Francis W. Howard, D.D., Bishop of Covington.

Rev. Gregory M. Cloos, D.D., of the Cathedral of the Holy Name, Chicago, Ill., who read a paper on "Instruction in Convert-Making," declared that kindness is essential to convert-making and attention to priestly duty invites to conversion. To make any progress in convert-making, the Catholic laity must be made convert-minded. To this end he suggested that Catholic Information Leagues be formed. This is an extended form of Catholic Action. Ultimate success, however, will come only through prayer. Dr. Raphael Markham suggested that the prospective convert be taught to make a perfect act of contrition.

Father Plassmann said: "First, the example of the priest is a very important factor in convert-making; second, zeal is necessary, charity urges the work, and zeal is the flower of charity."

Doctor Berry suggested the distribution of literature. He said: "Many will not read literature mailed to them, but these will pick up and read Catholic papers, etc., left on trains, in railroad stations, etc."

Doctor Finn said: "Approachableness is a quality demanded for convert-making." A convert must feel at ease and be free to ask questions. Students should be made to study the tenets of different denominations so that they may appreciate converts' difficulties.

Father Furay pointed out how successful many young priests have been in this work, simply because they have "the will" to work. The Right Reverend Abbot Burton, O.S.B., said: "The student must be inspired with zeal for souls." "To inspire zeal for souls," Bishop Howard said, "the student must have a profound love of the Church." "Self-sacrifice, which demands giving up one's time," Doctor Rehring declared, "is required for successful convert work." Father O'Brien gave valuable suggestions on the importance of non-Catholic Missions' marvellous work in convert-making.

His Excellency, the Most Reverend Archbishop McNicholas, O.P., S.T.M., told of the wonderful work done by parish visitors, Sisters who reclaimed many who had fallen away or who were delinquent. He expressed the hope of having a priest wholly dedicated to convert work in the Archdiocese, all convert work like the "Propagation of the Faith," "Catholic Charities," etc., to be under the immediate supervision of the Ordinary. After thanking Doctor Cloos and all who took part in the discussion, Doctor Markle said: "Convert-making must be considered a duty on the part of the student and he must be trained to accept it as such."

The next paper, "The Importance to Seminarians of the Present Liturgical Movement," was read by the Very Reverend Basil Stegmann, O.S.B., Prior of St. John's Abbey, Collegeville, Minn.

"The movement," Father Stegmann said, "aims at an understanding of the early liturgical life of the Church which seems to have been lost in modern times. Without such understanding unity of Church life is weakened. Modern liturgical movement aims to promote Christ-like life. Liturgical movement is not merely the observance of external forms and signs; it aims at a fuller meaning and development of spiritual life, pointing out the reason for self-immolation, humility, and self-sacrifice."

Father Early, in discussing the paper, pointed out that circumstances often interfere with proper liturgical functions and asked: "How can the seminary get back of the liturgical movement?" Father Schaaf, O.S.B., said: "Solemn services contribute much to form a liturgical mind in the seminary."

FOURTH SESSION

Thursday, June 30, 1932, 9:30 A.M.

In the absence of the Very Reverend Timothy Monahan, O.F.M., Vice-President and Vicar of St. Bonaventure's Seminary, St. Bonaventure, N. Y., his paper, "Ascetic Theology, Its Scope and Excellence and Manner of Treatment," was read by Doctor Connell. This excellent paper pointed out that Spiritual Theology is divided into Ascetical and Mystical Theology. It is a real science distinct from Dogmatic and Moral Theology, having as its object the personal sanctification of the priest, who in turn is to sanctify others.

The discussion which followed considered the advisability of holding examinations in the subject, as in Dogmatic, Moral Theology, etc. While all agreed that the teaching of Ascetical Theology is compulsory, the opinion about examinations was divided. Doctor Rehring felt that the student who aimed at self-sanctification needed no examination to determine his fitness to aid in sanctifying others. Father Furay and Doctor Markham felt that examination should be held; otherwise students might not take the proper interest. Doctor Connell and Doctor Scanlon declared that while the student himself might sincerely aim at personal sanctification, at the same time he might be in error as how properly to direct others; hence examination might be of great benefit in helping the student to understand the principles which later he must apply in helping others.

The Reverend Arnold Jeurgens, S.V.D., of St. Mary's Mission House, Techny, Ill., read a paper, "The Seminary and the Mission Cause." Father Jeurgens pointed out how mission activity among students helps to build their spiritual life and tends to increase their knowledge of history. He suggested that a Chair of Mission Science be founded at the Catholic University of America.

Doctor Connell said: "Mission work is a science and should be studied as such."

"Talks on mission work by experienced missionaries," Doctor Scanlon said, "will prove of immense value to arouse the mission spirit among students." Doctor Finn suggested that a love for home missions ought to be strengthened among students, especially in regard to the negro problem.

Father Kemper and Father Sebastian told of much noble work done among students in the cause of home and foreign missions.

The Very Reverend Charles A. Finn, D.D., Chairman of the Committee on Resolutions, then read the following resolutions:

RESOLUTIONS

We of the Seminary Department of the National Catholic Educational Association are deeply appreciative of the kindness of His Excellency, the Most Reverend John T. McNicholas, O.P., S.T.M., the distinguished Archbishop of Cincinnati, in extending the hospitality of Mt. St. Mary's Seminary to its members and for His Excellency's fatherly interest and wise guidance in its deliberations. We also appreciate the honor conferred upon us by the distinguished presence and helpful counsel of His Excellency, the Most Reverend John Gregory Murray, D.D., Archbishop of St. Paul.

We pledge our wholehearted cooperation to the efforts that are now being made to increase the knowledge and love of the liturgy among the faithful and we recommend that continued and systematic attention be given in the seminaries to the aims and to the activities which advance the liturgical movement.

We recognize the obligation of instructing seminarians how to teach catechetics effectively and of emphasizing the importance of this work as one of the most sacred duties of the ministry.

We wish to stress the supreme importance of ascetical theology for the formation of a holy and zealous priesthood.

We are grateful to the Holy Father for his solicitude in aiding seminary authorities by his decree *Quam Ingens* to secure the admission of worthy candidates to the ministry.

We give our approval to the encouragement of missionary activities in the seminary and earnestly direct that every possible effort be made to interest seminarians in the extension of God's kingdom at home and abroad.

(Signed) Charles A. Finn, *Chairman,*
Aloysius J. Muench,
Aloysius C. Kempker, S.J.

The resolutions were adopted on motion of the Reverend John B. Furay, S.J., seconded by the Reverend Francis J. Connell, C. SS. R., S.T.D.

The following telegram was sent to His Excellency, the Most Reverend John B. Peterson, D.D., Archbishop of Manchester:

"The Seminary Department of the National Catholic Educational Association assembled at Cincinnati, Ohio, for its Twenty-ninth Annual Meeting, deeply appreciative of Your Excellency's helpful interest and wise guidance in its deliberations during the many years of its existence, heartily rejoices in Your Excellency's elevation to the See of Manchester and prays that Almighty God may continue to bless most abundantly all of Your Excellency's labors and may grant Your Excellency many happy years of fruitful service in the episcopate."

Rev. John B. Furay, S.J., Chairman, nominated the following officers for the coming year:

President, Very Rev. Charles A. Finn, D.D., Boston, Mass.; Vice-President, Very Rev. Joseph J. McAndrew, A.M., LL.D., Emmitsburg, Md.; Secretary, Very Rev. Aloysius J. Muench, LL. D., St. Francis Wis.

Members of the General Executive Board: Rev. Louis A. Markle, D.D., Ph.D., Toronto, Ont., Canada; Rt. Rev. Lambert Burton, O.S.B., Lacey, Washington.

The officers were elected as nominated, on motion of Doctor Scanlon, seconded by Rev. Bernard A. Connelly, C.SS.R.

Very Rev. Joseph J. McAndrew, then took the chair and the meeting unanimously expressed a vote of thanks to the retiring President, Doctor Markle, for his splendid work in furthering the work of the Seminary Department.

There being no further business, the meeting closed with prayer.

JOSEPH J. MCANDREW,
Secretary.

PAPERS

APOLOGETICS IN THE SEMINARY

REVEREND E. S. BERRY, A.M., D.D., MT. ST. MARY'S SEMINARY
EMMITSBURG, MD.

Our seminaries provide candidates for the priesthood with their only formal preparation for carrying on the work of Christ in the salvation of souls, but the very nature of that work excludes the possibility of practical training—the most effective preparation for any work. Graduates from medical schools spend a considerable time in practical work as interns under the direction of experienced physicians. Prospective teachers must do observation work in the classrooms of experienced teachers, and a certain amount of practice teaching under the direction of a professor is also required of them. Even raw recruits in the coal mines must work for a time with a seasoned miner, but the priesthood with all its important duties has no apprenticeship. The seminarian finishes his studies which are almost entirely theoretical; he is then ordained and immediately sent into a parish with all the powers and obligations of a veteran officer in the army of Christ. Neither before nor after ordination can there be any practice work under the eye of an experienced director in the confessional, at the bedside of the sick, in the instructing of converts nor in the discharge of the many other duties which the young priest is called upon to perform. Even for the teaching of catechism, practical training is possible in only a few of our seminaries.

To compensate, as best we can, for this lack of training, special attention should be given in all our courses to matters of practical importance for the daily life of the priest in parochial work. A minimum of time should be spent in speculating about abstruse questions that cannot be solved and which would not bring a single soul nearer to heaven if they were solved. There are also many things of vital importance to specialists, the study of which would be a mere waste of time for the ordinary priest. What benefit, for instance, would the average priest derive from an intimate and detailed knowledge of judicial procedures in Canon Law or of such censures as that incurred by laying violent hands upon the person of the Holy Father?

In order to make our theological courses really practical, I believe the professors should be men who have had considerable experience in the care of souls and who keep themselves *au courant* with the actual needs of parish work. Men of this type should be better able to prepare their students for the problems that constantly arise in the actual care of souls; they know what these problems are and what is needed to cope with them.

What we have said of seminary courses in general applies with equal force to the course in apologetics. It should be designed both in method and content to meet the needs of the priest in solving the problems that arise in the discharge of his duties. Two such problems now face every priest of the country engaged in parish work, and there is every reason to believe that these problems will be with us for many years to come. I refer to what is aptly known as the "leakage" of the Church and to the problems of those other sheep that Christ would have brought into the one true fold.

There are many and varied causes for the great "leakage" which has been estimated by some to be as high as a half million souls annually, but I believe we can safely say that no small part of it is due to the condition in which Catholics find themselves in this country. They are immersed in a social and economic system that is largely the outgrowth of a Protestant culture—a system which so molds ideas and ideals that every one who is not distinctly Catholic or Jew is looked upon as Protestant even though he professes no religious belief whatever. Our public schools and even the Nation itself is generally referred to as Protestant by those outside the Church. As a consequence, errors are propagated on every side—in secular schools and colleges, in newspapers and magazines, in the movies and on the stage, in works of fiction and in works on history, philosophy, sociology, and every other conceivable subject. Catholics are inevitably, even though unconsciously, influenced by these environments. If not instructed to cope with these errors many will fall easy victims when goaded on by passion, self-interest, or the love of ease and luxury. It is immediately evident that the old-time instruction on the doctrines and precepts of the Church and the commandments of God, although necessary, is not sufficient for present-day needs. Many of the most seductive errors and attitudes of mind are not concerned with this or that doctrine nor with any particular practice of the Church; they strike at the very foundations of religion and morality. Hence our people must be prepared to meet this situation by suitable instruction in matters apologetic.

We do not wish to imply that any sort of instruction, nor any amount of instruction will accomplish anything of itself. Few, if any Catholics ever fall away from the Church for purely intellectual reasons. Neither do we expect all Catholics to become expert philosophers and theologians able to refute all the errors of the day or to answer all the objections against religion and the Church. We do believe, however, that any program to be successful must include suitable instruction on the foundations of faith and morality. We also believe that any person of normal mentality can acquire sufficient knowledge to understand the reasonableness of faith and the justice of the Church's claims to be the one and only infallible teacher of divine truth; the one and only dispenser of God's mysteries.

Fortified with these convictions, Catholics will not be easily disturbed by objections against the Faith. Even though they cannot personally answer the objections, they will feel secure in the knowledge that they can be answered. Many will also acquire such a readiness in giving reasons for the hope that is in them that they will act as efficient missionaries among those with whom they come in contact. Experience leads me to believe that a very large percentage of our converts really took their first steps toward the Faith through the influence of intelligent Catholic friends or associates. Even the most casual observers must be aware of the influence which practical intelligent Catholics of prominence in the community exercise on the attitude of non-Catholics toward things Catholic. This in itself is sufficient reason to give our people a deeper and more comprehensive knowledge concerning the foundations of religion and morality. Such knowledge is also demanded by the Holy Father's program for Catholic Action in which the laity are to "participate in the hierarchical apostolate for the defense of religious and moral principles."[1] Whatever plan be devised for giving this instruction, it will ultimately devolve upon the priest to give it; hence he must be prepared for this work and it is the duty of the seminary to prepare him. The brunt of this preparation will fall to the course in apologetics. This should be one of its principal objectives.

Apologetics should also have a practical connection with the problem of convert-making—a work which is either sadly neglected in this country or very poorly managed. The successes attained by priests in foreign-mission fields and by a few here at home clearly prove that the Church has lost nothing of her wonted fecundity; yet statistics show that the priests of this country average little more than two converts a year. This means that many have none at all to their credit. Have we forgotten the command of Christ to "preach the Gospel to every creature"?[2] Is it possible that our seminaries do not sufficiently stress this important phase of priestly work, or is there some other cause for our evident failure? Certainly, every minister of Christ must be no less truly a missionary than those laboring in foreign fields. Every true priest must say with St. Paul: "Woe is unto me if I preach not the Gospel . . . for I made myself the servant of all . . . to them that are without the law that I might gain them that are without the law."[3]

True, many priests are so occupied in caring for those within the law that they have but little time for those without; yet it is also true that but few of us are unable to devote much more time and energy than we do to the making of converts. Perhaps much more could be accomplished in this matter if less time and resources were expended upon other projects which, to say the least, are of doubtful advantage to religion. Be this as it may, no one will deny that the priest should use every available opportunity to bring the light of faith to those who wander in the darkness of error and unbelief. Furthermore, every priest engaged in parish work will be called upon to instruct converts whether of his own making or not. Since the winning of converts and the instruction of converts constitute an important part of the priest's work, our seminaries should give special attention to the preparation for it. Here again the course in apologetics must play an important role.

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[1] Pius XI to the President of the International Union of Catholic Women's Associations.

[2] Mark xvi, 15.

[3] I Cor. ix, 16ss.

In the making of converts the real crux of the problem, so far as human means are concerned, consists in making proper contacts with non-Catholics, in gaining a sympathetic hearing from them and in arousing in them a sincere desire for the truth. This requires a great deal of tact which seems to be a natural gift for some but which can be developed to a considerable degree by all. The first requirement is that the priest be a gentleman. In dealing with non-Catholics boorishness in the priest may easily prove as disastrous as ignorance or lack of piety; in fact it is a very poor asset under any circumstance. The seminary authorities and professors should insist that candidates for the priesthood conduct themselves as gentlemen at all times, and a little good example on the part of the professors would not be amiss. An occasional conference on the amenities of life and the usages of good society would not be out of place in the seminary. The psychology of convert-making and a knowledge of methods successfully used by others will prove very helpful. These matters properly belong to the course in pastoral theology where the professor should be a man of practical experience as already noted. Occasional lectures by successful convert-makers should also be arranged wherever possible.

Converts, of course, must be instructed in doctrines and morals and on the precepts and practices of the Church, but this must be preceded, or at least supplemented, by instruction in matters apologetic. In giving this instruction to Catholics and non-Catholics, the methods of approach will be somewhat different, but the matter must be the same since the purpose in each case is the same—to make the act of faith an *obsequium rationable* by clearly presenting the motives of credibility. To do this successfully, the priest must have not only sufficient knowledge but also the ability to present his arguments in a manner suited to the capacity of his hearers. He must accommodate himself to their mental stature as the prophet Eliseus accommodated his physical stature to that of the child he wished to resuscitate.[1]

The course in homiletics and in pastoral theology should give special attention to methods of instruction, but the course in apologetics can also do much in this direction as will be noted later on. The best results will be obtained when all courses in the seminary are closely articulated and given with the purpose of fitting the priest as a teacher from whose lips the people may ever seek knowledge with security. In our own seminary the professor of homiletics has accomplished good results by making his course a sort of key-stone binding all others into a completed arch of practical knowledge. Here students are not only taught but trained to utilize in a practical manner knowledge gained from other sources.

The matter for apologetic instruction may be divided into two kinds which we may call the positive and the negative to correspond with the twofold purpose of apologetics, i.e. to justify and to defend. The one presents the motives of credibility, the other considers objections against the Faith. The real objective of apologetics as a seminary course is to turn out priests able to justify and defend the Faith. It is not to produce apologies, but to develop apologists able to give a complete and satisfactory answer to the one question "Why be a Catholic?"

Our textbooks following the so-called classical or traditional apologetics usually answer this question in three stages which constitute the three divisions of apologetics known as the religious, the Christian, and the Catholic demonstrations. As the ordinary seminary curriculum is arranged, only one year can be devoted to this matter; hence the arguments must be greatly condensed and, as they are presented for the most part in syllogistic form, the student must be trained to develop them and to translate them, as it were, into a form more suited to the popular mind. This requires a thorough knowledge of the subject-matter and a certain skill that comes from practice. This aspect of the course should be stressed in the seminary. I have found it very helpful to the students to have them write papers on various subjects connected with the course. These subjects are always of a practical nature and touched upon but slightly, if at all, in class. This makes it necessary for the student to rely upon himself in discovering his sources, in getting an understanding of the matter, and in developing his arguments. It is insisted upon that the subject be presented in a manner suited to the popular mind. These papers are read before the class and thoroughly discussed. Of course, this method could not well be used where large numbers of students are concerned.

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[1] 4 Kings iv, 34.

In regard to content, I believe the first part of apologetics—the so-called religious demonstration—should insist more upon the real nature of religion than is usually done in our textbooks. Religion is a subject which everybody seems ready to discuss upon the slightest provocation, yet few indeed have any definite notion of what it is. For most non-Catholics it is but a vague sort of sentiment. This is especially true of that increasing body of liberal Protestants who have embraced the doctrines of Modernism. It is important, therefore, that our students of apologetics obtain an accurate notion of religion and of the essential difference between natural and supernatural religion. Many of the current errors in religion and morality arise from a false notion of religion and from the failure to distinguish between the natural and the supernatural in religion.

Most of our textbooks on apologetics separate the so-called Christian and Catholic demonstrations and then attempt to prove the truth and the divine origin, first of Christianity in general and then of the Church in particular. Its sublime nature and its marvelous spread during the early centuries are adduced as proofs for the truth and divinity of Christianity; but apart from the Catholic Church there is not and never was any true Christianity. The spread of Christianity in the first centuries was in reality but the spread of the Catholic Church, and it was for Christianity as embodied in the Catholic Church that the glorious host of martyrs suffered and died. The only logical procedure is to establish first the divine mission of Christ and then prove that He personally established one and only one visible society to carry on His mission for all time. Finally, the identity of this society with the Catholic Church should be clearly established.

This is done by comparing the Catholic Church of history with the Church of Christ as deliniated in His own words and in the words of His Apostles; it is simply identifying a building by comparing the completed structure with the plans and specifications of the architect.

On the negative or defensive side of apologetics we are at once confronted with the practical question of what the course should include. Evidently, it should be designed to acquaint students with the sources of attack and the science of defense so that they themselves may play the role of apologists when occasion demands. But attacks on the foundations of religion and the Church come from the most varied sources: from the comparative study of religions, from the history of religions, from the philosophy and psychology of religion, from the social and political sciences, from the natural sciences, from current systems of philosophy, from church history, and from the various systems of Biblical criticism. To include all these in a course of apologetics would make it a veritable pantology, but this is not necessary for the simple reason that it is impossible. It is necessary that we have competent theologians specializing in these various subjects in order to defend the Faith by meeting its opponents on their own ground and upon an equal footing. It is also necessary to have specialists to pass on the results of their researches to those who have neither the time nor the facilities for such work.

The priest engaged in parish work seldom, if ever, comes in contact with the leaders of thought in any department of knowledge. His position is similar to that of the general medical practitioner who makes use of the knowledge gained in the various schools and laboratories of the country. He must be prepared to treat such cases as ordinarily arise in his daily practice; other cases he refers to specialists. In a similar way, the priest must be prepared to defend the Church against the attacks and objections ordinarily met with in his own field of labor. For this purpose he often finds it necessary to utilize the results achieved by specialists, and, like the physician, he must be able to recognize his own limitations and the need for consulting others in matters that lie beyond those limitations.

To recognize his own limitations—to know that he doesn't know—is the most important lesson to be impressed upon the seminarian. As a priest he will still be human and it seems to be a human trait that the less we know of a subject the more readily do we discuss it and dogmatize about it. We are justly amused when a well-known inventor or manufacturer grants interviews on philosophy and religion; but doesn't the priest commit the same folly when he preaches or otherwise gives public utterances on scientific, economic, or political questions of which he knows little or nothing? Such folly in others may be amusing; in the priest it is always serious because the Church is compromised in her ministers.

The next important lesson to be impressed upon students of apologetics is that the vast majority of non-Catholics who ask questions and offer objections are entirely sincere in their convictions and, therefore, should be treated with kindness and respect no matter how foolish or even rude their objections may seem to us. It is much better to forego the satisfaction of administering a well-deserved rebuke than to risk the possible offense of a well-meaning inquirer by misinterpreting his motives. Sarcasm and ridicule should find but small space in the priest's *repertorium*. At times their use may be justified, but, like the carpenter's adz, they are always dangerous tools to handle and the handling of them easily becomes a habit that works incalculable harm. Squelching an objector by a smart answer is easier than convincing him by intelligent arguments, but I dare say that no one was ever converted by this method.

No priest can be expected to answer any and every objection against religion and the Church, but every one can and should be prepared to answer those commonly met with in the discharge of his duties, "being ready always," as St. Peter says, "to satisfy every one that asketh you a reason for the hope which is in you."[1]

He should also have at least an acquaintance with reliable sources from which to obtain a solution of the less common objections which he may encounter from time to time. Consequently the course in apologetics should give students not only a thorough knowledge of the arguments which establish the foundations of religion and prove the claims of the Church, but it should also give them an accurate knowledge of present-day religious errors and of those popular philosophic teachings and current scientific facts and theories which have an apologetic import. It should also provide a wide acquaintance with reliable sources for further information on these subjects when needed. It may be well to note here that knowledge of a scientific theory does not become unnecessary simply because that theory has been outmoded in scientific circles. Theories gradually percolate through various intellectual strata before they finally reach the man in the street with whom the average priest is largely concerned. For this reason it often happens that a theory remains a live question for the priest engaged in parish work long after it has ceased to hold any interest for the apologist who has to deal with those higher up in scientific lore. Insisting upon a knowledge of discarded theories is not "beating a dead dog," as a recent author expresses it, unless those theories have ceased to exercise an influence upon the popular mind.

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[1] I Peter iii, 15.

For the most part our textbooks on apologetics are notably deficient on the defensive side: many of the objections considered have long since ceased to have any practical interest, while many of the more modern questions are touched upon but slightly if at all. This makes considerable supplementary work necessary on the part of professor and students, but this can easily be turned into a distinct advantage by encouraging the habit of research on the part of the students and by giving them a wider acquaintance with source materials.

THE IMPORTANCE OF LITURGY

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There is nothing instituted by the Divine Founder of the Church that is not important. Each element in the visible organization that we call the Roman Catholic Church is of very great importance. Some indeed hold a more important place than others, but each has its special purpose and each is intended to further the Kingdom of Christ on earth and the work of the salvation of souls. The entire economy of the Church is like a chain. Each element serves as a link, a complement to the other, assisting each to the one end of all, the honor and glory of God and the salvation of man.

It would not, therefore, be in accord with the plan of Christ to neglect any particular element or to give too much emphasis to one only to lose sight of another entirely. Each must receive its due consideration, and each must be employed in the manner in which Christ intended it to be used. Surely if this is done, it cannot but come about that the mission of Christ, His Kingdom, will be spread over the whole world. Then, too, the divine life that He came to impart to man and that man may have it "more abundantly" will be shared by all. God will be glorified, honored, known, loved, and faithfully served as He should be. This is the mission of Christ.

To continue His work of saving souls and honoring His Father, Christ established His Church. He came to impart life that man might more effectively share in the Redemption and be in fact a child of God. This life has been given the Church to preserve and to communicate to her members. Only when one has this life, is he truly a member of the Church, a child of God. To her, Christ has also given the means and manner whereby this life is to be imparted; brought to perfection; preserved forever; nourished; strengthened; given anew, if lost. To her also He has given His doctrine by which she instructs her children to know, love, and serve God in the manner most pleasing to Him. That the Church might render due honor, worship, adoration, thanksgiving, propitiation, and worthily seek new favors, He gave her the most perfect form of worship, the Holy Sacrifice of the Mass. In this He gives her a Victim, a Gift, Himself, that she may offer to God perfect worship. Christ has not left an imperfect Church. His Church is perfectly fitted in every respect to carry on His work and to bring it to perfection. We must never forget that Christ has also given the Church her public worship, her liturgy, as a means to be used to effect her work.

The Church is a living organization, a real society. She has life, supernatural life which she has received from Christ, her Divine Founder. This life, a life of truth, grace, and love, a life hidden in the soul, will be completely manifested in the world to come. This life is to be communicated to each member of the Church that they too may be members of that mystical body whose Head is Christ. Christ so loved the Church that He delivered Himself for it, that He might sanctify it. (Eph. 2, 19.) Redemption by Christ is the source of this supernatural life. Without it there is no redemption, either for the individual or society. The Church is a society made up of individual human beings. Each member then of this society must live this divine life. This life is to be imparted to them. It is the work, the purpose, of the Church to see that this life is imparted; that each member lives this life so that each may share in the benefits of the Redemption by Christ. She, too, must, since she is composed of human beings, have some means whereby this life, invisible to the senses, may be imparted in a visible manner. There must be some external sign, word, gesture, that indicates that life is being given. In like manner also, her chief act of worship, her sacrifice, must be external, public, common to all her members that each may share in it and thus express externally the thoughts and sentiments of their hearts.

All this is done by the Church in her liturgy which may be said to be the inner life of the Church made visible to man. It is the operation, the working of the Church in a visible, external manner. By it we see the Church carrying out the command of her Divine Founder to worship and to sanctify. She teaches; she blesses; she adores God and His Son; she gives life, supernatural life; she sanctifies the needs, material needs of man. All this she does in an external manner and in a way that signifies by words, signs, gestures, which can be perceived by the senses, the interior workings of grace which sanctifies the soul, makes it a child of God, heir to Heaven; thus she incorporates men into her society. Without such external signs we would have no means of knowing with certainty that life has been imparted. There would be no visible sign of incorporation into the membership of the Church. The social life of the Church would not exist, and Christ intended that His Church be a society and that her members worship in common. Liturgy is important that the Church may by her public acts prove that she is a living organization. Without external acts of worship or liturgy, the Church would resemble a body with suspended animation. Life would be there, but there would be no external sign of it. The Church would hardly be able to further her work. She would be almost like a dead body in so far as active operation would be concerned. Such was not the intention of her Head which is Christ. His will is that she should by external signs, words, gestures, manifest her inner life and the communication of this life to the members. In like manner also, her chief act of worship was to be public, common. Else how could the members share in it?

Liturgy has as its author no other than Christ Himself, the Son of God. The Church did not invent her own liturgy. It was her's at her birth. Her divine Founder left it to her as a means of continuing His mission, which is the purpose of the Church. Pius the IX tells us that Christ gave the Church the lineamina of the liturgy. This He did in various ways. The outstanding fact in this occurred shortly before His death. It was then that He gave her the greatest gift ever given to man—the Holy Sacrifice of the Mass. Christ did not leave it to the Church to determine this or to establish it. He Himself did both. St. Paul tells us: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread and giving thanks, broke, and said: 'Take ye, and eat; this is My body, which shall be delivered for you: this do for the commemoration of Me.' In like manner also the chalice, after He had supped, saying: 'This Chalice is the new testament in

My Blood: this do ye, as often as you shall drink, for the commemoration of Me. For as often you shall eat this bread and drink the chalice, you shall shew the death of the Lord, until He come.' " (I Cor. 2, 23-26.) In this text we have the institution of the Holy Sacrifice of the Mass recorded. Christ gives us the matter and form. He leaves it to the Church to embellish it.

Those life-giving channels of the supernatural life were also instituted by Christ. He indicated the matter and form, external and visible to the senses, but still of such a nature as to indicate externally the invisible life which they impart. In these the Church holds to the matter and form most strictly, although she has surrounded them with most telling ceremonies. This is done as the Catechism of the Council of Trent states that we may seem to be handling holy things in a holy manner. Thus she reminds the faithful of the great dignity of the sacraments. Again we are told that the ceremonies which accompany their administration place before the minds of the people their sanctity and efficacy. In a word, the external signs, words, gestures, ceremonies nourish faith and piety. Her Divine Founder willed it so, and thus the Church carries out His Divine Will. We all know what a power these have on the faithful. We ought, therefore, to make them better known and thus instruct them in their meaning and purpose.

The persecutors of the Church seemed to have recognized the importance of the Liturgy most keenly. We invariably find that the first object of persecution is the public life of the Church. Their first aim is to destroy her social religious life. Thus their first aim is at her greatest act of public worship—the Mass. Then they attack those whom God has appointed to be the 'dispensers of the mysteries of Christ,' the priests. If they should succeed in these two attacks, they have accomplished much. By forbidding the celebration of Mass, they strike at the very root of the social life of the Church. They remove from the faithful that which binds them together. No longer will they meet to adore and thank God; no more will they seek new favors from Him. Many will forget their common aim. To forget that is the death of any society, for that alone can bind them together in close union. Thus today we see the persecutors of the Church in Mexico acting. They are limiting the number of priests in a district to so few that many of the faithful will be deprived of the consolation of the sacraments, of the joy of adoring and offering to God the Immaculate Lamb of God. This fact of the aim of the enemies of the Church shows how important is Liturgy and what a powerful means it is to further Christ's Kingdom on earth. As in this they have failed so often, so we can expect failure to follow their efforts in Mexico.

The Church of her nature demands that her children be most closely united. She draws them to her bosom as a most tender mother and holds them there. When one wanders away from her, she seeks it. She is a loving mother and most solicitous for her children. Do we not all call her, Holy Mother the Church. This mother unites her children by reminding them that her author prayed that they too "may be one." It is natural that every society have a common aim, a common reason for its existence. Unless the members of the society meet frequently and are reminded of the purpose of the society, the society is doomed. The frequent meetings will remind them of this; their common effort to a common end will serve to spur them to greater efforts. The example of each other will help not a little.

The Church through her public worship does this. Every human society must be visible, external. The members will not long remain united if they are bound together by invisible sentiments and thoughts. It demands an external exchange of such. The Church in her Liturgy brings her children together at stated times to offer the Holy Sacrifice. It is then that she reminds them of their common aim; namely, to love, serve, and know God. She feeds them with the Bread of Life, the Flesh, and Blood of Christ Jesus. All eat of the same Heavenly Food. They are reminded that all have a common father, God Himself. Before them is placed the Redemption by Christ and they are reminded of His death by the Holy Sacrifice. His love for them becomes something real and living. The example of piety that they see in their brethren in the same Faith spurs on the tepid and weakling to newer zeal. Remove this public worship and you will soon see the faithful become forgetful of their reason for living. Each will soon drift to other aims and the main issue will be forgotten. Has not this been the case of those Catholics removed for a long time from a Catholic center where the Holy Sacrifice is offered? Have we not found many bearing Catholic names attending the services of non-Catholics? We may well ask why and how the Faith has been lost? They drifted and fell away, because they were not frequently reminded of their duty towards God. They were separated from the social life of the Church and soon they separated themselves from her supernatural life and their Faith died in their hearts.

When Pius X wished to restore all in Christ, he turned to the Liturgy as the best means to accomplish this. No doubt he had in mind the early Christians who were closely joined by the external rites and ceremonies. To them the public worship meant much. In later times we find it again meaning much to the persecuted faithful in France, England, Ireland, and other lands. In his *Motu Proprio,* Pius wrote: "Filled as we are with a most ardent desire to see the Christian spirit flourish in every respect and be preserved by the faithful, we deem it necessary to provide before all else for the sanctity and dignity of the temple in which the faithful assemble for no other object than that of acquiring this spirit from its primary and indispensable source, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church." These words of Pius X draw our attention to the important place that Liturgy holds in the Church of Christ. There can be no doubt that the faithful will surely draw from an active participation in the public and solemn worship of the Church that spirit which should animate them and lead them to follow Christ more closely. We know that many of our faithful attend the public and solemn prayer of the Church and that many are not active participants. Why is this? Is it not that they are ignorant of much of what it does mean? Godfrey Kurth wrote: "The ignorance of the Liturgy is a cause, if not the greatest cause, of religious ignorance." The Liturgy is not so well understood by the faithful as it should be. Perhaps this explains why so few of the faithful are present at Holy Mass daily. May it not also explain the indifference of many in regard to the Mass and the sacraments, not to mention also the sacramentals? That the faithful are not better instructed in the Liturgy may be traced to this that the power of the Liturgy and its importance are not appreciated to the full.

It may be asked how the Liturgy can remove religious ignorance. Can the Liturgy make the true Christian spirit flourish again? Can it preserve that spirit? In the Old Law, God saw that it was necessary that the Chosen People have a public common worship. A center was chosen for the place of worship and each male had to travel thither, not once, but if possible, three times a year. Their chief acts of worship were instituted by God, and even the place of worship was planned by God Himself. One tribe was selected from which the priests of the religion were to be chosen. The material things to be offered and the manner of offering were designated by God Himself. These sacrifices of the Old Law were but figures, types, of another more perfect sacrifice which would replace them. In fact as St. Augustine wrote: "In the Old Law the New was hidden, and in the New Law the Old was unfolded." Again he wrote: "In the Old Testament the New was prefigured; in the former was the figure, the latter is the full expression of truth." The religion of the Old Law was not to be perpetual. It was but a figure to remind the people of God's promise of a Redeemer. When the reality came, the Old ceased.

The effect of this unity of worship was to bind the Jews most closely together. It gave them a common aim and thus it separated them from the Gentiles, from the danger of idolatry. It kept them reminded through its bloody sacrifice for sin of their condition of being unredeemed. Ever before their minds was this fact present. That the Promised One was to be of their race encouraged them to persevere in their struggles against those who would destroy them and their religion. Great, indeed, was their love and pride in their Temple, because to them it was the dwelling place of God, the place where they felt they came close to Him. God in His wisdom made use of these means to keep alive in the minds of men His promise and at the same time by reminding them of their state to desire this Promised One most ardently.

The New Testament established in the Blood of Christ was to be the truth, the reality. Was the reality to lack so powerful a means as that of the Liturgy of the Old? Was it to be without a means of reminding the faithful of the fruits and benefits of the Redemption? Was it to be minus that Sacrifice which the sacrifices of the Old Law prefigured? If it was necessary that the

Jews be kept reminded of their sad state, would it not be more necessary that the followers of Christ be kept mindful of their joyous state of being redeemed? The religion of the Jews bound them together into a solid nation. The religion of Christ, His Church, should also bind His faithful into a solid society of all nations. This the Church does when she uses the Liturgy given her by Christ Himself.

In her Liturgy, the Church unfolds before her children day after day, and season after season, the principal events of the life of Her Divine Founder. In her feasts, she brings to their minds the birth of Christ, His manifestation of Himself to the gentiles in the three Kings, His fast of forty days in the desert, His passion, death, resurrection, descent of the Holy Ghost, and so forth, until she has completed the entire picture before her children. Before them she ever holds the sole purpose of life and death, Christ. It would be difficult for the faithful to lose sight of their common aim and endeavor, the reason of the public worship of the Church, if they were well instructed in the meaning of it all and in its purpose. As it is some are inclined to ask with Judas: *Ut quid haec perditio?* Why this waste? They see no reason for the use of costly vestments, magnificent churches, gold chalices, etc. Why must the priest be so gorgeously clothed when he performs his duties at the altar? Do they understand that he does this to signify that he now acts, not as a mere man but as the representative of Christ. Ignorance in this and in the Liturgy in general will aid little to effect a change in the attitude of the faithful towards the public worship of the Church.

The life of man on earth is not pleasant. He is striving to live as Christ bids him live. He is endeavoring to model his actions and conduct so that he will resemble Christ. It is not an easy matter. Bad examples surround him always. There is also the continual struggle against his own tendencies to evil and the efforts of Satan to lead him from His God and Saviour. Surely man needs a living example to spur him on to fight and to persevere in the fight. If he had the assurance that other human beings have fought successfully and reached the goal, he too would be encouraged to fight more valiantly. Here the Church steps in and by her feasts in honor of the saints, those noble men and women and children from every walk and state of life, holds before him their example of patient warfare in the struggle. She points to them and says: "These too have walked this earth. They too have fought and resisted successfully. They have labored and borne the heat of the day. They have reached the goal. They too trod the path to church; they found in her sacraments, in her daily Mass, in her prayers for you and with you, the strength to conquer in the fight." She reminds them in the words of Holy Scripture that these too were the objects of this world's scorn and mockery and persecution. If the Church can in this manner inspire but one soul to fight successfully and with perseverance, we must admit that her Liturgy is important. Here she does not use so much words as examples. Examples draw. Words move. The Liturgy then will also in this manner lead them to live the Divine Life and live in it until the end.

The approval given the Liturgical Movement in this country as in others gives evidence to the important place Liturgy holds in the economy of the Church. To it we should give our heartfelt and sincere good wishes for success and extension throughout the entire Church. We should acquaint our faithful with it and interest them in it. There is a great need today of such a movement. The non-Catholic sects admit that their form of worship is sadly deficient and that it fails to draw the people to their places of meeting. They point to the Church and to her Liturgy. They seem to think that liturgy will bring many to their places of worship. Some are in favor of forming a liturgy, thinking that ours is but a mere matter of empty words and forms. Our Liturgy is life and it can and does impart supernatural life. What they will have will never be more than vain words and meaningless gestures. We can learn from them that our Liturgy is important and that we ought and must make our people better acquainted with it. The Liturgical Movement intends this and is doing it well. The only fault lies in those who should bring this noble and worthy work to the attention of each Catholic, either by sermons or by means of the periodicals treating of the subject. Acquaint the people with the Liturgy and our work for souls will bear fruit, for the Liturgy "is the primary and indispensable source of the Christian spirit." The source of such a spirit cannot be unimportant.

THE PEDAGOGY OF CATECHETICS

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The great interest shown in modern methods of pedagogy has not been without influence on the pedagogy of catechetics. The methods that have been successfully employed in the teaching of history, geography, grammar, and science in the elementary schools are being adapted to the teaching of religion. How much interest in catechetical studies has been aroused in late years may be observed in the vast amount of literature that is being brought out on the subject of teaching religion in parochial and high schools.

The priest cannot remain indifferent to this revival of interest in catechetics, for he is the authorized teacher of religion. While the Sister in the school is an indispensable aid in the work of religious instruction, the priest himself carries the chief responsibility of awakening the minds of the children to a knowledge of the faith and of arousing their powers to the practice of the Christian virtues. Burdened with the weight of responsibility of his teaching office he will see to it that he makes of himself a good teacher of religion. He needs to know his theology well, of course; but knowledge of his subject, no matter how profound and thorough, does not necessarily make him a good teacher. Teaching is an art, and like any art must be carefully studied to achieve mastery thereof.

Catechetical pedagogy has as its aim to teach the art of teaching religion. Since it is pedagogy in a special field, it must consult the fundamental principles of pedagogy, and study its aims, its methods, its practices, and its solutions of instruction problems. Catechetical pedagogy should, therefore, be preceded in the seminary course by a thorough grounding in the fundamentals of pedagogy in general. To learn to know the mind of the child, and the various means of approach to it, is of utmost importance to the future catechist. What he would learn himself most laboriously later on in the school of experience, he can learn now from teachers who, having gone through the school of experience, have separated the useful from the useless, and have put their findings into principles and methods of pedagogy. While it is undoubtedly true that modern pedagogy has in too many instances allowed itself to experimentate all too freely with the child to the detriment of its training, the fact remains that it has explored the mind of the child as never before, sought avenues of approach to it, and subjected methods of teaching to critical analysis. To ignore its findings would be stupid if not disastrous to pedagogy.

Catechetical pedagogy is a branch of practical theology, and properly belongs to the curriculum of the third or fourth course of theology. Its objective is to show seminarians how to impart the highly scientific knowledge of philosophy and theology, which is theirs, to the child, so that high wisdom will fit into the limited capacity of the child-mind.

Three methods have been used for the teaching of catechetical pedagogy: the lecture method, the seminar method, and the teaching method. Sometimes these have been used singly, especially the lecture method, and at other times, I believe, more frequently in combination.

The lecture method should not be employed exclusively. Pedagogy is less a science than an art. In all art, instruction is, of course, necessary; this must come from a man of experience; in his lectures he will impart what he deems fundamental to the art. Lectures, therefore, have their place, as in all arts, so also in the art of catechetical pedagogy. However, it would be a mistake to overbalance student-activity by teacher-activity. Even as the apprentices of old, so the student of catechetics today, after a thorough instruction in the history, aim, and fundamental principles of catechetical pedagogy by the master, must work out his own masterpiece. He must try his skill at the art which he as a catechist is to use later on to fashion souls for God.

The seminar method lends itself to this purpose better than any other method. Gathered around their instructor, the students go into the work of original research, and present the results of their labors to their fellow-students of the seminar group in the form of briefs, reports, plans, schedules, or charts, depending on the manner of presentation the subject in hand requires. The student is active, and not the teacher. The latter advises, supervises, and guides the work, corrects false moves, and coordinates the work of his seminar group into a harmonious whole.

The seminar method is, therefore, largely a conference method in which each member of the group reports his findings to all, answers questions of information, solves doubts, and meets criticism and objections raised against his work. Being of the nature of a conference, the seminar group will meet in a conference room away from classroom desks, rather than in a classroom. Sitting about a conference table, suggesting that every one is an active participant in the matter under discussion. If seminary facilities allow, a special room, containing a select catechetical library, charts, pictures, posters, a screen for lantern slides and moving pictures, should be set aside for the study of catechetical pedagogy. This room should be at the disposal of students during their free or study time. The atmosphere of such a room becomes impregnated with the suggestion that catechetics take an important place in the curriculum of the seminary.

Since seminar work depends for effectiveness to a very considerable extent upon discussion by the student group, the ordinary period of forty-five or fifty minutes' duration will hardly be sufficient. The plan of studies should arrange for a double period lasting from one and a half to two hours.

The assignment of research to be undertaken by each student should be carefully planned by the teacher, and published with the necessary information at the beginning of the semester.

The assignments themselves will range over the wide field of catechetical studies. Reports on catechetical methods, such as the method of St. Sulpice, the Munich method, the Eucharistic method, or the "Sower" method, will disclose rich sources of subjects for discussion. Similarly the different kinds of catechisms may be analyzed and criticized as to doctrine, arrangement, presentation of matter, and vocabulary from the child's point of view. The courses of religion, planned and arranged for use in some of the leading dioceses, offer a great wealth of material for seminar method; reports on the selection of units of instruction, the arrangement of the course for the different grades and for the months of the year, the use of the catechism, bible history, church history, liturgy, hymns, and prayers, in connection with the instruction, will yield many points for worthwhile discussions.

Illustrative material as aids in instruction is handled best under the seminar method. In late years charts and pictures, lantern slides and films of a varied kind, have been put on the market for use by the catechist. Some of these are open to serious objection from the point of view of art, or doctrine, or pedagogy. The catechist should learn how to discriminate between the good and the bad, between the useful and the useless, among these means of visual instruction. Their proper use for purposes of instruction should be pointed out.

While project work is not directly the concern of the priest-catechist, but rather that of the Sister in the school, he must nevertheless be thoroughly familiar with the purposes of this newer practical aid in teaching. Employed with effect in other branches of the school, it has its uses also, within proper limitations, in catechetical instruction. A study of project work, in connection with an exhibit of such work collected from various schools, should prove very enlightening to the students.

After laying the groundwork of catechetical pedagogy as to theory and practice, the task of building up a unit of instruction may now be assigned to the student. This should be as to vocabulary, content, and presentation of matter, a finished product. Close consideration of detail must be combined with maintaining a view of the whole. In other words a proper balance must be observed with regard to unity and thoroughness.

Students will be benefitted very much by having an experienced catechist come into their seminar sessions now and then, in order to show them how to catechize and to give them some practical hints as to the best method of instructing children.

Still more profitable would be a conference of catechists of ability and experience, invited to hold their round-table discussion in the presence of the seminar group. Such a conference would require careful planning as to time and points of discussion, lest it become a hit and miss affair. Upon the termination of the conference at the end of the time allotted to it, the students should present their difficulties and problems to the conferees. Such a conference might demand a whole afternoon, but would certainly arouse interest in catechetical pedagogy, raising it to the standards it merits.

The seminar method, if used properly, makes for thoroughness, stimulates initiative, acquaints the student with the literature in the field under observation, arouses a spirit of discrimination, and cultivates critical judgment in dealing with mooted questions.

In some seminaries arrangement is made to permit students to obtain actual teaching experience by catechizing in some of the neighboring schools.

Little good is accomplished through this method, if the students of a class take their turn in catechizing and thus appear in the classroom only once or at most twice a year. The experience is of little value to the catechist, and as an experiment on the children of the school, positively harmful. It is unfair to them to be buffeted about the year round by inexperienced teachers.

The other method of assigning a student catechist for the whole year to a definite class group of some school has, it cannot be denied, some advantages. It allows the student to test his theory of catechetics week by week in the practical work of the classroom, and gives him an opportunity to report his experiences to the seminar group for discussion. However, aside from problems of seminary discipline arising out of the weekly departure of a number of students from the seminary, this method has not very much to recommend it viewed from the standpoint of pedagogy. Since the teaching is usually done without supervision on the part of an experienced teacher, it fails as method precisely at the point where it might be valuable. Properly checked and controlled this system should undoubtedly be of great benefit to the future priest catechist. Difficulties of a practical nature, however, stand in the way of experienced supervision.

In concluding I should like to bring before this group the thought that pedagogy should be given a more prominent place in the seminary curriculum than has been the case up to this time. The teaching office of the priest is one of very high responsibility. His training, then, should be adequate to this responsibility. A professor should be especially trained for pedagogy. This branch should include the theory of pedagogy in general, policies of school administration, and the various phases of catechetics and homiletics as special aspects of pedagogy.

This arrangement would give to the teaching office of the priest, the duties of which he discharges largely in the pulpit and in the school, the importance it merits, and bring it back to its pristine standing in the Church.

INVESTIGATION OF INTENTION FOR ORDINATION

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When Saint Paul charged the bishop of his own making never to lay hands lightly upon any one, that Apostle was declaring only an implication of the natural law rather than promulgating a divine ordinance. For given a public and sacred office, and there follows the duty in distributive justice to admit thereto only worthy candidates. Nor was it necessary for Paul to tell Timothy what means to make use of in determining what would be the right laying on of hands in a single instance. That could be left to the discretion of Ephesus' first Ordinary. Timothy could arrive at a prudent judgment of a candidate's worthiness without the aid of questionnaire methods. Still even in apostolic times we find the Church beginning its body of positive law upon ordination. For the most part, though, the individual enactments laid down disqualifications for orders. Not that the training proper of the future clergy, at first informal and then formal, was neglected. The present seminary had its forerunners in the bishop's house and in the cathedral school, the former reaching back to post-apostolic times. But the very development of the cathedral school into the medieval university created a need for some way of restoring the days when the aspirants to the service of the new tabernacle were systematically nurtured in virtue and learning. And not until the Council of Trent were effective steps taken to meet that long-felt need.

The remarkable thing about the compact and comprehensive piece of legislation formulated in that famous twenty-third session of the Council is that so much of it is merely a condensation of previous canons no longer observed. Even the chapter on seminaries was not new legislation in principle. It was merely reviving under another form, as clerical nurseries, the bishop's house and the cathedral school. Contemporaries reading those fifteen chapters or paragraphs on reforms in ordination must have felt that fidelity to that Tridentine legislation would give the Church godly caretakers of the altar. No item capable of advancing priestly piety and learning appeared to have been overlooked. That contemporary impression, the historian will have to admit, was correct. Where the hope fell short, the reason was a grudging compliance with those decrees, not an insufficiency of the decrees themselves.

Yet by the end of the next century this one seemingly sufficient injunction of Trent, that no other Ordinary was top romote to orders without commendatory letters of fitness from one's own Ordinary, was allowing great abuses to creep into the priesthood. One's own Ordinary upon investigation turned out to be fourfold. So clerical adventurers were having themselves ordained by the bishop of benefice, by the bishop of origin, or by the bishop of household without the ordaining prelate knowing anything about the antecedents of the candidate he was thus promoting to orders. The Ordinary of domicile was not being consulted. Such was the occasion of the most important regulation on the receiving of orders between the time of the Council of Trent and the time of the promulgation of the Code. I refer to the Constitution *Speculatores* of Innocent XII on testimonial letters.

But within twelve years from the going into effect of the Code a like deficiency was brought to light in a more perfect body of laws on ordination. In the one title, the six chapters and the sixty-three canons of the Code there seemed to be nothing omitted in the way of necessary and useful regulatory enactments for the lawful conferring and the worthy reception of orders. Clause three of canon 973 gave bishops and their aids an orientation towards the laying on of hands such as the lawmaker had never before deigned to effect in set words. Bishops were commanded to confer sacred orders on no one whose canonical fitness they were not sure of through positive arguments; otherwise those ordaining would not only commit a very grave sin but would also expose themselves to the danger of sharing in the sins of others. The minute formalities that the Code made precede ordination did seem calculated to insure the desired worthiness. The regulations appeared as humanly perfect as they could be made. The successors of our Tridentine surveyors of the fair field of the

Church's legislation on ordination in 1918 no doubt actually did exclaim: "If the Church continues to have in any considerable number backdoor shepherds, the fault will not lie with inadequate legislation." Experience, however, was again to discover a flaw.

The one thing the legislator had overlooked was the ordering of a formal, a juridical inquiry into the candidate's intention. The Holy See had already said that the prerequisites of a sacerdotal vocation are an upright intention and a priestly aptitude; but the Code nowhere couches in set terms a definition of ecclesiastical vocation as it does of religious vocation. Even the inquiry into the conduct and life of the candidate by the bishop through the pastor is left optional in canon 1000. The one thing the Code presumes will be present in the candidate who has emerged successfully from the many tests remotely and immediately preceding ordination is a supernaturally spontaneous will to be ordained. But twelve years of experience convinced the Sacred Congregation of Sacraments that such a will is too fundamental to be presumed. That intention should be proved in every case as matters of less importance have been ordered proved. The Congregation has been finding abundant evidence that men were ordained under the pressure of false motives. At times these motives were reverential fear and more often they were worldly considerations. The fear might only be occasionally great enough to nullify the accompanying obligations. But in every case the false motives were controlling enough to destroy the integrity of a supernatural will, yes, the essence of a supernatural will and to make the perseverance of the candidate in his heroic duties of chastity and obedience highly problematical instead of morally certain.

The Sacred Congregation found the seminary system had developed at least a tendency to run to regimentation. Or it might be truer to say found that bishops like modern parents in regard to schools had begun to look upon the seminary as a substitute and not merely as an aid to episcopal vigilance. And the pastor in the entire process of ascertaining the worthiness of the candidate for orders had ceased being a *promotor fidei*, and *advocatus diaboli*, and had become a *promotor causae*. He felt that somehow, by a last-minute intervention of Providence if necessary, the seminary would succeed in keeping real intruders out of the sancturary; hence it was his, the pastor's duty, not to interfere with that mystical, that humanly elusive thing called a vocation to the priesthood. By a single instruction the Holy See has laid the ax to this dangerous root of institutionalism. In the light of Rome's wisdom it is now easy for us all to see what was yet wanting to make the side and back entrances to the fold thief-proof.

And Rome has laid down a method of investigation that is at once formal and informal, paternal and juridical, a method that gives bishop, pastor, and seminary rector each a personal part to play and does not leave out of account the approval of the people. The best part of the plan comes from the fact that the primary scrutiny is put right at the threshold of theology so that if the investigation results in a decision to dismiss, the candidate has still time to change to another career without substantial disadvantage. While the method is intended to detect the presence of false motives in the candidate for ordination, it at the same time searches out natural dispositions and hereditary handicaps that equally establish a non-vocation, the absence of a divine call, canonical fitness as termed by the Church, a thing to which the adherents of the mystical theory of vocation paid little attention.

The steps in this investigation are of interest; for they reveal expertness in diagnosing non-vocational symptoms. The young ecclesiastical student just inducted into the study of theology is called upon in view of approaching tonsure and minor orders to write out and sign a petition to be issued a warrant as a petty officer in the army of Christ and vouching for the genuineness of his aspirations. To this petition the seminary rector attaches the certificates of baptism and confirmation and accompanies it with a note of his own in which he appraises to the best of his knowledge the candidate's fitness for the priestly life. The bishop on getting the petition, certificates, and note, may be already in possession of enough knowledge to reject the candidate. But if he is not, he empowers the rector of the seminary to carry on an investigation of the candidate's life in the seminary to ascertain whether that life has manifested signs of canonical fitness, the necessary virtue, the necessary knowledge, the balanced character, etc. All those having anything to do with the teaching or the discipline of the candidate are interrogated, not separately but together so as to bring out the full truth by an interchange of views. Then to the conclusion arrived at by the teachers and disciplinarians the rector adds his own opinion.

When this information comes back to the bishop's hands, it may be quite sufficient for rejection. In the event it is not, the bishop proceeds to have the pastor of the candidate carry on an investigation along parallel lines: to testify to the candidate's piety, and to the past and present life of that same candidate; to inquire if need be, into the economic, health, and moral status of the parents in as far as any or all of these can have a bearing upon vocation; to ascertain if the family is bringing any pressure to bear upon the boy to force him into orders. Where the pastor is related to the candidate some one else is deputed to make this part of the investigation, as in the case of the seminary rector laboring under the same or like impediments. The pastor too has been furnished by the Holy See with a questionnaire giving leads to the information desired, leads that the seminary rector can adapt to his own needs.

Thereupon the bishop is to go further and interrogate the rector and the vice-rector of the seminary separately on what they think of the candidate's sincerity. And if there are others, lay or ecclesiastic, who may have pertinent information and whom it seems opportune to interrogate, the bishop will inquire from them about the candidate's conduct and canonical fitness; and lest the bishop might overlook relevant details, he has a questionnaire at hand for guidance. Of course the Holy See takes care to point out that this as well as the other questionnaire is only for memory refreshment and suggestion and not for slavish following as a complete enumeration of queries neither to go beyond and never to omit.

Then as the final part of this primary investigation comes the personal interview with the candidate. This the bishop himself conducts, where not impeded. Where impeded, the vicar general unless the bishop commissions some one else, as the seminary rector. The wish of the Holy See for the bishop to do the interviewing in person is seen in the provision of the law whereby the bishop authorizes by preference in extra diocesan seminaries his brother Ordinary to do the examining. But whether the bishop does the interviewing in person or by delegate, he is to elicit full and satisfactory information upon these two points: is the candidate going forward to ordination of his own initiative or because influenced by the persuasions, promises, or threats of others; is the candidate well aware of the obligations he will have to assume, especially has he an understanding of the burden of celebacy and is he ready to carry that burden constantly and perseveringly and to use such opportune means as will prevent that load from ever crushing him; in fine has he such knowledge and good will as to give undoubting promise that in the words of the Roman Pontifical his conversation will be that which will be approved of God and praised of men. And as a means of getting truthful answers to the double query the bishop, or he who questions for the bishop, is advised to read to the candidate the injunction in this matter of that same Roman Pontifical: that he ponder again and again the obligations he is going to take upon himself, so if prudently fearful, he may step out of line before it is too late. Paternal methods are to be used in the hope that the candidate will freely declare his sentiments, the questioner, if need be, going so far as to tender his kindly offices towards helping the candidate get into a more suitable calling.

Such is the primary investigation. When it is favorable, the candidate is admitted to tonsure and minor orders in turn. And all the documents of the case are filed away in the secret records of the Curia of the diocese to be requisitioned when subdeaconship approaches. But the bishop or the local Ordinary is not to rest content with what has already been ascertained. The intervening conduct of the candidate is to be scrutinized by the same methods. Only when the previous information falls under suspicion are the old points to be re-investigated. The supplementary investigation concerns itself especially with the seminary conduct of the candidate, with the moral qualities that he has displayed in the seminary, with his progress in study. But here I would observe that the home behavior can be equally revealing, above all in places where vacations are long. If the new investigation brings nothing to notice important enough to bar the way to subdeaconship, the candidate has still another ordeal to undergo before he is admitted to the first of major orders. He has to sign a declaration under oath to the effect that he seeks sacred orders entirely of his own accord and that he has a clear understanding of the obligations annexed thereto. A like sworn statement must precede deaconship and priesthood. But unless serious reasons develop to doubt the vocation of the subdeacon, no new investigation is required. The same would seem to hold good also in regard to promotion to the priesthood. If, however, a solid doubt arises as to the existence or the loss of the candidate's vocation after either subdeaconship or deaconship and a thorough investigation cannot destroy that doubt, the procedure thereupon enjoined would have struck another generation as startling.

The Sacred Congregation orders, if the avowal of the candidate himself or other well-founded indications show that the candidate in spite of all previous appearance is without a vocation, that the bishop will have immediate recourse to the Holy See and go into the reasons which make him believe the subdeacon or the deacon is not likely to discharge greater obligations worthily and faithfully. The bishop's conscience is thus gravely obligated to inform Rome lest a person be ordained priest who is unequal to the attendant responsibilities. And Rome warns against allowing to become necessary the extreme step of dispensing such ecclesiastical misfits from their obligations by exercising adequate vigilance from the very outset to discover the cowed and the abashed.

We have now reached the point where a difficulty or two might be raised about the meaning of the Instruction *Quam ingens*. It might be first asked if paragraph three of part two of the Instruction empowers the bishop to delegate the rector of the seminary to take full charge of the entire investigation. The assumption is too wide. It is not called for by the context and it would be essentially destructive of the whole plan of the primary investigation. All the demands of interpretation can be satisfied if the rector of an extra diocesan seminary, especially a seminary or college in Rome, is given a general mandate to proceed with the investigation in the seminary before forwarding the candidate's petition and accompanying papers to the bishop. The saving of time is reason enough in the mind of the lawgiver to combine into one two formalities.

The second difficulty grows out of certain expressions used in connection with the extraordinary procedure of referring certain cases of subdeacons and deacons to Rome. At first sight it would appear that the bishop must be certain that the candidate is without a vocation, and therefore doubtful whether that candidate would live up to the obligations of a higher state. But once the bishop becomes doubtful about the candidate's canonical fitness, he is already presumptively certain that the candidate lacks a vocation; for vocation and canonical fitness are one and the same thing, the Church commanding in canon 973 that a bishop cannot promote to sacred orders without possessing moral certainty based upon positive arguments of the candidate's canonical fitness. Whatever, then, destroys the moral certainty of canonical fitness destroys ecclesiastical vocation.

Additional difficulties may have suggested themselves to others during the reading of this sketchy commentary. If they have, I will endeavor to answer them during or after the discussion. As a parting word I hazard the prediction that the opening two words *Quam ingens* of this even now historic Instruction will figure as prominently in post-Code literature as did the single word *Speculatores* in pre-Code writings.

INSTRUCTION ON CONVERT-MAKING

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The invitation extended me to read this paper at the Annual Meeting of the National Catholic Educational Association is deeply appreciated. I fully realize that this is not a personal honor, but an honor bestowed upon the Holy Name Cathedral of Chicago; nor are the suggestions herein contained my own personal suggestions. A summary of convert work at the Cathedral of many years standing, and the experiences of several priests are gathered together, in the hope that they will prove useful to others.

One of the most exacting and tedious tasks with which the ordinary parish priest is confronted is the task of instructing converts to our Holy Faith. It means for him long hours in the parlor of the rectory, requires almost infinite patience and very often brings keen disappointments. On the other hand, however, the spiritual compensations are rich. There is the joy of having been instrumental in bringing the Faith to others, and there is the deep feeling of personal friendship that often springs up between a convert and his priest instructor. In many instances a convert will look upon the priest who instructed him as his dearest friend; will bring to that priest all his spiritual and material problems. The priest, too, feels more the spiritual father of his convert than he does of any other member of his flock, and is keenly interested in both the spiritual and material progress of his former pupil. You, my listeners, who are for the most part professors and educators know these things—the patience required to go over the same lessons time and time again, the disappointment at the lack of proper interest or progress on the part of some member of your class; but you know too, the endearment that can and does exist between professor and pupil, and the justifiable pride with which you watch your former pupils. It is in the instruction parlor that the parish priest approaches closest the school professor.

But before the parish priest has the joy of bringing others to a knowledge of Christ, he must have the prospective convert to instruct. The priest must make a contact with those not of the fold. The good priest who does his ordinary duties well will also be a good convert maker. On sick calls, for instance, he will meet non-Catholics and impress them with his zeal and sincerity. If he preaches well, is a good confessor, kind to the children, his parishioners will speak highly of him before their non-Catholic friends. To my mind the most fruitful contacts are made in the handling of *mixed marriages*. Here the priest has the opportunity of a lifetime. Now I do not like to perform a mixed marriage any more than any other priest does. My heart almost bleeds to see some of our finest Catholic girls enter such a marriage, but I feel that as long as the Catholic Church permits them, we cannot be any bigger or better than our Church, and we can turn them as far as possible to the best advantage. When the parties come into our rectories to arrange the details of such a marriage, it is very often the first time that the non-Catholic has ever met or talked to a Catholic priest. The impression made by the priest on that occasion lasts a lifetime. The priest must be *kind* and *considerate* then, if ever. He must not approach or regard the non-Catholic as a formal heretic of the blackest and most obstinate type, even if he be such. He must disarm him by kindness. At times the priest must be firm, to be sure, but he must always be kind.

I know one priest, closely associated with me in the ministry, who in five years has succeeded in turning all except about one half dozen mixed marriages into Catholic marriages, and one Bishop informed me that nearly all the converts in his diocese were the result of mixed marriages.

That first meeting then when a young couple comes to arrange a mixed marriage is all important; and even when the non-Catholic does not become converted *before* the marriage, the kindly priest can create an impression that will bear fruit *after* the marriage, even if years later. Hence I would mention mixed marriages as the most common and fruitful contact of a priest with the non-Catholic.

Then too there is the *Lay Apostolate*. The Catholic laity can be made convert-minded. By constantly preaching on this subject they can be brought to interest their friends and bring them to the priest; for instance, we have a year-around Instruction Class, and we frequently remind our parishioners of this fact. At least once a month we print an article in the weekly church bulletin inviting Catholics to bring their non-Catholic friends to our class; and we call attention to our pamphlet rack containing many fine brochures for a study of our religion; Catholics are encouraged to buy them, read them, and then distribute the pamphlets. In our Converts' League, of which I shall speak later, we continually remind the converts to bring their friends to us. At the beginning of this year we told the Converts' League that our object was to make them convert-minded; to make them lay apostles in this work, and that that would be our motto for the year. The results have been gratifying. After every meeting of our league there are two or three waiting to introduce the Spiritual Director to some non-Catholic friend who wishes to study our religion; and we receive phone calls and letters from all over the city asking for information on the Catholic religion.

Another great source of contact, in our district at least, is through the school children, and the priests of our Cathedral always have the non-Catholic parent of some child under instruction. The children themselves are the best prospects of all. Just before our First Communion this spring we baptized five non-Catholic children of our school, all of them with both parents, or the only living parent, non-Catholic, and before long these children will bring their parents into the Church. The credit for these children, of course, is due to the teaching Sisters.

We have never influenced a non-Catholic child in our school to become a Catholic, and the Sisters are so instructed. In every instance we have proceeded cautiously; the children asked us to baptize them. They must know the fundamentals of their religion thoroughly, and must bring the written consent of their parents; in fact, the non-Catholic parents have been present at the baptism in every instance.

A discovery of modern science, the radio, used at the Cathedral of Chicago is proving of great value in bringing a knowledge of the Catholic Church to the non-Catholic world. Our Solemn Mass is broadcast every Sunday; the local station estimates a million listeners. That great numbers of these are not Catholics is proved by letters received from listeners, and that the broadcast has been productive of conversions we know from personal experience.

The catechist cannot handle his converts in a haphazard manner. The teaching of any subject requires great skill and special virtues on the part of the teacher; much more so the teaching of religion demands certain qualities in the priest. The writers in the *White Harvest*, edited by Father John A. O'Brien of the University of Illinois, and the writer of a series of excellent articles in the *Homiletic and Pastoral Review*, 1930, have covered this subject most ably. All agree that kindness, courtesy, patience, and affability on the part of the priest are absolutely essential. No rude or impatient priest can hope to succeed in convert work. Nearly every convert I have instructed told me later that he came into the rectory, either alone or with a Catholic friend, with his knees literally knocking together. They are really frightened. The priest must be easy to meet and be able to put the visitor at his ease at once. Prospective converts are delighted to find that a priest is human, and a smile, or a mild pleasantry, will show this. In that first, all-important meeting it is well to allow the visitor to do most of the talking, so as to form an estimate of his intelligence, sincerity, or religious experiences, and how to proceed. It can be laid down as a rather general rule that *no two converts can be handled exactly alike.* Some few need intellectual conviction; with most the appeal is to the heart. Some have made a thorough study of the Church privately, others know nothing of its doctrines but have been going to Mass with a friend. It is clear that there must be a different mode of procedure for an Anglican than for a Christian Scientist. In that first meeting the priest can induce the non-Catholic to start living a Catholic life, even in externals, if he has not already been doing that—to go to Mass, observe the Friday, use a prayerbook; *prayer, prayer* must be insisted upon. I always tell these people not to pray to become a Catholic, but to pray for light to know the truth and strength to accept it. Of course such a prayer amounts to the same thing as to pray to become a Catholic.

Some years ago the priests of our Cathedral had so many converts to instruct that it was difficult to find time for them individually. The Rector then started an instruction class. This class is held on every Tuesday and Friday evening at eight o'clock, always at the same time and in the same place. This is necessary to avoid confusion. The class continues all year, with no starting point and no finishing point. A well-lighted and comfortable room should be used. Experience has taught us that badly lighted, unkempt and cold halls or schoolrooms deter non-Catholics and keep them away from the classes. We follow in general the order of the Baltimore Catechism, and when we come to the Mass show illustrated slides with a stereoptican machine; lately we have purchased the Mass in moving pictures, the work of the Eastman Co. at Rochester, N. Y., and done under the supervision of His Excellency, the Bishop of Rochester. These slides and movies have proved very popular. Some evening the class can be taken to the Church, shown the Altar, the Confessionals, the Sacred Vessels, and the Vestments. One such visit means more to the convert than many classes of abstract explanations on these things. We keep a record of attendance at the class, explaining to those present that we do not intend to check on them as if they were grammar-school pupils, but for the sake of order, and to find out what they have missed at the end of the course. The course lasts at least three months, and those who began at the lesson on the Commandments, for instance, are asked to continue until we again treat of that lesson. This may have its disadvantage, but after all the question of whether to hold private instructions for all, or a continuous class, or a class within a definite period of time is best solved by each individual parish.

There seems to be a sharp difference of opinion on the part of priests engaged in the work of Instruction Classes, as to whether the converts should be allowed to ask questions during the instructions. Some hold that it ruins a class, as the question may be too intelligent for the majority present, or the time may be wasted on a useless topic; again, they say, the priest is "put on the spot," and may be humiliated, for he cannot expect to have all information ready to hand. Others hold, on the contrary, that questions from the class create interest and bring up points the instructor may have overlooked. Using prudence and tact, and insisting that the questions pertain to the chapter discussed, the priest, they say, may well allow questions from his listeners.

It is understood that questions should never be asked, publicly at least, of those being instructed. A sort of *repititio,* or review, cannot be expected of adults, who are strange to each other. The majority will be embarrassed, perhaps because of broken English or a lack of education. We always end the class in forty-five minutes, but invite any who wish to discuss with us privately to stay after class. The priest is usually busy another half-hour on private discussions.

At every class we explain that those who have been through the catechism at least once, will be given appointments for private instructions. They are expected to know their prayers and the essentials of our religion by that time. The individual difficulties of each convert are thus met with privately, either after class or during the private instructions, given them after their course has been completed.

There is no hard and fast rule that all under instruction must join our class. Some are working evenings, or at least those particular evenings. Others are already too far advanced for the class. We would not place a John Henry Newman or a G. K. Chesterton in the class, which is, after all, an elementary course. Others object to the idea. The priest must use his judgment. The general instruction class is not always and in all circumstances the best, but in a large parish where priests are "busy about many things," it is often the only possible solution to handle the ordinary type of either prospective converts or negligent and fallen-away Catholics.

The questions might be asked of me: which book or books do we use? During the class we use Father Deck's Catechism, which is the Baltimore Catechism, with enlightening explanations after each question. We give these gratis to all in the class. We also have a large supply of *The Faith of Our Fathers,* which we give free to all starting their course. Again, we have a Converts' League Library, built up by begging Catholic books of our priest friends or of laymen, and we lend these books out. *Rebuilding a Lost Faith,* by Stoddard and *The Road to Rome* and *Beyond the Road to Rome* have proved the most popular.

What are the *difficulties* in doctrine that are met with in instructing converts? To begin with, in six years I have met only one person that did not have a twisted notion of Indulgences. Even after instruction, they cannot grasp that difficult doctrine. Confession, Hell, and Papal Infallibility require the most explanation and proof; and lately I instructed two converts that could not grasp the idea of the Eucharist, though most converts find the Eucharist their chief delight and consolation. Beyond doubt, the principal idea to insist upon is the Divinity of the Church; once that teaching is grasped the rest comes easily enough. They see the logic of the point: if the Church is Divine, and teaches this or that doctrine, we may not reject it, but must accept it on Divine Authority.

Every parish priest knows that the strength of his parish lies in keeping a contact with his people. By every spiritual and social means he endeavors to know his flock. The census is taken up, card parties are sponsored, plays are given in order to keep his people close to their Church. In like manner the convert, once baptized, must not be lost from sight. We always encourage our converts to return and visit us. As a matter of fact most converts will not let the priest forget them. They are continually coming back to have their instructor assist at their marriage, or baptize their children. When sick they will call for the priest that baptized them; so much so that it causes a great deal of embarrassment to the priest who must explain that they are out of his parish, etc. I know of one priest who sends a card of Christmas greetings each year to all of his converts and this idea can be imitated to splendid advantage.

The formation of a *Converts' League* is also an excellent method, we find, to continue the contacts made with a convert. Converts' Leagues can hardly be formed in a small town, or in a predominently Catholic section of a large city. But for the ordinary city parish, with its cross sections of religious beliefs, or unbeliefs, the Converts' League is an excellent thing. As soon as a convert is baptized we place his name on the list of our Converts' League; letters are sent them before every meeting, advising date of the meeting and the lecturer for the evening. This group meets once a month. Its purpose is to make the convert feel at home in

Catholic circles, and to furnish him with a deeper study of the religion. Speakers, usually priests, are procured to lecture on a topic of general Catholic interest. A "Question Box" can be handled with gratifying results and occasionally social features may be introduced. At least four parishes in the Archdiocese of Chicago have formed Converts' Leagues, with many more promised.

We believe that we have gone a step farther in convert work. A small select group of converts—two of them former ministers—has been formed under the title of the Catholic Information Society. They are given a course in Theology, Scripture, and Church History under the direction of priests. While the future of this Society is still a bit vague, the aim is to have a trained group of lay speakers who, when occasion will demand, can lecture on their religion. This work is an extended form of Catholic Action.

Again, I repeat, it has been a distinct pleasure to be present at your meeting. If you have gained from listening to this summary of work done for converts at the Holy Name Cathedral in Chicago, I feel that the discussion which shall follow, and the interchange of ideas amongst us from various sections of the country, shall redound also to our benefit in Chicago, and shall stimulate us to greater zeal in the work of convert-making.

IMPORTANCE TO SEMINARIANS OF THE PRESENT LITURGICAL MOVEMENT

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Not long after the present topic had been assigned to me, I had occasion to impress upon an intelligent lay inquirer the need of a liturgical movement by pointing to such recent phenomena as the revolution in Catholic Spain, the collapse of Christianity in Soviet Russia, and the persecution in Mexico. It occurred to me then that the same examples may well serve to introduce my paper today. For in Russia the true Christianity of the small percentage of united Catholics did not collapse, but is heroically enduring the test of faith unto death. It is the Christianity of the vast masses of the orthodox Church that broke down under pressure of atheistic propaganda and terrorism, because the popular religion is an anemic particularism, manifesting a lamentable ignorance of the life-giving liturgy of Christ's Church. If remarkable instances of constancy do occur in that body, it is because the Russian orthodox faith rests on an optimistic mystical abandon in the firm hope of salvation, coupled with an extreme religious realism that finds in suffering and death the fulfillment of this hope.

In Catholic Spain, the bulwark of Catholic life had been allowed to dry up in the joints; the cement and mortar of the religious structure had begun to crumble and the protecting wall of liturgical life was no longer strong enough to withstand the enemy's assaults. A Spanish observer admitted before the outbreak of the revolution: "The rupture with the liturgical past is so complete that one can scarcely distinguish any traces of the traditional collective piety. Congregational singing has entirely disappeared; the faithful have no knowledge of liturgical texts, excepting those of Holy Week; individualism in piety is rampant; this is the country for particular and innumerable devotions, that replaced the typical devotion, the true piety of the Church. One can say without exaggeration that the aspect of Christian Spain is altogether unliturgical." (*Questions lit. et par.*, 1930, p. 335.) In our neighboring Republic of Mexico, as is well known, a similar spirit prevailed, with somewhat less of the fervent devotionalism of Old Spain.

These modern illustrations of spiritual decadence corroborate the older testimony of Church history in the inevitable experience, that the vigor of practical Christian faith in any period or country stands in direct proportion to the liturgical life of the faithful. What concerns us here is the question whether the clergy as the official teachers and ministers of the Church's liturgy are not in great measure accountable for the religious conditions of their day. And since the priests at large reflect the spirit of the seminaries, is it not in these training camps of the clergy that the existing religious spirit is molded and determined? A movement, then, which aims at the revival of the primitive faith and a fuller unfolding of the liturgical life of the Church, must be of greatest importance to the seminary. Only a false or too narrow notion of the liturgical movement, so called, can throw any doubt on this conclusion. May I be pardoned, if I speak briefly of the meaning and scope of the present liturgical movement, before attempting to enlarge on its importance in seminary training.

I

The spiritual awakening throughout the Catholic world, in the past three decades or more, has brought home to our Christian consciousness the realization of how far a vast portion of the faithful had become estranged to the actual sources of the true Christian spirit. The unity of Catholic life had been lost sight of. Recent writers on this subject (*cf. Coelho, Curso de Liturgia Romana, Braga* 1926, v. I) have pointed out, how the Protestant tenet of immediate intercourse with God, based on the principle of private inspiration, and, since the sixteenth century, carried to its ultimate consequences in individualistic pietism, has been the chief cause of decadence from the true spirit of piety. Dogma and tradition, the Church's *magisterium* and *sacerdotium*, her sacraments, rites, and sacred institutions—all were branded as so many obstacles in the way of free communion with God. Thence the baneful errors of Jansenism, Quietism, Gallicanism, Febronianism—offshoots of a parent Protestantism—carried the poisonous spirit of individualism into the bosom of the Catholic fold, everywhere undermining the unity and stability of the Christian life and fostering the seed of sentimentalism and rationalism in religion. In his day the philosopher of Protestantism, Immanuel Kant, erected a powerful stronghold on the foundations of the Deist principle of the sufficiency of human reason by establishing all religious convictions and moral obligations on the basis of rational speculation. This led rapidly to the anti-dogmatic and profoundly sentimental position of modernism. If, as they say, our religious experiences are fundamentally subconscious, if the truths of our faith arise from God immanent in our conscience, what need is there of external revelation and an objective guardian of revealed truth, the infallible Church? What further need is there of external forms of worship, of an essentially social form of the Church's life? The individual soul, so it is claimed, communes with God and satisfies its religious aspirations without a Hierarchy, without a sacrifice, without Jesus Christ as divine mediator and highpriest!

This consideration helps us to appreciate the serious danger confronting the Church in our day, and to detect the wily tactics of our common enemy. If ever in the history of the Church, we do need today zealous apostles, alert and Christ-like ambassadors who worthily represent our Lord Christ before the world, and who, by their ministrations and teaching, carry on the glorious mission of the incarnate Son of God to regenerate and sanctify fallen man, that he may again render to his Creator and heavenly Father an acceptable service.

Our divine Savior's mission St. Paul beautifully summarized in the first chapter of Ephesians: that all creation, living and inanimate, which in time frustrated God's eternal purpose by man's willful opposition and disobedience, should by the Passion of Christ be redeemed and restored to the first order of things, and then forever continue in its original destiny; namely, to serve unto God's glory in a universal worship under the highpriesthood of Jesus Christ—*Omnia instaurare in Christo!*

That the work of saving mankind for God's greater glory might continue, Christ founded a living institution that will last as long as there are human beings to be saved. He established His Church and gave her the unfailing promise: "Behold I am with you all days, even to the consummation of the world." (Mt. 28, 20.) The organic life of the Church is, in God's plan, the mystical realization of the redemptive mission of Christ. In other words, what Christ accomplished during His earthly life, he daily continues to accomplish in His mystical life, in His Church. He came to save mankind unto God's glory. Salvation requires atonement and sacrifice. Sacrifice offered to God requires worthiness on the part of him who offers it; hence, after Jesus Christ had by His own act atoned for man's sin, He provided the means of applying the fruits of His work to every human individual, that he too might offer a pleasing sacrifice to God. Christ endowed His Church with His own divine power, or better, He continues to exercise his sacramental and sacrificial power in His Church, that man might have a real and worthy share in His Sacrifice. Accordingly, as Christ's entire life of obedience and suffering, from Bethlehem to Calvary, was a continuous act of self-immolation, a perfect expression of homage and glorification to His heavenly Father, so the Church as the Mystical Body of Christ, and every Christian as a member of that Body, must live the same Christ-life, a life of self-immolation and absolute submission to God's holy will.

This ideal is made possible only through the liturgy of the Church. United with Christ and incorporated into His Mystical Body through Baptism and continually strengthened by the graces of the other sacraments, the Christian is privileged to experience the fullest realization of the Christ-life by intimate participation in the eucharistic Sacrifice of the Mass. This is the highest phase of the liturgical life and the reason for the familiar slogan: "It is the Mass that matters."

The Church's constitution, moreover, takes due cognizance of the human side of its corporate life. Although members of a divine organism, we poor mortals are constantly weighed down by the limitations and frailties of our fallen nature. Most of these handicaps, indeed, are overcome by the superabundant graces of the sacraments, which are the sustaining forces, the life-blood of Christ's Mystical Body on earth. But as children of holy Mother

Church we are not merely reborn and nourished, we are also surrounded by an environment most conducive to our spiritual growth unto the fullness of the Christ-life. This environment is the annual re-living, the re-presentation of the mysteries of our redemption, the continual sharing throughout the year in the sufferings and triumphs of Christ. This marvelously providential program not only provides for the instructional and educational needs of each individual member, according to a most practical psychological method; it not only enriches with a supernaturalizing touch, through its rites and blessings, every necessary contact with the things of earth; but above all, it makes the attentive Christian conscious of his dignity as a child of God that in loving union with his divine Brother Jesus Christ joyfully devotes every moment of the day, every thought and action of the year, to the gratification and praise of the heavenly Father. Amid this elevating environment, the prayer-life of the Church which, next to the eucharistic and sacramental formulas, reaches its highest expression in the daily Divine Office, is the hallowed atmosphere, wherein the Church's children move and thrive and reach spiritual maturity.

If, now, we understand the Church's liturgical life as defined in these broad outlines, we cannot but see its supreme importance to every Christian, and with greater reason to the seminarian who is called to a fuller share in the organic life of the Mystical Body, and who is destined to represent Christ Himself in His living union between Head and members. "In the consciousness of the faithful," writes Doctor Pinsk (*Divine Worship*, The Liturgical Press, 1931, p. 7), "there has been a gradual recession from the official *liturgical* forms in favor of the many forms of personal and private devotion. Thus a liturgical movement has become a necessity within the Catholic Church. Its aim is to restore among the faithful an understanding of the texts and forms of the extant liturgy, and, what is still more fundamental, to create a new inward attitude, a right orientation of religious consciousness, which will enable the faithful to take an active and intelligent part in the liturgy, and which will enrich their personal piety from the abundant wealth of the entire body of the Church."

Who, then, if not the priests of today and tomorrow, is called upon to restore this long-neglected heritage to our people? The response to this call, let us hope, will come more spontaneously from the priests of tomorrow, the seminarians of today.

II

The liturgical movement is not chiefly a matter of externals, of forms and ceremonies and formulas. Its aim is primarily educational. Its influence should form the internal man unto a conscious conformity to the Christ-life as a daily mystical reality. This consciousness must above all be instilled into the candidate for holy priesthood, from the first year of preparation in the minor seminary to the day of his ordination as truly an *alter Christus.* If in the past our seminary training provided a course of instruction *in* the liturgy, the present liturgical movement aims to secure for the seminarian throughout his course a fuller training *through* the liturgy.

When the young candidate enters the minor seminary, inspired though he be by an ardent ideal of his vocation, he inclines to taking the religious program of his new environment as a matter of course, concentrating his best efforts on the strenuous demands of the curriculum. This attitude may accompany him all through the years of preparation, whilst he assiduously assimilates a vast store of abstract concepts and learned formulas, from the rudiments of Latin to the outline of theology. If he perseveres and at last stands before the portals of the major seminary, how does he differ, except for the kind of information acquired, from the average graduate of any other Catholic junior college? Has his religious training penetrated to the marrow, so that a solidly religious outlook dominates his aspirations and conduct? Is that religious outlook balanced, according to his years, by a proper evaluation of his spiritual training, so that it actually sustains and determines his acts of piety and worship? Or does much of his religious knowledge remain idly stored in the recesses of his memory, because he failed to grasp the organic unity of divine truths and their vital bearing on everyday life?

We are not asking of the young man that he be able to analyze his spiritual make-up in this fashion; but, because it has been customary to approach the religious education of youth with methods too abstract and rationalized, it is our duty to compare results, knowing that in the first ten Christian centuries the liturgy was practically the exclusive method of religious instruction. Liturgical training draws the life-giving truths and sustaining spiritual forces from the liturgical acts themselves by means of an ever-deepening consciousness of their symbolic meaning and mystical reality, and it spurs on to ever livelier participation in the sacred mysteries. It is a gradual and natural growth in the Christ-life, more intelligent and fruitful as the living with Mother Church becomes more active and attentive.

An experienced leader in liturgical instruction in Germany, Dr. R. Tippmann (*Liturgische Erziehung*, in Zeitschrift f. d. kath. Religionsunterricht, Düsseldorf 1931, 225-238; cf. *Lit. Zeitschrift*, 3, 347ff) explains how education through the liturgy awakens in the young a joyous confidence and security which safely tides them over the nervous strain and moral conflicts of adolescence. The baptismal consciousness, for example, gives assurance of actual deliverance from evil through Christ. Union with Christ removes that blind dread of sin, mortal sin, which so often plays havoc with the tender conscience when the instincts of our rebellious nature assert themselves. Similarly Confirmation, Penance, the Eucharist, are not just separate means of grace, but when understood as the normal and necessary elements in the spiritual program of our growth in the Christ-life they increase the courage and confidence and strength, which alone the divine power of grace can engender. And likewise every conscious participation in the liturgical life—be that the reception of a sacrament, or an apparently insignificant share in any liturgical function, or even a private joining in silent prayer with the unceasing voice of praise of the universal Church—it all becomes a fuller unfolding of the divine life implanted in our human nature. Liturgical training is never mere information, it is formation of the member of Christ's Mystical Body unto the perfect exercise of its organic functions.

Is there, then, anything more important in the training of the seminarian from the very beginning of his course, than just this introduction into the daily Christ-life as lived by Mother Church? What obstacles will the liturgical movement have to overcome before the students in both the minor and major seminary are inspired with an earnest and abiding desire of living the divine life as Christ's condescending wisdom and love have made it possible for man to live? Where else, if not in the seminary, should participation in the holy mysteries be more active and wholehearted, and the performance of the sacred rites and functions more solemn and collective? We might allow of but one exception, that is in monasteries of religious priests and clerics; and may God give them the mind of Christ to realize their responsibility in serving as a leaven and exemplar in the world by exhibiting unstintingly the glory of the mystical Christ-life for the glorification of our heavenly Father.

III

The candidate for holy priesthood, well instructed and exercised in the liturgical life and spirit during his years in the minor seminary, will be an apt pupil for the deeper training provided in the courses of his philosophical and theological studies. However, the atmosphere of the major seminary, hallowed as it is by a stricter religious discipline, is not entirely free of the dangerous influences besetting our educational system in general, of that feverish and intensely specialized pursuit after knowledge and exact science which so lamentably falls short of the harmonious and vital unity of purpose and program necessary for the education of the whole man, for the formation of a well-balanced Christian personality. How often, too, does not the objective and professedly unbiased approach in the speculative inquiry into the highest truths of reason and faith beget in the student a spirit of independent judgment tainted by a lurking aversion for authority and dogmatic teaching? And when the vital bond between reason and faith is slackened, the spiritual experiences in the daily religious exercises gradually lose their life-giving force and become a tedious routine. Such an attitude, not altogether unfamiliar in our modern seminaries, inevitably leads to an aimless comedy, if not a sad tragedy, in the sacerdotal career.

The best safeguard against such rationalistic tendencies, against an individualistic, egocentric outlook, wavering constantly between self-will and sentimentality, is the collective and theocentric liturgical life of the Mystical Body of Christ. In the social organism of the Church the individual loses his self-importance, and at the same time finds his true dignity and function as a member of the redeemed race under the headship of the God-Man. In this relationship alone can the logic of reason satisfactorily bridge the span to the supernatural and divine and recognize the beauteous harmony in the divine order of things, reestablished in Christ.

For the theological student in particular is this Catholic and unifying outlook of the greatest importance. The science of God, based on the truths of supernatural revelation, necessarily includes an acceptance and understanding of the link between the heavenly and the earthly, of the mediatorship of Jesus Christ, of the economy of our participation in the divine nature, and of the mystery of our entire life in union with God—in short, of the liturgical life. All theological study must flow from this liturgical life as from the practical reality on which the science is founded and elaborated.

Thus dogmatic and sacramental theology, the study of man's relation to God and of the program of redemption unto the eternal glory of God, finds its living expression in the liturgy. Here the student is not confronted with isolated, abstract treatises, but with an organic reality which is wholly and continuously reenacted in the celebration of the mysteries that make up the liturgical year. Only by living these mysteries with Mother Church year after year will the theologian duly appreciate the full import of revealed truth and the wonderful economy of the sacramental life of the Church.

Moral and ascetical theology, in the light and spirit of the liturgy, is not merely a juridical and disciplinary system of Christian principles of right conduct, but the art of conforming our nature to the ideals of the Christ-life. The norm of this intimate conformity with Head and members of the Mystical Body is more definitely outlined in Canon Law and Pastoral theology. These sciences help to regulate and safeguard the corporate life of the divine-human organism and secure its natural growth and activity in accordance with the divine will that gave it being and life.

Liturgics and the study of church music, in providing for the proper execution and solemnity of liturgical functions, will derive a deeper consciousness and respect and fervor from the realization that the liturgy is truly the life of Christ mystical, that even its least ceremony is a sacred, aye divine, act.

The science perhaps most richly benefitted by a thoughtful cultivation of the liturgy is biblical exegesis. For the prayer-life of the Church, expressing itself in the formulas of the missal, the breviary, the pontifical and ritual and other liturgical texts, draws its thoughts and language principally from the inspired pages of the Sacred Scriptures. How, then, could the study of the Bible be more practical and its interpretation more true to the mind of its Divine Author, except when understood and applied in the sense of the Mystical Body of Christ whose life-principle is the same Holy Ghost? Moreover, the study of biblical history and prophecy in both Testaments, supplemented by the lessons of Church history and archeology, beautifully illustrate the divine and human elements in the origin and growth and future glory of the Church as the mystical extension of the incarnate Son of God. Thus the story of Christ in prophecy, in the flesh, and in His mystical life in the Church, is the story of a continuous liturgy of atonement and praise rendered to the all-holy majesty of God.

Finally, homiletics and catechetics are the channels or carriers, as it were, through which the ripened fruit of the other sciences is dispensed to the world. The spirit that dominates all these branches of study will naturally fashion the method and material in preaching and instruction. The world knows it needs liturgical sermons and lectures; it is hungry for them, because they convey a message of divine life, of actual experience that really satisfies the whole man and, so to say, naturally leads him to God.

Such then is the liturgical aspect of the theological studies which guarantees a more harmonious and attractive program to our students. The unifying and absorbing interest, however, will be secured and fostered only in proportion to their understanding and living of the liturgical life.

Is it necessary, in conclusion, to address an appeal to the directors and instructors of the minor and major seminaries to heed the voice of Christ's vicars, inviting and urging them to follow wholeheartedly in the movement for a liturgical re-awakening in the Church? Their field of cooperation is, in the first place, their seminary; their work the proper cultivation of the liturgy and the instilling of the liturgical spirit, the ideal of the Christ-life, into their students. To the seminaries were addressed the words of Pius X: *Curarum haec prima sunto, ut Christum formemus in iis, qui formando in ceteris Christo officio muneris destinantur.* (*E Supremi Apostolatus*, Oct. 4, 1903.) Send forth into the world only liturgically formed and liturgically minded priests, real "ministers of Christ and dispensers of the mysteries of God" (1 Cor. 4, 1) and the pristine spirit of the Church, with its firmness of faith and courage of sacrifice unto death, shall soon re-flourish among us and re-conquer the world for Christ.

ASCETICAL THEOLOGY - ITS SCOPE AND EXCELLENCE AND MANNER OF TREATMENT

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The primary purpose of this paper is to define clearly the matter and scope of ascetical theology; to show the excellence of ascetical theology, together with the inestimable benefits that may accrue from it to our Catholic people, insuring the mission of Jesus Christ that they may have life, and have it more abundantly. Moreover, this paper is intended as a plea for the universal recognition of a course in ascetical theology in the seminary curriculum in keeping with the expressed wish of Pope Pius X. (*Motu Proprio,* Sept. 9, 1910.)

Back in 1924, the Seminary Department of the National Catholic Educational Association adopted the resolution: "That ascetical theology should be systematically studied with a suitable text, and that the curriculum should be so ordered as to provide for such courses." I have written this paper under the impression, false or correct, that not all seminaries have followed this resolution, and that, as the result, many a priest who has not had the advantage of such a course feels himself unqualified to direct religious souls, an impression that many a religious penitent, especially in convents, unhappily shares. I have written under the further presumption that the office of confessor, ordinary or extraordinary, is not merely to speak Latin, to pronounce the form of absolution; but that, rather, the priest is to be "the angel of the Lord" and custodian of His Knowledge, and the penitents are to "seek the law at his mouth." (Mal. 2, 7.)

In keeping with the scope of the paper as intimated by the Reverend Chairman of this Department (and I hope I have not misconstrued his request), I purposely omit all reference to variances among the different schools of spirituality, and to intricate problems and disputes, and even to the relative merits of modern authors who may be chosen as the text to be followed in the seminary course. To any one interested in these matters, and especially in the choice of suitable text, I would, in passing, recommend the *Introductio* of Father Heerinckx, O.F.M., published last year. (*Introductio in Theologiam Spiritualem Asceticam et Mysticam*, a P. Jacobo Heerinckx, O.F.M.—*Taurini-Romae*, 1931.) After a courageous statement—"*Confitendum est libros manuales hucusque scriptos non satis perfectos esse*" (p. 159), the author devotes about thirty pages to a discussion of the relative merits of some forty textbooks on the spiritual life. Personally, I agree with Father Tanquerey, S.S., who says: "There are, of course, various schools of spirituality, but the more discriminating writers in all of them are of one mind on all that is of real importance for the direction of souls." (Tanquerey-Branderis, *The Spiritual Life*, Tournai (Belgium), 1930, p. vii.)

Were this whole Convention of the Seminary Department devoted to a scientific consideration of ascetical theology in seminaries whose curricula were already enriched with a course in this theological branch, I would regard such a paper as I have written to be the most rudimentary, pointless, and obvious that might be read.

Now, in order to appreciate the nature, the importance, and the excellence of ascetical theology, it is necessary to have clear ideas of the object, scope, and purpose of this science. For this end, an explanation of the *terms* involved will be helpful.

We are dealing with a theological science. Theology may briefly be defined as the science which treats of God. The material object of all theology embraces all truths contained implicitly or explicitly in revelation. The formal object (*objectum formale quod*) of all theology is God. But we may regard God from various angles; e.g. as the Object of our knowledge and belief; and then we have the science of dogmatic theology; or, we may look on Him as the Object attainable by our actions. If God is considered as attainable by human acts aided by grace, we have moral theology; if he is regarded as attainable by perfect acts of the spiritual life, we have spiritual theology. (cf. Heerinckx, 8.)

Furthermore, it seems logical to follow those writers who divide spiritual theology into two distinct branches; viz., ascetical theology and mystical. Ascetical theology treats of God as attainable by grace and by perfect acts which may be repeated at will by the human agent; whereas, mystical theology deals with acts which a human individual may perform, but only when aided by a manifestly divine action, without which the human agent is incapable of performing them. Accordingly, ascetical theology deals with the ordinary means and ways of perfection; mystical theology, with the extraordinary. Asceticism is always contained in the mystical life, but not vice versa. (cf. Naval, *Theologiae Asceticae et Mysticae Cursus*, 9.)

I shall confine my remarks to ascetical theology. If the future priest is well trained in doctrinal and experimental asceticism, or in the theory of the science and in the practice of the principles, there is good reason to believe that the vast majority of our people will be efficiently directed in the imitation of Jesus Christ; nor will the minority, or chosen mystic souls, be neglected.

Ascetical theology, then, is a real science distinct from dogma and moral. "It chooses from among the teachings of Our Lord, of the Church, and of the Saints, all that has reference to the *perfection* of the Christian life, its nature, the obligation incumbent upon us to practice it, and the means that lead to that perfect life." (Tanquerey-Branderis, 5.) The title "Mystical Theology" is frequently used as a generic term to include both *Ascetica* and *Mystica*, even when these are regarded as specifically different branches. For a further explanation of these two terms consult the *Report of the Eighth Annual Meeting* of the Franciscan Educational Conference, 1926, especially the article, "The Spiritual Life according to the Franciscan Masters," by Rev. Edmund Krautkraemer, O.M.Cap., pp. 98-103. One who is interested in the bibliography of ascetical and mystical theology will find abundant references in the same *Report*, (article: "A Bibliography of Franciscan Ascetical Writers," by Rev. Victor Mills, O.F.M.; and in Heerinckx, O.F.M., *Introductio in Theologiam Spiritualem asceticam et mysticam, passim;* and in Tanquerey-Branderis, "The Spiritual Life, pp. xvii-xlvii.)

At this point it may be well to anticipate an objection which is answered by Tanquerey. (op. cit., 23.) He says: "A reproach often directed against asceticism is that of straining or misfitting consciences, by going so far beyond moral theology in its exactions, and by demanding of souls a perfection that is well nigh beyond realization. . . . This is not so, for while it does urge chosen souls toward heights that are out of the reach of ordinary Christians, it does not lose sight of the difference between commandment and counsel, between the conditions that are essential for salvation and those that are necessary to perfection. It keeps in view on the other hand, that the observance of certain counsels is indispensable to the keeping of the Commandments."

It is an error to suppose that all the faithful are not expected to strive for Christian perfection. The first code of Christian asceticism prescribed for all men is that contained in the classic sermon of Christ on the Mount (Mt. 5-7), wherein the Divine Teacher commands: "Be you, therefore, as also your heavenly Father is, perfect." (Mt. 5, 48.) Christian discipleship entails Christian perfection: "And *He said to all:* If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Lk. 9, 23.) The ordinary faithful who live in the world are certainly not living in a "state of perfection," nor are they obliged to attain to the perfection of the religious, sacerdotal, or episcopal state; and yet, they may be more perfect actually than many who have professed a state of perfection. Christian perfection is attained by the fulfillment of the sum total of obligations enjoined on a true disciple and faithful servant of Jesus Christ. This obligatory perfection is not the higher form of sanctity attainable in ascetical, much less mystical, theology. Nor are all chosen for this higher type of sanctity.

What has been said regarding the ordinary Christian perfection does not cover the perfection expected in the priesthood. To avoid any misunderstanding in this question, which has a close bearing on the important topic discussed in this paper, it is necessary clearly to distinguish two widely different duties of the priestly office. The first is personal, and is concerned with the priest's obligation to strive for personal sanctification conformable to his calling; the second is official, and is concerned with the priest's duty to possess that amount of ascetical knowledge which is demanded of him as a teacher and guide of the spiritual life. The elucidation of these two duties will fulfill the purpose of this paper.

THE PRIEST'S OBLIGATION OF PERSONAL SANCTIFICATION

The instruction of the Apostle to the faithful, "This is the will of God: your sanctification," is of primary application to the priest. The priest is bound to greater sanctity than is the ordinary lay person or Religious. This is the express teaching of Canon Law. (can. 124-127.) St. Thomas states: "By Holy Orders a man is deputed to the most dignified ministry, to serve Christ in the Sacrament of the Altar. For this a greater interior sanctity is required than even the religious state demands." Father Tanquerey, in summing up the sources which insist on personal sanctification of the priest, says: "The Councils, and particularly that of Trent, the Supreme Pontiffs, and especially Leo XIII and Pius X, so insist upon the necessity of *holiness* in the priest, that to deny our thesis is to stand in open contradiction to authorities that cannot be gainsaid." (Tanquerey-Branderis, 188.) We may add that the Council of the Vatican had been discussing this question, but was prorogued before any decisions were formulated. It seems idle, because superfluous, to adduce further proof for what should be a self-evident truth; namely, this obligation of sanctity in the state to which no one may come except he that is called by a divine vocation as Aaron was called. We who are "the ambassadors" of Christ, "God as it were exhorting through us" (2 Cor. 5, 20) and for whom our great High-Priest sanctified Himself that we also might be sanctified in truth (cf. Jo. 17,19), we should include in our rule of life at least this profession of the Apostle: "Therefore, seeing we have this ministration, according as we have obtained mercy, we faint not; but we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. . . . For we preach not ourselves, but Jesus Christ our Lord: and ourselves your servants through Jesus. . . . Always bearing about in our bodies the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies." (2 Cor. 4, 1-10.)

If, then, the obligation of personal sanctification of the priest is so clear, it follows that the future priest should be efficiently trained in experimental ascetics in the seminary by actual spiritual direction. One might claim that, the spiritual lectures given in seminaries sufficiently meet this obligation of training seminarians in the spiritual life; and that, consequently, there is no need of inserting a special course of ascetical theology in the seminary curriculum. Though we were to allow this objection to stand, still the necessity of a special course in doctrinal ascetics, the necessity of a thorough training in the theory of the science of ascetical theology is made evident from a consideration of the official obligation of the priest; namely, the knowledge demanded of him as a teacher and guide of the spiritual life.

The Priest's Obligation as Spiritual Director

According to Pope Pius X (*Motu Proprio,* Sept. 9, 1910), the science of ascetical theology should be one of the branches taught in the seminary. The Seminary Department of the National Catholic Educational Association adopted the following resolution at Milwaukee, in 1924: "As the purpose of our seminary work is to form worthy priests capable of directing themselves and the souls intrusted to them in the spiritual life, it is the sense of this meeting that ascetical theology should be systematically studied with a suitable text, and that the curriculum should be so ordered as to provide for such courses." (cf. N. C. E. A. Report, 1924, p. 583.) Bishop Maes of Covington, during the meeting of the Seminary Department of the N. C. E. A. in this city, 1908, lamenting the lack of spirituality among the younger clergy, asserted: "If I were to put my finger on the great defect in the training of many seminarians, I would point to the absence of a course of ascetical theology."

Passing from the extrinsic to the intrinsic reasons for a scientific course of asceticism, we shall consider the necessity of such a course from the standpoint of souls to be directed, and, secondly, from the standpoint of the extensive and laborious field of virtue which must be cultivated.

The competent spiritual direction of the faithful postulates of the priest a scientific course of ascetical theology comparable to the courses of moral, dogmatic, and pastoral theology. We may, for practical purposes, distinguish the souls found in any parish into sinners, practical Christians, devout souls, and those chosen for higher sanctity. To these we may add Religious of both sexes, and priests. To all of these the priest stands in the relation of spiritual director obligated by his very calling to lead them to heaven along the lines of grace and virtue divinely destined for them. He should at all times be seriously conscious of the fact that the Holy Ghost is the principal director of souls and that "Every one hath his proper gift from God; one after this manner, and another after that." (1 Cor. 7, 7.) The priest will at all times be careful to assist in this divine plan, neither neglecting nor opposing it. He will strive to accommodate himself to the special vocation, the degree of virtue and the circumstances peculiar to each individual soul, thereby following the custom of the great ascetic, director, and outstanding Christian psychologist, the Apostle of the Gentiles, "And I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ. I gave you milk to drink, not meat; for you were not able as yet. But neither indeed are you now able; for you are yet carnal." (1 Cor. 3. 1f.) He will, therefore, treat beginners as beginners, the advanced as advanced, the perfect as perfect, for every spirit must praise the Lord.

The spiritual director will endeavor to obtain an intimate knowledge of every soul which willingly submits itself to his care. He will strive to become conversant with each character's natural ability and temperament, looking for the good traits on which he may build, and the undesirable qualities that he may transform them or irradicate them. The elements that he finds at hand he will use as the talents donated by a loving Father "to every one according to his proper ability," (Mt. 25, 15) for the purpose of trading with interest. He will strive to acquire pertinent knowledge of each one's social condition or manner of employment, adapting his direction to the individual under consideration lest he confuse the soldier with the farmer, the student with the servant, the married with the single, the merchant with the Religious, the lay person with the cleric. In all he will see a personal creation of God, the root of faith, the promise of hope. "And we know that to them that love God, all things work together unto good, to such as, according to his purpose, are called to be saints.

For whom he foreknew, he also predestinated to be made conformable to the image of his Son; that he might be the firstborn amongst many brethren. And whom he predestinated, them he also called. And whom he called, them he also justified. And whom he justified, them he also glorified." (Rom. 8, 28 ff.) In each and every case, then, the spiritual director shall insist on the faithful fulfillment of the duties of the individual's state of life as the only real and lasting foundation of a life of virtue.

In his role as confessor, and especially as spiritual director, the priest fills a manifold office. He is expected to be a prudent judge of the spirit who will hand down decisions and settle doubts; a learned teacher instructing his disciples in the law and knowledge of God; a spiritual physican acquainted with human infirmity and the means of imparting Christ-like vigor; a counsellor and companion of the spiritual life; an ambassador of Christ speaking in the name and with the authority of the Divine Master. Whether he meets with the sinner, typified by the samaritan wife of five husbands, or the devout, symbolized by Lazarus, Mary, and Martha, the priest will, as "another Christ," dying of thirst for souls, go out of his way to give instructions, or ascetical information, on the "living water," or on "the one thing necessary." Christ did not cast about for arguments that would prove the *obligation* of the laity to strive after perfection: "I am come," He asserted, "to cast fire on the earth: and what will I, but that it be kindled?" (Lk. 12, 49.) The conscientious priest will labor earnestly to save souls and to bring them ever nearer to Christ who redeemed them; he will willingly spend himself and be spent in this sacred harvest out of love for Him who "having loved His own who were in the world loved them to the end." (Jo. 13, 1.)

It is well to bear in mind, however, that the very zeal of the priest as leader and guide may lead him into positive danger. He should realize that while his is a labor of love for the Master, it is also an opposition to the "prince of this world." Satan feels the terrible loss of heaven and the pains of hell. With implacable hatred for Christ, "as a roaring lion he goeth about seeking whom he may devour." (II Pet. 5, 8.) And, should we recognize him as a lion, he will don sheep's clothing or come to us under the guise of an angel of light. Not to mention his superhuman, because angelic, capabilities, Satan has the positive experience of dealing with human beings, good, bad, and indifferent, for the last six thousand years. Satan knows the human anatomy and physiology more perfectly than a convention of the world's foremost scientists; with utmost ease he could dispose the humors of the human body so that the individual at one time would feel his heart aglow with a zeal that may indeed appear to be divinely inspired, and at another time, distaste and dejection that might cause him to abandon all zeal for good. True it is that Christ will not mercilessly abandon His human anointed to His arch-enemy; but I can well imagine the talented young priest, who lacks familiarity with the science of ascetical theology, even though well informed in moral and dogma, caught in the snare of imprudent zeal. Fervent prayer and earnest faith are, indeed, excellent supports, but competent knowledge is also a normal requisite for the sacred office of priesthood, and such wiles of Satan are normally to be expected. The more zealous the priest, the more numerous and intriguing the wiles.

These difficulties, however, will not dishearten the prudent priest; rather will they goad him on to the attainment of all qualities requisite for the faithful execution of his office.

Since the Holy Ghost is the principal spiritual Director of souls, and since the priest does not know which soul may be called to high sanctity, the priest must not only be qualified to give, in detail, the direction which leads to higher sanctity, but he must also actually impart to each soul that amount of direction as will meet the divine purposes in the soul. Even sinners need guidance to break from sin and to begin to walk steadily on the path of virtue. Every soul in the state of mortal sin (and how many such there are, God alone knows!) is in proximate danger of eternal perdition: only death need intervene. But the priest must avert that danger if possible. God will have all to be saved, and frequently the priest is the immediate instrument of this salvation.

In order to return to God and to continue faithfully in His service, it is necessary that the sinner first break from sin by repentance and come into the state of sanctifying grace by means of the Sacrament of Penance (we speak only of those who have received Baptism), the door to the spiritual life. To continue the latter, prayer and penance are necessary: "Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak." (Mt. 26, 41.) Now mere negative goodness, or lack of badness, is not sufficient; there must be a development of positive virtue. This necessitates guidance. While this guidance might come from the Holy Ghost in its entirety, as was probably the case with St. John the Baptist, it is, according to the normal plan of God's providence, to be supplied by those whom God has chosen as his priests: "You have not chosen me, but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain." (Jo. 15, 16.) Christ himself graphically portrayed this plan of divine providence: "Seeing the multitudes, He had compassion on them, because they were distressed, and lying like sheep that had no shepherd. Then He saith to His disciples, the harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." And the Sacred Text significantly adds: "And having called His twelve Disciples together, He gave them power over unclean spirits." (Mt. 9, 36-10, 1.) In the execution of this guidance, that is, in the successive and successful development of the spiritual life, the guide himself must be an accomplished artist: "The art of arts is the direction of souls." (St. Greg. Grt.) He must be one who dreams the dream of Jacob, beholding the ladder that connects earth with heaven, the while his head rests on no soft pillow. (cf. Gen. 28.) Consolation shall rejoice his heart even in this life as he beholds grace unfolding the beauties of the soul developing in virtue, and realizes the truth of the inspired statement, "All the glory of the king's daughter is within in golden boarders." (Ps. 44, 14.)

In directing fervent souls, that may be met in every parish even the smallest, and all the more so in guiding the souls destined for higher sanctity—which, though rare, are nevertheless to be found, and no doubt in greater number than the most of us suspect—the priest is expected to draw on an ample stock of spiritual lore. "In order to succeed in this important task, the priest must of necessity be a good guide of souls. He must know thoroughly the rules given by the saints, which are contained in spiritual books. Without this, one will have neither the taste nor the ability required by this difficult art of guiding souls." (Tanquerey-Branderis, 20) "My opinion," says St. Theresa, "is, and always will be, that as long as it is possible every Christian must consult *learned men*—the more learned the better. Those that walk in the ways of prayer have more need of such than the rest; and the more so, the more spiritual they are." St. John of the Cross strikes a strong note of warning against ignorance on the part of the priest: "Such masters of the spiritual life fail to understand the souls engaged in this quiet and solitary contemplation . . . they make them take up again the ordinary ways of meditation, to exercise the memory, to perform interior acts in which such souls meet with nothing but dryness and distraction. . . . Let this be well understood: Whoever errs through ignorance, when his ministry imposes upon him the duty of acquiring knowledge that is indispensable, shall not escape punishment in proportion to the resultant evil." (For these and other pertinent remarks cf. op. cit., 19 ff.)

To illustrate the frequency with which priests are called upon to exercise their office of spiritual directors of souls striving after perfection, let me cite the confessions of Religious. By their profession, Religious are bound to strive after perfection. To facilitate the fulfillment of this obligation, Canon Law prescribes the appointment of special confessors, ordinary and extraordinary. The personal appointment is, therefore, an indication that the Bishop regards the appointee as qualified, or at any rate, as serious enough to become qualified. It is hard to imagine how a priest, who is unqualified, can ignore this sacred obligation, lightly casting the burden on the religious superiors. Canon Law clearly denies the right of religious superiors to demand from their subjects secrets of conscience: this is the confessor's sphere; and he, to whom are committed the secrets of conscience, should direct the spiritual life. (cf. above p. 1.)

It is presumptuous for any individual, priest or layman, exclusively to undertake his own spiritual direction. Not only is this opposed to the general plan of divine providence which has arranged a hierarchy of superiors throughout all creation, as may be gathered from the writings of Sacred Scripture and the Fathers, but it is opposed also to the consistent custom of the Church, and it will, in all likelihood, terminate disastrously. The devil readily assumes the guidance of those who ignore the divine system of obedience. (cf. Naval, 36 f.)

Manner of Treating Ascetical Theology

Finally, a conclusive argument for the necessity of a special seminary course of ascetical theology may be gathered from the content-matter of this science. The scope, however, of this paper precludes the possibility of giving here any sort of outline that might be considered adequate. Regarding the arrangement of the matter in a course, there are as many opinions as there are authors. This problem resolves itself into the question concerning the *manner of treatment.* Here, too it would be difficult to find any notable agreement in seminaries. The answer to this question will depend, in large measure, on the school of spirituality to which one is inclined. There is a vast difference, for instance, between the method followed by Tanquerey and Naval.

The first question to be settled in this problem is: Should a textbook be used? I answer emphatically in the affirmative. Seminaries generally use a textbook for every other branch of theology, and there is no good reason for excluding the branch of ascetics from this practice. Certainly, the course should not be confined to a series of spiritual lectures or conferences. Less objection can be found with a lecture course, wherein the professor (not spiritual director in the sense of preacher) gives the science of doctrinal ascetics from his own manuscript, which is the result of investigation and compilation of sources. We shall not go very far adrift if we follow in the ascetical course the practice obtaining in moral and dogma. In these branches, even though the students have a textbook, the professor is free to follow the text or to give his own notes. So should it be in ascetical theology.

Next, the question may be asked, what textbooks should be chosen? Personally I feel that, despite the excellently organized branches of moral and dogma, it would be presumptuous to propose (much less to expect!) one author for unanimous acceptance. I have a similar feeling regarding the recommendation of any one author of an ascetical textbook. In St. Bonaventure's Seminary we use Naval; the more I use it, the more I like it. It is well divided, succinctly written, and for all our purposes is, I believe, adequate. This, however, is my personal opinion. Tanquerey-Branderis is highly recommended. Personally, I feel that he includes too much of the dogmatic field. He does so purposely for reasons that will command consideration.

Another important question to be considered is the time to be devoted to the course. How many classes should there be a week? For how many years? In which years? The answer to these questions will, no doubt, be determined by the burden already imposed on the curriculum. I am convinced that at least two classes a week during one year should be given to the study of ascetical theology if any worthwhile results are to be expected. If more time can be spared, so much the better. As to the year or years in which this course should be given: I suggest that it be included in the later years (or last year) of theology. Ascetics, according to my opinion is an extension and specialization of Sacred Scripture, dogma and moral. We shall prevent a needless overlapping, and perhaps a waste of time, if we first ground the student in those three branches and build thereon the spiritual edifice of doctrinal ascetical theology.

THE SEMINARY AND THE MISSION CAUSE

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The mission cause is a truly Catholic cause. Our Blessed Lord says in St. Matthew: "Going therefore teach ye all nations." (Mt. 28, 19.) He addresses these words to the Apostles. He includes their successors for He adds: "Behold I am with you all days to the consummation of the world." He speaks with authority for immediately before He has said: "All power is given to me in heaven and in earth."

From the day our Blessed Lord spoke these words, the Apostles and their successors have had their eye on those outside the fold. They have ever been anxious to teach them, "all things whatsoever I have commanded you." The task of bringing them in has always proved of great importance, a vital task which it was impossible to ignore. "To the Greeks and to the barbarians, to the wise and to the unwise I am a debtor," St. Paul says. (Rom. 1, 14.) The task was recognized by the official Church who has tended to it with zeal and efficiency. It would make a beautiful monograph for any historian to take up; showing how the Roman See has understood this work, how hardly one in the long line of Roman Pontiffs has ever been unmindful of this cause. This spirit the Church has now crystallized in canon 1350 of the new code. We read there: *Ordinarii locorum et parochi acatholicos in suis diocesibus et paroeciis degentes, commendatos sibi in Domino habeant.—In aliis territoriis universa missionum cura apud acatholicos Sedi Apostolicae unice reservatur.* To the Church, then, the world falls in two parts; one where the Hierarchy exists and there bishops and pastors should look after non-Catholics; another where no Hierarchy exists and there the Roman See takes care of non-Catholics. No one then could accuse Holy Mother Church of having forgotten the great mission-command of the Saviour. She knows that command and has it at heart. The question is rather: do her children remember; and are her future ministers sufficiently reminded so as to be able to put this spirit into her people? Hence the problem: How may the seminary implant a reasonable amount of mission interest in the heart of the young cleric?

Let us first of all realize that interest in the missions has educational value. How? The missions show us the heroic lives of many good priests, brothers, and Sisters—some of them martyrs. They emphasize the incomparable value of faith as contrasted with the desolation of paganism. Mission interest brings out sympathy with the whole human race and its one vital concern, "the one thing necessary" as our Saviour says. It stimulates the ecclesiastical spirit, produces good will, makes ready for sacrifices. Mission zeal is bound to broaden the outlook on the world and its problems. One learns that beyond the confines of the diocese there are issues worth some attention. Study of the missions will convey much useful knowledge in history, geography, ethnology, and so forth. Mission interest will eventually find its expression in prayer and alms thus adding to our practical Catholicity. "By their fruits you shall know them," the Gospel says.

This fruitful spirit of mission zeal may be fostered in the classroom. Where the treatise on the redemption is explained in *dogma* Christ is represented as the teacher, priest, and shepherd of the human race. A good chance to wish godspeed to the missioners who are carrying the light of Christ to those still in darkness! In the doctrine of grace one views the rich streams of grace running in the sacraments and the limited flow of grace where the sacraments are non-existent. Sympathize with the poor benighted heathen! Again the purpose and necessity of membership in Christ's Church is a mission idea of great force. In fact, numerous are the references that may be made to the missions in the class of dogma.

The finest mission ideas are undoubtedly contained in the Scriptures. The professor of *exegesis* has easy work indeed to recall to his students the cause of the missions. To him the Church of God is the woman who takes the Lord's leaven and hides it in the three measures of meal until all is leavened—Christ's doctrine everlastingly expounded until all the world is evangelized! He speaks of the good Shepherd who has other sheep not of his fold.

He sees with our Blessed Lord the fields white already to harvest. Christ once lifted will draw all things to Himself. To do so He sends His Apostles to be witnesses even to the uttermost part of the earth. The Scriptures tell the dramatic story of the first apostolic mission work. They unfold in the apostolic letters the marvellous zeal of Christ's first disciples "For I am not ashamed of the Gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first and to the Greek." (Rom. 1, 16.)

Church History records the spread of the gospel. From the day St. Peter admitted Cornelius, the first pagan and from the day the Holy Spirit said to them in Antioch: "Separate me Saul and Barnabas for the work whereunto I have taken them." (Acts, 13, 2.) Church History is mission work. All periods abound in great missioners. They are met with in every century. Mission problems are encountered everywhere. The Church historian who has mission interest has a thousand chances in his instructions to impart it.

Perhaps these three branches furnish the best occasions to cultivate the mission spirit in the classroom. They are not the only ones. Canon law, apologetics, liturgy yield points of contact, numerous occasions where a kind word for the missions may be spoken. Some seminaries give special attention to missiology devoting to it one to two periods a week for one year. The response of the seminarians is quite gratifying as the present speaker can testify from personal experience.

May be that this is the place to put in a plea for a special chair of mission science at the Catholic University. Many Catholic European universities have such a chair. Our Protestant brethren have cultivated mission science for many years. The need of such a chair appears at once. Editors, general scholars, mission workers, history students are interested and would welcome a chance to take a course in missiology. The Roman authorities are very emphatic in demanding it. Volume 23 (1931), page 281 of the *Acta Apostolicae Sedis* published the following requirements: (1) Every Catholic theological faculty should comprise a course in *historia missionum* and one in *missiologia,* i.e. mission theory and method; (2) the faculty for canon law should treat of *jus missionum.*

If the classroom of the seminary imparts mission interest theoretically, what can the seminary do in a practical manner for the same end? A score of things.

(1) First of all let the seminarians become acquainted with the mind of the Church on this matter. Two important encyclicals have been published of late years on the missions.

(a) November, 1919 saw the publication by Benedict XV of *Maximum illud.* This circular condemns nationalism. We are first Catholics, then citizens of some nation. So are the missioners. The Holy Father then proceeds to give an idea of the true messenger of Christ. He sets forth the mission work which must include the training of natives for the prieshood. He calls on the Catholic world to inaugurate a great mission crusade. All should belong to one of the approved mission societies; for the young the Association of the Holy Childhood; for adults the Propagation; priests belong into the Missionary Union of the Clergy; all should promote the Society of St. Peter which assists the candidates for the priesthood in mission countries.

(b) *Rerum Ecclesiae* was issued in February, 1926 by our present Holy Father. Pius XI states there that there must be more missionaries and that the faithful must do more for the missions by prayer and alms. He calls on the bishops for three things: (1) To have prayers offered for the missions in Catholic institutions and Sisterhoods; (2) to give a ready exeat to any priest or cleric who wishes to serve the missions; (3) to establish among the priests of the diocese the Missionary Union of the Clergy. The Holy Father then recommends the three great mission societies, viz., the Holy Childhood, the Propagation, the Society of St. Peter the Apostle. Mission superiors are told to build up a native clergy, to increase the number of catechists, to bring Catholic contemplatives into their territory. They are exhorted to erect dispensaries and

> elementary schools rather than big cathedrals and finally let them be satisfied if eventually helpers from other institutes are sent into their districts. Official pronouncements of the Popes contain for the Church the correct ideas on any subject. The mission cause could not be studied better by our seminarians than in these very encyclicals.

(2) A highly desirable thing at our seminaries would be a unit of the Catholic Students' Mission Crusade. This organization has been very successful in rousing enthusiasm for the missions. It leaves considerable freedom to all units. They can follow their own ideas, befriend their own favorite missions. A well-conducted branch of the Crusade will be a boon to any Catholic seminary. It has the particular educational advantage of giving the seminary a club where the young clerics may learn something about meetings, parliamentary law, public speaking, writing, propaganda work and so forth. The Catholic Students' Mission Crusade is a distinct contribution to the missions that sprang from our own soil. It has, therefore, a particular claim on the interest of our seminarians.

(3) The seminary should have a mission section in its library, so students may readily find information on mission matters.

(4) There should be some mission magazines available in the reading room, where current mission news may be studied.

(5) Perhaps once or twice a year some good mission story or biography could be used for table-reading. There is no lack of excellent books in this respect.

(6) It happens that able lecturers come around, tried old missionaries who have a great story to tell. Their accounts, filled perhaps with personal experiences, would be a treat to seminarians and professors. They would do much to arouse interest.

(7) The ecclesiastical calendar suggests the missions at times. Epiphany, Holy Trinity, St. Xavier's, the feast of Christ the King, and other days have a strong missionary appeal. May be the spiritual director can remember the missions on such occasions in his conference, giving at the same time a word of encouragement

to the mission club. *Ein gutes Wort findet einen guten Ort* the Germans say.

(8) It is in harmony with the intentions of the Holy Father that seminarians pray for the missions. Let a special devotion, or a prayer campaign be recommended to them some times. The missionaries need assistance all the time. So do the missions which always want more personnel. Our divine Saviour Himself bids us 'ask the Lord of the harvest that He send forth laborers into His harvest field." How about an annual novena—culminating perhaps in the feast of St. Xavier or Epiphany? Prayer of this kind will favorably react on the young cleric's zeal for souls, the very life of his holy calling.

(9) In fine, let me call attention to the wonderful mission history of this country. Mission history is invariably fascinating. It is particularly so if it is the pioneer story of one's own country. I would challenge any one to find a more thrilling story in mission annals than the one enacted right here in the U. S. A. Witness the Jesuit martyrs of New York, the penal laws in Maryland. Witness the heroic bands of Franciscans in Florida, the South, in California! The lives of Catherine Tegakwitha the Lily of the Mohawks, of Father Junipero Serra, of Magin the Holy Man of Santa Clara and a score more which may easily be enumerated; all are replete with mission zeal and with patriotic interest of a high value. It will not do to neglect such thrilling Catholic material. Our future priests above all are entitled to the instruction and edification that may be drawn from the glorious mission history of the U. S. A.

When St. Paul was at Athens "his spirit was stirred within him" when he saw the city wholly given to idolatry. I love to think out in my mind this emotion then stirring in the great heart of St. Paul. There is a similar emotion today in the great heart of Pius XI. It speaks eloquently from his mission encyclical *Rerum Ecclesiae.* What about our hearts? Do we too possess this holy fire? And—are we passing it out generously to our seminarians? Our Blessed Lord says: "I am come to cast fire on the earth, and what will I, but that it be kindled?" (Mt. 12, 49.)

MINOR-SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

Tuesday, June 28, 1932, 2:30 P. M.

The meeting was opened with prayer by the Chairman, the Reverend Michael J. Early, C.S.C. About thirty delegates were present.

Upon motion, the minutes of the preceding Convention were unanimously adopted as printed in the Annual Bulletin.

The Chairman, then, offered to the Right Reverend Abbot Lambert Burton, O.S.B., formerly Chairman of the Minor-Seminary Section, the heartiest best wishes of the delegates assembled, on the celebration of his twenty-fifth year as a priest. Abbot Lambert responded in appreciation.

The Chairman then appointed Rev. Edmund Cullen, C.P., as temporary secretary in place of Rev. Richard B. Sherlock, C.M., who was unable to attend.

The following committees were then appointed:

On Nominations: Rt. Rev. Lambert Burton, O.S.B., Chairman; Rev. Ermin Schneider, O.F.M., Very Rev. Eugene Harrigan, S.S.

On Resolutions: Very Rev. Stephen Thuis, O.S.B., Chairman; Very Rev. Francis Luddy, Very Rev. Michael J. Treanor.

Representatives were present from the following seminaries: St. Louis Preparatory Seminary, St. Louis, Mo.; St. Andrew's Preparatory Seminary, Rochester, N. Y.; St. Charles' College, Catonsville, Md.; Holy Cross Preparatory Seminary, Dunkirk, N. Y.; St. Columban's Seminary, St. Columban's, Nebr.; St. John's Seminary, Collegeville, Minn.; St. Martin's College, Lacey, Wash.; St. Francis Seminary, Cincinnati, Ohio; St. Columban's Seminary, Silver Creek, N. Y.; Holy Cross Seminary, Notre Dame, Ind.; St. Meinrad Eccle. Seminary, St. Meinrad, Ind.; Salvatorian Seminary, St. Nazianz, Wis.; Cathedral College, New York, N. Y.;

St. Francis Seraphic Preparatory Seminary, Mt. Healthy, Ohio; St. Joseph Seraphic Seminary, Callicoon, N. Y.; St. Anthony's Seminary, Santa Barbara, Calif.; Passionist Preparatory Seminary, Normandy, Mo.; Conception College, Conception, Mo.; Mt. St. Francis Preparatory School, Floyds Knobs, Ind.

The first paper on the program, entitled "The Course of Study in the Preparatory Seminary: A Survey of Fifty-five Institutions," was prepared by Rev. Jerome Bayer, O.M.C., A.M., of Mt. St. Francis Preparatory School, Floyds Knobs, Ind. Due to the absence of Father Bayer, the paper was read by Very Reverend Andrew Maas, O.M.C. In commenting upon the paper, the Chairman enthusiastically thanked Father Bayer, stating that it could readily be seen the patience and labor it must have taken to prepare such a comprehensive survey. The Minor-Seminary delegates heartily agreed that the paper, containing as it did such a wealth of information, would prove most practical for future reference to those who may be appointed to draw up a uniform course of study for the Minor Seminary.

During the reading of the first paper, His Excellency, the Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati; the Most Reverend John Gregory Murray, D.D., Archbishop of St. Paul; the Most Reverend Francis W. Howard, D.D., Bishop of Covington; and the Most Reverend Joseph H. Albers, D.D., Auxiliary Bishop of Cincinnati, entered the room. At the conclusion of the paper, the Chairman called upon Archbishop McNicholas for his remarks. In a brief address the Archbishop praised the work of the minor seminary and encouraged the delegates to continue their noble work with unflagging energy. The Chairman then called upon Archbishop Murray. In few but fervent words the Archbishop commended the delegates on their work, expressing at the same time how vitally interested he was in the welfare of his own minor seminary.

The Chairman thanked the distinguished visitors for their inspiring remarks, assuring them that their visit and their addresses were highly appreciated.

The second paper, "The Manner and Importance of Teaching Biology in the Preparatory Seminary," had been prepared and was read by the Reverend Joseph McAllister, C.S.C., Assistant

Superior of Holy Cross Seminary, Notre Dame, Ind. The paper clearly showed itself to have been written by an understanding teacher. It contained many definite suggestions and much directive information. But that it was also thought provoking was manifested by the lively discussion on the part of the delegates. A few held to the opinion that many of the things contained in biology should be treated not in the classroom, but in spiritual conferences. The majority of the delegates, however, contended that if the teaching of biology was based upon sound, pedagogical principles consistent with Catholic beliefs and scholastic psychology, it should prove immensely beneficial to the preparatory seminarian.

SECOND SESSION

WEDNESDAY, June 29, 1932, 9:30 A. M.

The meeting was opened with prayer by the Chairman. The Very Reverend Eugene F. Harrigan, S.S., A.M., S.T.B., President of St. Charles' College, Catonsville, Md., read the first paper: "The Relations between Faculty and Students." The author explained at the beginning, that since he did not possess enough precise knowledge concerning the relationship between faculty and students in other systems than that of the Sulpician, he would limit himself to the Sulpician method. Thereupon he set forth in a most instructive and interesting manner how the Sulpicians deal with the question of the relationship between the faculty and students. The paper might be briefly summed up in the words of Cardinal Bourne: "If, after more than two hundred years, *Les Messierus De S. Sulpice* still exercise so wonderful an influence on their alumni, holding their veneration and affection in all their after-lives, it is precisely because the latter see in them true examples and models of priestly lives. They lead the lives of their students, and are ever at their disposal in any matter in which they can be of service to them." That the paper proved most interesting to the delegates was evidenced by the fact that at the conclusion of the paper Father Harrigan, at the express wish of the delegates, explained in more detailed form certain points contained in his paper.

The delegates then requested Rev. Michael J. Early, C.S.C., to explain the method of Spiritual Training as practiced amongst the Holy Cross Fathers.

Father Owen Doyle, C.P., at the invitation of the delegates, explained the method of Spiritual Training used in the Passionist Congregation.

The second paper on the morning's program, on "Missionary Consciousness in the Preparatory Seminary," was read by the author, Very Rev. E. J. McCarthy, Superior of St. Columban's Seminary, St. Columban's, Nebr. At the conclusion of the paper a spirited exchange of viewpoints amongst the delegates ensued.

Question: Doubtless we should have our due percentage represented in the Foreign-Mission Field. But at present is there too much emphasis placed upon the Foreign missions? There is so much work here at home. Can it not happen that if we deplete our ranks at home the burden for the men on the home missions can become unsupportable?

Father McCarthy: I fail to see where there has been too much emphasis placed upon the foreign missions to the detriment of the home missions. Moreover, bishops and priests have an obligation in law to foster to the best of their ability vocations to the foreign-mission state. And pastors who are unreasonable in objecting to support a boy or boys who wish to change from the home missions to the foreign missions are guilty of a grave fault by striving to divert a vocation. St. Alphonsus declares that if any person diverts a vocation from the Foreign-Mission Field unreasonably, that person is guilty of a grave fault. If such a diversion is brought about through deceit the person at fault is guilty of injustice and bound to restitution.

Question: In view of the organizations now existing solely to foster the Foreign-Mission Field, is the obligation now grave upon the bishops and priests to foster, directly, vocations to the Foreign Missions?

Father McCarthy: When we have a just and right proportion between our Catholic population and our foreign-missionary endeavors, then that obligation will be being fulfilled according to the mind and positive demand of the Holy See in this matter.

Question: Thus far, what have been the results of the Missionary Crusade?

Father McCarthy, in reply, described these results in detail.

THIRD SESSION

WEDNESDAY, June 29, 1932, 2:30 P. M.

This was a joint session of the Major-Seminary Department and Minor-Seminary Section. The report of this session will be found in the proceedings of the Major-Seminary Department.

FOURTH SESSION

THURSDAY, June 30, 1932, 9:30 A. M.

The session opened with prayer, after which the Reverend Fulgence Meyer, O.F.M., St. Francis Monastery, Cincinnati, Ohio, read his paper, "Training in Purity."

The urgency of the problem and the need of instruction first received Father Meyer's attention. When shall the instruction be given, how, how much, and by whom were the really important questions brought up in the paper, to which Father Meyer gave detailed answers. He contended that the chief features of the instruction should not be an explanation of the sex functions but an introduction to the inexhaustible power of the human spirit and its capacity for dominating animal nature. With solid Catholic insight Father Meyer proved that the virtue of chastity is not a habit that can be acquired independently of the other virtues. If the student is to be educated to chastity, the teacher must inculcate the fear and love of God, obedience, humility, docility, self-denial, and self-control. The will of the student must be strengthened as his character is developed. He must be trained to look upon the supernatural aids of religion as the main indispensable means for fitting him for a chaste life.

More practically, Father Meyer would have a competent teacher instruct. And the instruction should be "rather a year too soon than an hour too late." Under such influence the Minor Seminary could take the necessary forward step of working more specifically into its curriculum sex education and training to chastity.

A practical and most instructive round-table discussion of the paper followed.

The Chairman of the Committee on Resolutions submitted the following resolutions, which were unanimously adopted:

RESOLUTIONS

Be it resolved, That to ensure greater accuracy and more mature judgment, recommendation of minor-seminary problems to the bishops of the country should be delayed.

Be it further resolved, That a committee be appointed to make a survey of minor-seminary problems and to seek for the opinions of the bishops themselves on these problems.

Be it resolved, That the said committee be given one or more years to make this survey.

(Signed) STEPHEN THUIS, O.S.B., *Chairman,*
FRANCIS LUDDY,
MICHAEL J. TREANOR.

The report of the Committee on Nominations was read by the Chairman. The following officers were nominated for the coming year: Chairman, Rev. Michael J. Early, C.S.C., St. Paul, Minn.; Vice-Chairman, Very Rev. Francis Luddy, Rochester, N. Y.; Secretary, Rev. Richard B. Sherlock, C.M., St. Louis, Mo.

The officers were elected as nominated.

The reelected Chairman, Rev. Michael J. Early, C.S.C., thanked the members of the Association for their confidence and expressed his appreciation for their cooperation in making the Minor-Seminary Section so successful this year.

The Department meeting adjourned at 11:45 A. M. in order that all might attend the final meeting of the Association at noon, held in the Main Auditorium.

EDMUND CULLEN, C.P.,
Acting Secretary.

PAPERS

THE COURSE OF STUDY IN THE PREPARATORY SEMINARY

REVEREND JEROME BAYER, O.M.C., A.M., MT. ST. FRANCIS
PREPARATORY SEMINARY, FLOYDS KNOBS, IND.

The purpose of this paper is to give a brief resume of the findings of an investigation as disclosed in a dissertation concerning the curricula of the preparatory seminaries in the United States. It would be impossible to present a detailed report in a short essay because of the broad field covered. Every branch of study, commonly taught in these schools, was surveyed both in regard to the time devoted to them and in respect to the textbook employed in their teaching. In addition, a few other curricular problems were also investigated.

To obtain the facts, it was necessary to prepare and submit questionnaires covering the data desired from the various schools. It was gratifying to find that of the eighty-five institutions questioned, fifty-five or seventy per cent replied. Considering that there are ninety-three of these schools in the United States, the number of letters received makes a total representation of sixty-two per cent. Among those reporting were diocesan minor seminaries and also the institutions conducted by religious orders, congregations, and societies.

The investigation covers six years of work where a six-year course is offered. Among the fifty-five preparatory seminaries under view, thirty-nine have established a six-year course, presumably a high school with junior college added, upon which follows the usually called philosophy course, or senior college. Herein no attempt is made to proceed beyond junior-college work. Five other institutions have five-year courses, into these years compressing high-school and junior-college work. Seven of the remainder have only a four-year course of high-school grade, while one reports on what may be deemed junior high-school work, and a further three take their students into junior-college work. Such at least are the inferences drawn from a study of their responses and prospectuses.

The results presented in the dissertation are gouped under ten headings or chapters. Each chapter reveals the findings of a given study in a number of tables which are followed by brief comments. A synopsis would not warrant a discussion of each table but gleanings from the comments will be given.

Results of the Investigation on Religion

Religion.—Religion is considered here in a wide, comprehensive sense; specific analyses follow. A general tendency is indicated to teach religion each year for at least two periods per week. Of forty institutions, sixteen give exactly two hours to this sudject, while twenty-four teach it oftener. On the other hand, twelve other seminaries allot less than two periods per week to it and of these, seven are content with but one period. In the remaining three institutions, the writer was given to understand, religion is not taught formally but conferences and exercises are conducted intensively.

Dogma.—To be noted here is the fact that thirteen of the forty seminaries which teach dogma as a separate study, give a total of four weekly periods to it. They allot either two hours in each of two years or one or two hours in an individual year. Thirteen other schools give a total of only two weekly periods. They allot either both periods in one year, or one period in each of two years.

Moral.—Only eighteen preparatory seminaries teach moral. Fourteen of these devote but one or two periods to this branch, and the one or two periods, as the case may be, are given in one year.

Dogma-Moral.—All but four of the schools give instruction in moral along with the doctrinal explanation of the catechism, during at least a part of the religion course. The more common practice is to allot from two weekly periods—either one period in each of two years or two in one year—to four periods: one in each of four years or two in two different years. A few of the institutions place their entire religion course under this heading, Dogma-Moral.

Liturgy.—Fifteen preparatory seminaries report the teaching of liturgy. Seven of these teach it during one weekly period for only one year. Among the others usage varies. Only two schools devote more than three periods to this study, extending it over several years.

Apologetics and Evidences of Christianity.—Apologetics and evidences of christianity are generally taught in the later years of the course. Evidences of christianity are not given anywhere before the fourth year, while apologetics appears in several instances already in the first year. Twenty-six of the fifty-five seminaries under survey do not teach apologetics, while forty do not teach evidences of christianity.

Bible History and Church History.—Three-fifths of the schools that teach Bible history give a total of two hours to that subject, either two periods in one year or one period in each of two years. Comparing Bible history with Church history, it is seen that Bible history is taught preferably in the first three years, while Church history is relegated more frequently to the later years. This is logical, since the latter is a complement to the former.

Results of the Investigation on Latin

Latin.—The Latin course is viewed first as a whole; the divisions into grammar, literature, and whatever else come after. The emphasis laid on the study of Latin in the preparatory seminary is outstanding. Conspicuous above all is the fact that nine institutions devote ten weekly periods to it in one or the other years. Furthermore twenty-six, or nearly fifty per cent, of the schools questioned devote at least six periods each week to it, and of this number nine give, every year, exactly six hours per week. Only eight teach this branch less than five weekly periods in any given year.

Fundamentals.—As it is to be expected, the fundamentals are given more frequently in the earlier years of the course. In the first year of Latin, the majority of schools give most of their attention to this work. Beyond the first year, eleven schools do not specifically carry it, while on the other hand ten schools carry it throughout a six-year course, more intensively during the first years however. In the second year nineteen schools teach it twice a week, while in the third year twelve give it that many times; namely, twice a week.

Latin-English Composition.—This study is given in the first year on an average of from two and one-half to three weekly hours. In each succeeding year it is taught a less number of times. In the sixth year sixteen schools teach this subject for a total of twenty-nine periods per week, whereas in the fourth year thirty-two seminaries devote a total of forty-seven weekly hours to it.

Caesar.—The teaching of Caesar is confined mostly to the second and third years. However, one institution gives it in the first year and two give it in the fourth year. Nine devote three weekly periods to it in the third year. Eight schools teach this subject only one period each week in but one year. Only four carry it during two years.

Cicero.—Twenty-nine seminaries give Cicero in the fourth year, while twenty-six prefer to have it in the third. Quite frequently this author is taught in the fifth and sixth years. Two weekly periods in a given year is the more common practice. Ten schools give in excess of four periods in any one year. Worthy of note too is the fact that thirty-four teach this subject over a period of at least two years.

Vergil.—Vergil is taught more usually in the fourth and fifth years. Only two schools teach it in any other years. In the fourth year eight institutions give this subject two hours per week, five give it five weekly periods, and four devote four hours each week to it.

Ovid and Livy.—The two poets Ovid and Livy are given a varied number of weekly periods each year and preferably in the later years of the courses. A high percentage of schools do not present them in their curricula. Of twenty-four seminaries that do teach Ovid, fifteen give to it one weekly period during only one year, and one seminary carries it during three years of its course. Nineteen teach Livy. Of these, eight dedicate to it one hour weekly for one year, while five give to it three weekly periods for one year, and only one carries it through two years.

Horace.—Horace nowhere appears before the fourth year, and is stressed mainly in the fifth and sixth years. There exists a great variation in the time allotted to this study. The extremes are, one-half period during two years, and eight periods during one year.

Nepos-Tacitus-Fathers.—Nepos is read only in ten of these schools, and in the first or second years of the course. Nineteen occupy themselves with Tacitus in either the fifth or sixth year. No more than two weekly periods, limited to one year, are ever given to Nepos, whereas Tacitus holds attention for two years in three schools, and as much as from four weekly periods for one year in two of these institutions. The Fathers are taught in the last two years by all but one of the sixteen seminaries that reported the teaching of that study.

Various Authors.—This heading was made to show how many weekly periods are given to authors such as Pliny, Sallust, Seneca, Plautus, etc. It is sufficient to say that of the twenty-nine seminaries devoting time to them, thirteen teach them in more than one year. Only three schools spend more than two periods in any one year in this pursuit.

Results of the Investigation on English

English.—Here is meant a generalization or summary of work done over the Mother-tongue. Specific tabulation is made in the subsequent headings. It is plain from the results that a quite thorough training in the English language characterizes all seminaries. All fifty-five stress English strongly, but since seventeen are not offering six-year courses, the intensity and comprehensiveness of this study varies much. And among the institutions that have six-year courses, the relative time given to the study in the language indicates that some are richer and deeper than others. The highest total of weekly periods in a year is eight; the lowest, three.

Grammar.—Most of the seminaries seem to sense the necessity of teaching grammar in the earlier years of their courses. Forty-nine of the seminaries teach this specific branch of English in the first year, assigning at least two to three hours per week to it, some as high as five and six hours a week. Sixteen of these spread this study over two years and two extend it beyond two years, *Composition.*—Theory and practice in English composition is part of the English course in all seminaries. Of fifty-five schools, nineteen teach it during less than four years, seventeen during more than four years. The highest is six years, the lowest is one year. Weekly periods vary from one to four in the year.

Rhetoric.—Six institutions present a five-year course in rhetoric with a preponderance of bi-weekly periods. The greater number assign three or four years of one or two weekly periods. Only two institutions allow but one year, ten institutions at least two years with an equal recurrence of one or two sessions per week.

Drama.—By drama is meant the development of oral English and dramatic presentation in the students. It is difficult to register under this one word, what is meant in various institutions. In some it covers what may be termed English expression, in others an interpretation of dramatic authors, both as a literary analysis and as play-acting. Under these aspects, twenty-two assign time to the matter. It may be noted that forty-six have dramatics as an extra-curricular activity and thirty-four have a debating society.

Journalism.—Twenty-four of the institutions under survey publish a school journal, presumably written up in greater or lesser part by the students. In this connection, seven seminaries teach journalism; one quite intensively, giving time to it during four years.

English and American Literature.—In this matter a remarkably diversified practice among seminaries is seen. The time given to this subject varies from one year to six years, from one-half weekly period to four weekly periods. The divergence in time and periods is so great that it is difficult to generalize thereon, and necessarily what is meant by English and American literature is being viewed from widely differing slants by these seminaries.

Classics.—The classical productions in the English language are studied in a separate course in thirty-nine seminaries, leaving freedom to infer that the other sixteen do not differentiate them from the study of general literature.

RESULTS OF THE INVESTIGATION ON GREEK AND THE MODERN FOREIGN LANGUAGES

Greek.—The outstanding fact is that Greek is not offered anywhere in the first year. Only sixteen of the fifty-four schools that give this branch place it in the second year. Eight offer a three-year course in this study and twenty-four give a four-year course.

German.—The findings would indicate that more attention is paid to German in the third and fourth years. Of the thirty-four seminaries giving it, only eleven begin it in the second year. Three weekly periods for an individual year is quite common, although the teaching of five hours per week occurs in nineteen institutions.

French.—Thirty-eight seminaries pay no attention to French, but those that do so, give importance to it. Only one carries it through a six-year course, but four others teach it for at least four years. One teaches it for only one year, but devotes six weekly periods to it.

Spanish-Italian-Polish.—Only a small number of preparatory seminaries teach Spanish, Italian, and Polish. These studies are offered in most cases where the future priest is expected to work among people who speak those languages. It seems that for the most part those subjects are not given for their literary value.

RESULTS OF THE INVESTIGATION ON SCIENCES

Sciences.—This heading generalizes the science courses. The specific classification of the science branches follows. Among the fifty-one seminaries offering this study, there are forty-six variant courses. However, a few similarities appear. Six of these schools give science over the six years. Every school but one offers it in at least two years. This study is not restricted to either the earlier or the later years but is found placed almost anywhere within the six years. The number of periods per week devoted to it ranges from one to eleven in the individual year.

General Science.—Of the fifteen institutions teaching general science, thirteen give but one year to it and all of these place it in the first year. The remaining two offer it in the second year.

Several institutions devote only one weekly period to this study, whereas others give as high as seven each week.

Physics.—The general practice is to teach this study during a comparatively large number of periods per week for one year. The third and fourth years have preference. Only eight institutions allot to it more than one year.

Chemistry.—Except in one instance, chemistry is taught beginning with the third year. A high number of periods per week in a single year is more general than is the spreading of the course over a few years with less weekly hours. Twenty-six give to it only one year while one of the remaining four gives four years.

Biology.—There seems to be a difference of opinion whether biology should be taught in the first three years or in the last three. Fifteen of the twenty-five that teach it, place it only in the earlier years while nine others offer it only in the later years. One school differs from either of the two practices by teaching it in the first and fifth years. Only six seminaries give to it more than one year.

Botany-Zoology-Physiology.—Fourteen seminaries teach botany. The table on that study plainly shows a diversity of practice both as to number of weekly periods given to it and as to the year in which it is taught. For zoology the number of weekly periods ranges from one to five and it is taught during only one year by two-thirds of the twelve seminaries that have this subject in their program of study. Physiology is not widely taught; only seven schools pay attention to it, at least as a special subject, and usually for not more than a total of two weekly periods.

Physical Geography-Astronomy-Geology.—Five of the eleven seminaries that offer physical geography choose to give it in the sixth year, whereas the remaining six prefer to give it in the earlier years of their courses. Astronomy is taught as high as four periods per week by two of the nine that give it. Geology is taught in only seven institutions. Of these seven, one devotes two years to it, while the others give only one.

Results of the Investigation on Mathematics

Mathematics.—This heading is general in that it includes all the periods and years tabulated in the subsequent headings which classify specifically the mathematical studies. Mathematics is spread in many instances over a six years' period. Only a few seminaries limit their course to two years and nowhere is but one year devoted to this study. The first years of the courses are well occupied with this subject, while in the later years there is a tendency to drop it. The variance of from three to five weekly periods in an individual year stands out prominently.

Advanced Arithmetic.—Only four institutions teach this branch of study. Of these one offers it in more than one year. No two seminaries give exactly the same number of periods to this subject.

Elementary Algebra.—Elementary algebra is taught by the greater number of seminaries in the first year. Seven institutions choose the second year and only one goes beyond the second year. The lowest number of weekly periods for any year is two while the highest is six.

Advanced Algebra.—This study is given more frequently in the second year of the courses. But some seminaries place it in various other years. Ten institutions devote more than one year to this subject. Only one of these goes beyond two years.

Plane Geometry.—A good percentage of the schools prefer the second year for this branch. Very often, however, the third year is given to it. It is noteworthy that twenty seminaries teach it exactly five weekly periods in only the second year and five give exactly five periods per week in the third year.

Solid Geometry.—A total of eighteen of the fifty-five seminaries questioned do not teach solid geometry. Of the thirty-seven that do so, twenty-nine give to it a total of three periods per week or less. Seven of the remaining eight give exactly five weekly periods for one year.

Trigonometry.—Four seminaries place trigonometry in as early as the third year of their courses. But the trend is to regard this subject as collegiate, evidenced by the fact that twenty-six of the forty institutions reserve it to the fifth and sixth years. Very few occupy more than three periods with it in a given year.

Analytical Geometry-Calculus.—Fifteen seminaries teach analytical geometry and only five go into calculus. These subjects are everywhere limited to the fifth and sixth years.

RESULTS OF THE INVESTIGATION ON THE SOCIAL STUDIES

Social Studies.—This heading is general—no particular branch of study is considered. Fifty-four seminaries reported the teaching of the social studies. In this matter the practices among the seminaries differ considerably. Fourteen institutions assign six years to them while but a few offer them in only one or two years. The number of periods per week devoted to these studies in any one year varies from one to eight. In all but eight instances the number of weekly hours for the individual year does not exceed five.

General History.—General history is given in thirteen seminaries. Five of these assign more than one year to it. Of the other eight, five place it in the fifth or sixth years of their courses.

Ancient History.—The general tendency is to teach ancient history in the first or second year. Only a few prefer a later year of their courses. Conspicuous is the fact that in the first year seven teach this branch four weekly periods, while twelve give it for five periods a week.

Medieval History.—Of the thirty-three schools that offer medieval history only six devote more than three weekly periods to it in any of the years. Most of the seminaries do not give beyond one year to this study.

Modern-English History.—Forty-four institutions place this study in their curricula. From two to three weekly periods each year are the more common practices. English history is taught as a separate subject by only three schools.

United States History-Civics.—The divergence of practices among the forty-five seminaries that teach United States history is noteworthy. Twenty-seven offer it in the last three years, while the other twenty-three place it in the first three years. Civics is taught in thirty-six seminaries. The results on civics show that the different courses in this branch greatly vary. One or two weekly periods for one year occurs quite frequently.

Political Economy-Sociology.—Political economy is placed only in the last three years of their courses by the seven institutions that teach it. Four seminaries give sociology. Of these, no two courses are exactly alike.

RESULTS OF THE INVESTIGATION ON ORATORY AND THE MISCELLANEOUS STUDIES

The miscellaneous studies listed in the questionnaire are plain chant, education, bookkeeping, and physical training. Bookkeeping is taught three periods per week in the sixth year by only one seminary. None of the others teaches it.

Oratory.—For oratory one weekly period in each year is more common, since that is the practice of twenty-one out of the thirty-nine seminaries offering that study. Three hours per week is the most that any school gives to it. To be noted also is the tendency to extend the course over a number of years with but a few periods per week in each year. In the teaching of this branch a slight preference is given to the later years of the courses.

Several preparatory seminaries give oratory only in connection with drama.

Plain Chant.—A striking comparison can be drawn in plain chant where nine seminaries offer two periods per week in every year and sixteen give exactly one weekly hour in each year. Only one school gives as many as three hours per week in any year. This study resembles the preceding one in the stretching of the courses over a number of years, in preference to giving more weekly periods in a less number of years.

Physical Training-Education.—Every one of the five institutions giving physical training offers it in each year of their courses, but only two agree in the amount of time given to it. The results on education show that only in the fifth or sixth years is it presented in four institutions.

TOTAL NUMBER OF PERIODS DEVOTED TO THE VARIOUS STUDIES

The total number of periods that each of the seminaries gives to the different studies is presented to help the reader make comparisons as to the amount of time allotted to the various branches during the whole course. Thirty-six weeks are assumed as the basic length of the scholastic year. The subjects are arranged in five different groups merely for convenience.

Religion-Latin-English.—Seventeen seminaries devote a total of 432 periods to religion which seems to indicate the more usual number of hours given to that study. Only two schools teach it more than 700 hours. It is noteworthy that thirty-nine allot over 1,000 periods to Latin and eight of these give upwards of 1,500 hours. Twenty-four schools dedicate between 900 and 1,100 periods to English, while only seven give more than 1,100.

Greek-French-German.—Greek is taught by twenty-one seminaries from 500 to 600 hours. Nine others give exactly 720 periods to this study. All but two schools devote less than 500 periods to French. Ten give over 600 hours to German and seven give exactly 288 periods.

Sciences-Mathematics-Social Studies.—Twenty-seven institutions give between 324 and 504 periods to science and sixteen give more than 504 hours. Thirteen seminaries allot from 500 to 600 periods to mathematics and thirteen others teach it from 700 to 800 hours. Far more than fifty per cent of the schools allot less than 600 periods to the social studies.

Oratory-Miscellaneous Studies.—Eleven schools give 216 periods of plain chant and seven others giving 432. In oratory, 216 periods are the predilection of eighteen seminaries, while nine others are satisfied with 144 hours.

TEXTBOOKS

In the matter of textbooks there exists a great divergence of usage among the preparatory seminaries. The dissertation has a fifteen-page list of authors and books in use. Some of the authors more commonly studied are:

Religion: Cassilly, DeHarbe, Fander, Wilmers.
Latin: Bennet, Englemann, Schultz.
English: Donnelly, Greenlaw, Elson, Kech, Greenlaw-Stratton, Greenlaw and Miles, Jenkins.
Greek: Connell, Kaegi-Kleist, White.
German: Benziger's Reading Books.
French: Chardenal.
Oratory: Coppens, Shurter, Williams.
Science: Earhart and Chute, Davison, Hunter, Millikan and Gale.

Mathematics: Edgerton and Carpenter, Hawkes-Luby-Touton, Milne, Wells and Hart, Wentworth-Smith.

Social Studies: Betten, Betten and Kaufmann, Magruder, Hayes, and Moon.

RESULTS OF THE INVESTIGATION ON THE VARIOUS OTHER CURRICULAR PROBLEMS

The title "Various Other Curricular Problems" in the questionnaire includes method, examinations, recitation periods, electivism, and subjects required for graduation. The data presented under this heading are those obtained from fifty-five preparatory seminaries. In the matter of the subjects required for graduation, eight of the fifty-five answers to that inquiry were insufficient and too unclear.

The results on the accrediting of the seminaries are also given in this part.

Recitation Periods

Number of periods of recitation each day. The information received shows

10 preparatory seminaries giving 4 periods daily.
26 " " " 5 " "
18 " " " 6 " "
1 " " " 7 " "

Length of recitation periods. The data show

1 preparatory seminary giving 30 minute periods.
1 " " " 35 " "
2 " seminaries " 40 " "
34 " " " 45 " "
11 " " " 50 " "
1 " " " 55 " "
5 " " " 60 " "

Examinations

The results revealed that examinations are conducted monthly by fourteen preparatory seminaries, quarterly by twenty-four, and semi-annually by seventeen. Every school holds examinations at least twice a year.

Electivism

The report on electivism shows that forty-three preparatory seminaries do not permit it, while twelve do to the extent indicated below:

Branch of Study	*No. of Schools*	*Branch of Study*	*No. of Schools*
Advanced Algebra	4	Greek	2
American History	1	Italian	3
Analytics	1	Modern History	1
Biology	1	Oratory	1
Chemistry	3	Physics	4
Civics	1	Polish	2
Economics	2	Sociology	1
French	10	Solid Geometry	2
General Science	1	Spanish	2
German	9	Trigonometry	1

Method

In answer to the question as to what method is employed in the teaching of the languages, the following information was received. Eighteen use the direct method, twenty the indirect, and seventeen a combination of both.

Accrediting

The report on the accrediting of the preparatory seminaries reveals that thirty-one of these schools are accredited, while the remaining twenty-four are not. Seven are accredited by more than one agency. Twenty-seven are accredited by a state, five by a regional agency, and six by a university.

Subjects Required for Graduation

For religion, Latin, and English, the six-year requirement for graduation predominates, with the four-year requirement appearing very frequently. For Greek, the four-year requirement is more common, for history and mathematics the three year, and for science and the modern languages the two year.

Conclusion

The findings of the investigation as analyzed in this paper make it plain that there exists a wide divergence of practice among preparatory seminaries regarding their programs of studies. This was to be expected since education in general is yet in a state of flux and these institutions quite naturally suffer from the unsettled conditions. The seminaries evidently are endeavoring to adapt themselves to modern educational theories without losing that which traditional usage has proven firm and good. The effect of these varying and changing trends of education upon the curricula of the preparatory seminaries practically destroys whatever possibility there might be of having a unified course of studies for all these institutions.

The seminaries are striving to build up to a level consistent with the modern status of the priest as a leader and as a type of the best in man that the Church can produce. All are aiming towards higher standards; some have reached a higher stage than others. All will ascend to a higher level after much worthwhile experimentation.

In spite of the variances that show so prominently in the tables, the preparatory seminaries are adhering rather closely to the ideals as set forth by the Fathers of the Second and Third Councils of Baltimore. This is evidenced by the emphasis laid upon certain studies in accordance with the wishes of these Councils. To Latin, for example, the language of the Church, is certainly given that special attention which the Fathers desired for it; English is abundantly emphasized as the Mother-tongue, the ordinary vehicle of daily thought; mathematics, the sciences, are placed in good relief because of their value in training the perceptive, the retentive, the reasoning faculties of the mind.

No attempt is made to sit in judgment over our preparatory seminaries in these United States, to issue condemnation, or even to utter criticism upon them. Many are the handicaps that are holding back in the race towards that education which the priests of today do require, which the priests of tomorrow in yet greater measure will require. As progressive men in their generations priests must possess broader, deeper, more comprehensive, more intensive, learning than was found sufficient in former generations. And this more particularly must be verified in the extra-theological field. Heroically our seminaries are bending themselves to the task of providing such education. God helping, their efforts will be crowned with glorious success.

THE MANNER AND IMPORTANCE OF TEACHING BIOLOGY IN THE PREPARATORY SEMINARY

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There is a great need for the study of the sciences in our preparatory seminaries. We are living in a scientific age. The keynote of the world's exposition of 1933 will be progress through science. There was a day when a man, to keep abreast with the times, must be thoroughly instructed in music, art, literature. While familiarity with these subjects is still a matter of importance for one who is really interested in education, we must humbly confess that science rules the day. Call it what you will, a fad, a craze, an obsession, still it is science that men are talking about, it is science that men are studying, it is science, in the way of scientific principles, that is determining the course of the world's progress.

Now science, physical or natural, is bound to meet with the Divine at some turn or other, and in dependence upon the scientist's knowledge of the Divine shall this interview with God be interpreted. Some are persuaded that the things of nature argue against their Maker, others would convince us that the powers and attributes of God are not what we think them to be because the facts of science argue against such possibilities. "It is a positive fact that there is not today a department of science that is not mobilized against revealed truth." (Wenninger, *Science for Seminarians.*) There has always been a diabolical effort on the part of some to convince a gullible public that the Author of truth was mistaken in some of His assertions, and they have used the argument of the day to attract the public's attention. History has been resorted to, and literature, and philosophy and even theology, but thanks to those of the clergy and the laity who have spared neither time nor energy in freeing us from an intellectual bondage. Today science seems to be the medium for the propagation of error, and it is because of this that I mean to sound a warning to our directors of minor seminaries to open up a campaign against this source of modern heresy.

Already much damage has been done. Skepticism, agnosticism, atheism have gained much ground through the argument of the pseudo-scientist who has made, for the uninformed, the works of God argue against their Maker. We, however, know that the laws of nature are but the laws of God, there is not a sparrow that falls from the housetop that the Heavenly Father does not know of, and we seem to be satisfied with our knowledge. We are so satisfied that we have become miserly. The enemy about us is carrying on a very active campaign and we sit idly by guarding the treasury of the truth lest some of our gems be stolen. Possibly we do not realize that so much damage is being done in the name of science. Whatever the reason for such passivity may be, let us be awake to the fact that men the world over are ready to listen to an argument of science and that if we wish to meet them on a common ground we must speak their language.

As to which branch of science it is best to study in order to answer the objections of those who have imbibed false principles, it is difficult to say. It is generally believed, however, that a clear understanding of the principles of the biological sciences will be of the greatest advantage. The question of evolution, the origin of life, the soul versus body, genetics, eugenics, come within the field of biology, and, in the name of each, some of the most egregious errors are being propagated today.

Simply stated, biology is the study of living things, including both the plant and animal kingdoms. Beginning with the basic constituent of living things, protoplasm, this science acquaints us with structure, organs, and organisms operating under the immutable laws of nature. For those unfamiliar with living things and the laws that govern them, it is the opening of a book of revelation. Miracles and marvels literally stalk in the open and function with such definiteness of purpose that willingly or unwillingly we must admit the omnipotence of the hand of their Creator. Chance! cries the atheist, but where in the world of chance can we find such choice and selectiveness as evidenced by those deadly little plants that in one instance show a positive preference for the tissues of the throat and in another seek the dark, warm recesses of the lungs? And where in the world of chance can we find such carefully worked out scheme for maintenance and existence as has been worked out for the malarial plasmodium which chooses to live one-half its life's cycle in the body of the mosquito and the other half in the body of man? Chance is haphazard, or we may say hit and miss, and those things which happen by chance never repeat themselves according to a definite order of procedure. There is order among the things of creation from the smallest to the largest and for him who has studied them and understands their operations, they speak most eloquently of the wonderful works of God.

It would be a mistake for us to attempt to refute the many errors parading before the public in the cap and gown of scientific dictum. Suffice it to say, however, that with a little careful study the student could distinguish fact from fiction which is not so easy for the untrained mind. In the case of evolution, the public is being asked to accept as fact much that should never see print, and on the other hand there are many interesting developments worthy of our attention. Which is which and how much can I accept? Theories are rife and rampant, and while we are sorry to say it, it is a positive truth that if facts cannot be found to support the theory, they are manufactured. An example will illustrate this perfectly. There is a time in the development of the human embryo when it has a tail composed of several vertebrae. It is difficult to distinguish this embryo from the embryo of an animal such as a dog or rabbit. Ernest Haeckel took it upon himself to explain this to the public and despite the fact that the likeness in the embryos is a reality, Haeckel feared that the truth would not be convincing enough; consequently he had pictured two dog embryos and labeled one "dog" and the other "man." The argument from such a man as Haeckel was convincing enough until his, a German Catholic university professor, analyzed the pictures and exposed the fraud. (McFarland: p. 218.) How much of this is going on today, it would be impossible to say, but from the outrageous arguments and misstatements of facts presented for our approval, it is taking on the proportions of a red menace in the intellectual world.

Thus far we have treated our subject from the purely negative point of view. We have placed ourselves on the defensive by building up a reasonable argument against wild theories and statements that some are pleased to call science. This defensive attitude is a reasonable one and proper for us to assume, for it is impossible to anticipate all the wild statements that can be made in the name of science and to prepare answers for them in advance. We can merely hope to acquire principles with which we can arrive at the truth. Were the study of science a purely negative thing, there would be but little hope of progress. True enough by such study we would be guarding and protecting the treasury of truth, we would be preserving men from error and doubtless avoiding catastrophies so common everywhere as a result of false principles, but we would not be benefitting the individual. The positive side in this, as in all other subjects, is necessary for real intellectual growth, for without growth there is no such thing as education.

The student of this subject grows first in a knowledge of God. It is impossible for any one to study living things with an honest and open mind and not be convinced of the existence of God. This is merely the least of the possibilities. We see in the American Indian, who lived intimately with nature and knew from experience the laws of living things, a belief in the omnipotence and the omnipresence of God. The experience of anthropologists has been that savage tribes most generally believe in a Supreme Being Who rules their destinies, and they attribute to Him wisdom and power. Though they fear Him and consider Him in the wrong light, still they know that He exists. With this beginning, how vast our knowledge of God could become, how we could be taught to see God in the things about us, how we could learn to live more habitually in His presence. After all, the things of creation are of service to us only when they lead us to God. Nothing is more important to the seminarian than the practice of the presence of God and nothing is more conducive to this practice than a knowledge of living things.

A second advantage to the individual is that the study of biology gives, in a really imperceptible way, clear and satisfying answers to the questions that fill the mind of the adolescent child. Here there is absolutely no claim that biology educates to purity, but it does remove much of the curiosity which is the forerunner of trouble. Every one is ready to admit that the young do themselves much harm by seeking information from improper sources. We can remedy this evil to a great extent by gradually removing the source of curiosity. It is so easy to give and so easy to receive information regarding the plant kingdom, which information later on will apply to the animal kingdom, and unnoticeably the student's difficulties are removed, his questions are answered, and curiosity disappears. All this of course presumes proper and prudent instruction. The teacher can give the wrong idea, he can even teach positive indecency if he is so minded. One who has not learned the message of the Ten Commandments, who is not thoroughly grounded in sound moral principles, or who is even slightly touched with a maudlin sentimentality, might easily rob the student of his natural sense of morality. I say this because it is being done and the effect of such teaching is having great influence on our youth of the high-school age. This, then, gives us an added reason for proper instruction in the biological sciences and unless we set out very soon to expose these errors and to familiarize our students with the truth, we can see no other possibility than a spreading of the infection because of the polluted atmosphere in which they are obliged to live.

In conclusion, I wish to make this point clear that there is no intention of making scientists of all our seminarians. Would, however, that some would be inspired to perfect themselves in this branch of knowledge that we might have leaders in the field who will be able to take their place with the very best and to refute the errors of those pseudo-scientists who are willing to "strain the gnat" to startle the world by cleverly couched half-truths that appeal so heartily to the popular mind. I have called these adulterators of the truth pseudo-scientists, for as yet history has never presented us with one single example of a scientist, worthy of the name, who has found in his subject the slightest reason to believe that there is even the suggestion of error in Divine Revelation. This, in itself, is argument enough to convince us that the principles of science, which are the laws of nature, had their origin in the Divine Mind. As certain as we are of this fact, nevertheless it is necessary to build up an argument of defense against an army of prevaricators, who in the name of science, become the blind leaders of the blind walking headlong into the pit of ignorance and bigotry. Even though none of our seminarians should become so deeply engrossed in the subject as to make it a life's study, all would be sufficiently well versed in principles to understand right from wrong, to sift truth from error, and to give a satisfactory explanation to those interested enough to inquire about the truth.

In looking back over the Church's history, we see that at one time, during her very infancy, the popular mind was much confused by the subtlety of false philosophical argument. Humanly speaking, the cause might have been lost had it not been for such men as St. Justin, St. Irenaeus, Tertullian, and Origen, who were capable of presenting the truth in a clear and satisfactory manner. At another time when arguments were best couched in theological terms and the public was most interested in discussions of this nature, much harm was done by those who misrepresented the truth. They had won a great following by accommodating doctrine to desire. At that time there came to the defense of truth such learned men as William Estius, chancellor of the University of Douay, Cornelius a Lapide, Dominic Bannez, Francis Suarez, and St. Robert Bellarmine. To these men goes the credit for having saved us from a devasting protestantism.

Now for the third time in the Church's history the gates of hell have been opened against her. Legions of prevaricators and impostors are going about seeking whom they may seduce. This time it is the guise of science and in the language of the scientist their argument is most attractive. Shall we allow them to continue? Shall we allow fair-minded people to be led into error? Shall we be satisfied with our own contentment? The answer to these questions must come from our minor seminaries. It is absolutely necessary to face squarely the problem of the day. We must admit that much harm has already been done. We must further acknowledge that as yet there is no effort being made to protect the treasury of truth which it is ours to protect. It would not be fair to say that this is wholly the duty of the priest just as it would be unfair to shift the burden to lay shoulders. It is fair, however, to say that the priest must be well informed. He must be a leader in the movement, must be interested in it, and must be active in it. That this be done, early instruction is necessary. And if this period of the Church's history is to have a glorious ending, if this crisis is to be passed through successfully, if we can hope for men like Justin, Origin, and Bellermine to promote the cause of truth, we must begin the necessary instruction in our preparatory seminaries. The priests of the future must be prepared for a battle that will be as severe as it will be long. We must not expect that in this contest bigotry begotten of ignorance is to be contended with, but rather that the opposition is to be provided by an indifference born of materialism.

As to the manner of teaching biology it seems that little need be said. When we considered the importance of the subject we laid our work definitely before us. Principles must be stressed, for it is most necessary that the student have a norm for judging discussions of a scientific nature. The fact that so many teachers tainted with the philosophy of atheism and materialism use their subject to prove their errors, convinces us that we must take every opportunity to argue for the truth. We are thoroughly convinced of this truth that God's works cannot argue against Him, but argue strongly for Him, and we should make it our duty to bring this to the students' attention. In bringing out what we consider the positive side of our work, the personal benefit to the individual, the teacher will do well to remember that through this subject a great deal can be done to build up a sane mind and a sound conscience. Lastly let us make certain that those who are to teach biology in our preparatory seminaries are competent men. By this I mean men who are well versed in the subject. It is not true that just anybody can handle the class or that every one knows enough science to talk about bugs and beetles. Much harm can be done by this careless attitude. We owe it to the student, we owe it to the priest of the future, we owe it to the Church itself whose doctrines the priest protects, that our seminarians be given the very best possible training. There is a great work, a most serious work ahead of us. It is our duty to look to the future and to begin at once to prepare for the battle. Though we are certain that "The Gates of Hell shall not prevail," we have no right to presume that success will be ours unless we are ready to spend ourselves and be spent in the defense of truth.

THE RELATIONS BETWEEN FACULTY AND STUDENTS

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It will be the part of wisdom to begin by limiting the rather broad scope indicated by the title of this paper. There is more than one system of directing and administering a preparatory seminary; each will be buttressed by its worthy traditions; each will have been tried and refined by the fire of experience; each will have its successes to console it, and, inasmuch as it operates through human, fallible agents, its failures to regret. A paper upon the best community relationship between the members of the faculty and the students in a preparatory seminary, might fairly be expected to philosophize about the various systems, to discuss the moot and delicate question of what degree of intimacy of contact is possible, permissible, or profitable, to consider if there now be any tradition sufficiently established to be set up as a norm, and to weigh the pros and cons of bringing other systems into closer conformity with the accepted standard. Such a paper, to be read before a group like ours, would be, I am convinced, valuably informative, but it is not my ambition to write it, simply because I lack the breadth of experience necessary to do it justice. For thirty years, I have lived under one sole system, that followed in the houses directed by the Society of St. Sulpice, and I have seen it, so to speak, from either side of the desk, for six years in a preparatory seminary, and for five years in a major seminary as a student, and now for nineteen years on the staff of a preparatory seminary. This system presupposes a very close contact indeed between faculty and student-body, and, not asking at all whether or not it is ideally the best, I shall try to suggest ways and means whereby the intimate relationship thus established may be made cordial, beneficent, and enduring. To secure this end, it may help to point out a few things that may be done, and a few more that should not be done, but it is vital to remember that any system will be a hollow shell which is not informed by the supernatural.

Let us consider for a moment the purpose of the institution in which we spend our lives. When a boy, or a young man, has, after due consideration, and wise guidance, come to the conclusion that God has given him the qualities which justify him in desiring to become a priest, then, according to the present discipline of the Church, he enters a seminary to find therein preparation for that sacred calling. His age and state of progress are no consideration. It is the mind of the Church that he should then be separated from boys and youths who have not the same aspirations. A seminary, by whatever name it is called, for usage varies, has, therefore, a special mission distinct from that of any other house of study. It is a place the essential object of which is to train to a truly spiritual and supernatural life those to whom God has made known, and who desire to accept His invitation to share in the priesthood of His Divine Son. There will be other ends, other preoccupations, of course, but they must be subsidiary to this; they fall into their due place if they never obscure the essential character of the seminary; they are harmful if they cause it to grow dim; they are positively dangerous if they tend to obliterate it.

It is of prime importance, therefore, that relations between faculty and students be keyed to this dominant note. The rule and spirit of such a house must be directive rather than coercive, must aim at helping a boy help himself and will his own obedience. A large community must have organization and discipline, or chaos will result, but a firm, healthy, reliable character never develops under external pressure. The will can be persuaded, but not driven. External compliance may be forced upon it by fear, or interest, or expediency, but such compliance never becomes a habit and hence never enters into the composition of character. Observance of discipline to be worthwhile, to be anything more than the repressive discipline of the barracks, must be the spontaneous result of spiritual-mindedness. Our aim must be to develop conscientiousness, and thereby make the student as circumspect and regular away from the house as in it, in the absence of superiors before them.

In reducing these general principles, which are our common heritage, to practical operation, there are two mistaken attitudes which, it seems to me, are possible of adoption, particularly by the novice yet untried by experience. They are extreme, and, as ever, *in medio stat virtus.* One is to expect too much from a boy, and then be proportionately disappointed and shocked when he falls below the standard we have set for him. Because the student in the preparatory seminary is professedly an aspirant to the priesthood, would not, should not in fact, be there except that the thought of the priesthood had gripped his soul, we are sometimes inclined to think of him, speak of him, and act towards him as though he were already completely and inflexibly established in the way of perfection. He is not, of course; if he were, he would not be sent to us for training. It is not our fate to live in communities of angels directed by archangels. While we have every right to expect a boy to be upright and conscientious, right-minded and high-principled in disposition and endeavor, we cannot expect him always and everywhere to translate his good intentions into accomplishments. We must be prepared to make allowances for human nature, and for the peculiar instability of adolescence, in dealing with the "lame and impotent conclusions" of promising beginnings, the much cry and little wool which often disconcert us. To take into account the uncertain will of youth in arriving at a satisfactory attitude towards our pupils, is not to upset the principles of authority, but to apply them with tact and moderation. The exercise of authority is never more effective than when built upon a wise sympathy.

That sympathy is not wise, however, which goes to the other extreme, regards the necessary and universally accepted restrictions of the seminary rule as antiquated, obsolete traditions inherited from an unenlightened past, pities the poor boy who is condemned to suffer them, and seeks for every opportunity to inject a little sweetness and light into so drear an existence. The picture is exaggerated, no doubt, but it depicts an attitude which can be assumed, though only by him who lacks experience and understanding. Time will teach him the danger of making our training too soft to have any effect on the hard life that will follow, the futility of removing inherent difficulties that are meant to test a boy's capacity.

To find the safe middle course between these two extremes is not easy; a man needs a love for souls and a taste for the work, sound judgment, tact, and a strong will—in a word the science of the government of men. Only the great-hearted are surprised at nothing, try to secure each day a respect for the rule, in spite of the innumerable times it is broken, remedy defects with tranquility. They are not indifferent but calm, because they have acquired meekness and self-control. Such men are noble, and the nobleness that sleeps but is not dead in every boy's character, leaps to answer. They expect the boys to behave well, and, as a rule, they are not disappointed; and even when they are, their high expectations will not have been entirely without effect. After all, optimists rule the world. They are far too wise to try to appear smart and knowing, to imply that the boys can't outwit them; they may have made that mistake in the days of their callow youth, but they know better now. They never expend more authority than is necessary to secure obedience, for to husband authority is to increase it. They are reserved in speech, never more so than in administering correction, for strong speaking does much more harm than strong acts. They make due allowance for character and temperament, for all cannot be set in the same mould. They know the futility of too close and constant supervision over their charges which leads to distrust. A boy must have a choice; otherwise his spring of activity is weakened and becomes mechanical. There is always danger that the choice will be a wrong choice, but it is a risk that must be taken, unless one wants to withdraw attention from the inner voice of conscience to the eyes of an observant superior. Openness and candor, and a frank avowal of faults, happily result when a boy's confidence is respected, and there is no attempt at diplomacy or finesse.

The young man just beginning our work should have for his motto the good old adage "make haste slowly." He should not be aloof but impenetrable; when his position is secure, he may change, his reserve may disappear, but his prestige will remain. His authority over the crowd in general is gained by his holding each individual in particular. To show interest in a boy's studies or health, to give a deserved compliment on success in games, readily gains good will. Such opportunities occur daily; they should always be grasped, and may even be created. He should be wise enough to shut his eyes to small disorders which a public rebuke will only serve to bring to public notice. A word in private to the delinquent will serve the purpose, and will have the further advantage of not displaying his fallibility to the community cosmos, should he be mistaken in the premises. It will be the further part of wisdom for him to recognize that crowd psychology is a real fact, to be taken into account, and given its full weight, in determining a course of action, that serious issues often depend on trivial beginnings, and that to foresee is to rule. If he approach his work in the proper spirit, his influence can be very great, but, if he is indifferent, he will be neither successful nor happy.

I had thought to make an attempt to reduce these generalizations to a more practical basis by considering specific relationships in the different departments of the house; for instance, in the study-hall or dormitory. But systems differ so greatly, and I am so ignorant of what is done in houses other than my own, that I feared I could say nothing to the point. But we have at least one common ground in the classroom, so I venture a word on classroom discipline. To my mind, there is no radical problem of classroom discipline, but there is a problem of poor teaching which will bring with it a relaxed discipline. The man at the desk must govern as well as teach; yet, in the well-taught class, there hardly ever occurs any disorder. If one is master of his matter, especially if he is able to give plenty of apt and original examples, even the inconsiderate youth becomes anxious not to miss something interesting. It is well, however, to use the monologue sparingly. The lecture is for the college class or the university, never for the elementary. Young boys indeed are glad to hear a man talk; if he sparkles, they enjoy it; if he proses, they sleep, and they reap about equal lasting benefit in either case. We have to be on our guard, too, against fickleness of mood, to be now severe, now lax, and to remember that noise doesn't command obedience; a calm, cool tone is best, and constant reiteration of commands makes them meaningless. But the most heart-breaking task of all can be the struggle to get the lazy boy to work. If, by misadventure, you find a fair-sized group of these in any class, the temptation is to scold the class, until they become either hardened or disheartened. It is far better to select a couple of the more intelligent idlers, for we speak of those who are lazy, not dull, and wage relentless warfare on them for recitations and papers, until they succumb, speaking well, at the same time, of the class as a whole, creating the impression that a few drones are spoiling the general reputation. Thus you detach the reprobates from the sympathy of their fellows, and deprive the class of the luxury of a grievance.

Now I am perfectly well aware how difficult it is to steer a safe middle course between austerity and slackness, between aloofness and familiarity, in the delicate matter of our relationships and associations with our pupils. But it is our duty to determine and maintain a correct balance, and in the measure we fall below the best and highest, we shall be failing in the task to which we have set our hands. It is well for us to remember that our teaching goes on all the time, and is not confined within the walls of a classroom. We are priests teaching boys who hope to become priests, and they look to us, expecting to see in us men on whose hands the priestly unction has never dried. Example is their school, and they will learn at no other. They trust to their eyes rather than to their ears, they are more or less echoes, repeating involuntarily the virtues and the defects, the movements and the characters of those among whom they live.

Ours, then, is a special responsibility. If we speak to those who come to learn from our lips, like Paul of old at the feet of Gamaliel, out of hearts that are cold, our advice will be vague and unimpressive. If what we say is contradicted by how we live, the light-minded will delight in pointing out our inconsistencies, knowing that our direction must come rather from expediency than conviction, and appealing from our words to our deeds. Experience shows that the most lasting influence is exercised not by the men who are the most intelligent, but by those who live close to God, speak in His name, and by the light of His Spirit. Knowing that, by the special Providence of God, special grace is always given for special needs, we know where to turn for the enlightened zeal, the wise prudence, the gentleness mingled with firmness, which will enable us to discharge our important, yet difficult, duties successfully; namely, to the Giver of all good gifts, Who has promised that every excellent work shall be justified, and the workers thereof shall be honored therein.

MISSIONARY CONSCIOUSNESS IN THE PREPARATORY SEMINARY

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In this paper I am concerned mainly with preparatory seminaries under diocesan control which have the sole purpose of training candidates for the priesthood in home dioceses. There should be plenty of missionary consciousness in missionary seminaries and in the seminaries of religious orders if they have missionary connections.

The development of missionary consciousness in any seminary obviously depends on the efforts of the rector and faculty, and these efforts will be in proportion to the amount of conviction they have of their obligations as priests in promoting the extension of the Church. Consequently, in this paper I propose to deal rather with the obligations of bishops and priests who are responsible for seminary training, than with the methods of inculcating missionary ideals. The methods are quite simple if the obligations are clear.

We do not usually find these obligations discussed in textbooks or treatises on theology, and missionary literature, such as we find it, appeals to the generosity of the clergy and faithful rather than to a strict obligation founded on theological or juristic principles. The proofs of such an obligation must come from the natural, divine-positive and ecclesiastical law. There is a right and an obligation to propagate the Gospel from the standpoint of the natural law. The right is based on the intrinsic truth, beauty, and goodness of the Christian religion, and the duty is proved from the necessity of salvation through the Christian faith.

The principal source of obligation to propagate the Christian faith is the Will of Christ. "All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." This was obviously a command to the Apostles to teach all peoples all the truths that Christ had taught. It implies a grave obligation imposed in a grave way at a most solemn moment—the final commission of Christ to His Church before His Ascension. The formula used, "All power is given to Me," indicates a divine solemnity. He is speaking as God. He uses the preceptive form, the imperative mood, "teach . . . preach" —the strongest form of command known to language.

The Church has always insisted that this command, together with the teaching authority and the infallibility contained in it, was given only to the Apostles. The obligation herein imposed of converting the nations applies exclusively to them, but it is for all nations and for "all days even to the consummation of the world." Therefore, the obligation must apply to their successors also and it is *de fide* that the bishops are the successors of the Apostles. The Pope as the successor of St. Peter and the Catholic Hierarchy *collegialiter* are gravely bound by the solemn command of Christ. There can be no more strict or grave obligation. The Pope and bishops are bound to preach the Gospel to all nations either themselves or through others. It is a strict command and the matter is of the utmost gravity; namely, the execution of the very purpose of the Incarnation. The gravity cannot be exaggerated, for it centers upon the Redemption itself.

The intensity of the efforts made by the Church to fulfill this command should depend on the necessity of the time. Until the law is accomplished the Church is bound to provide all the means necessary. As far as the preaching of the Gospel is concerned, the Universal Church has as grave an obligation to convert the heathen as to minister to the faithful. Both believers and infidels alike must get an opportunity of saving their souls. The obligation is grave and pressing, for there are yet a thousand million souls outside the Christian fold, and Catholic countries are potentially rich in means and missionaries. There has been failure somewhere. It has not been due to any intrinsic defect in the Church as such that this commission of Christ has not yet been fulfilled. It is due rather to a lack of zeal and proper appreciation of their personal obligations on the part of the human personnel of the Church.

We may be permitted to quote Pius XI in this connection: "Since sacred Order and the life of the Church are so closely connected, there is no doubt that in every age a sufficient number of men is destined by God for the priesthood; otherwise God would have failed His Church in an essential matter, and to say this would be impious." And again: "Of all the sacred duties included in the apostolic office there is none greater or more extensive than that of taking care and providing that the Church will be supplied with an abundance of ministers for the exercise of the sacred ministry." If the human personnel of the Church, then, is consciously neglectful, it is a sin of disobedience against God and injustice against the heathen who has a strict right to be offered the means of salvation by those who assume the apostolic office. The work of preaching the Gospel, then, is not a work of supererogation. It is a solemn duty. The Pope speaks of it as one of the greatest, if not the greatest, of the "sacred duties included in the apostolic office," and the clear inference from his words is that this duty rests not merely on the Hierarchy as a whole but that there is an obligation on each individual bishop personally by reason of the apostolic office conferred on him through episcopal consecration.

It is true that the Roman Pontiffs in the course of history have reserved to themselves the care of the foreign missions of the Church, but this does not relieve individual bishops of their obligations. It means merely that their personal activities will be determined by the instructions of the Roman Pontiff. Thus, a bishop will be discharging his obligations fully if he carries out conscientiously, as far as circumstances will permit, the regulations and wishes of the Holy Father in regard to the support of the missions, whether through spiritual or material aid or in providing missionaries.

Now what does the Pope want? He wants the active cooperation of each bishop in a very special way. Here are the words of Pius XI in his Encyclical *Rerum Ecclesiae*: "Nor can you be excused, Venerable Brothers, who, sealed with the plenitude of the priesthood, rule by divine appointment, each in his own sphere, both clergy and people. For we read that it was not to Peter alone that Jesus Christ gave the command 'Go into the whole world and preach the Gospel to every creature.' He gave the command to all the Apostles and you are their successors. From this it is manifest that the obligation of propagating the Gospel rests upon us in such a way that you undoubtedly are bound to take your share in our labors and to assist us in this work in so far as the discharge of your own particular duties permits." And he adds: "In a project such as this the duty of your office forbids you to refuse us your assiduous and wholehearted assistance."

The Pope, then, definitely states that there is an obligation binding the bishops in this matter. This obligation arises from the very nature of the apostolic office and *ex natura sua* it is a grave obligation. The Supreme Pontiff is primarily responsible, but he is responsible in such a manner that each bishop is also *ex officio* bound to share the burden and to assist him as far as his own particular circumstances permit.

In the pontifical Encyclicals *Maximum Illud* and *Rerum Ecclesiae,* both Benedict XV and Pius XI lay down very definite instructions for the guidance of bishops in fulfilling their obligations towards the missions; and it is worthy of note that while former pontiffs employed language of exhortation merely, these two popes use language that is plainly preceptive. So that active cooperation with and support of foreign missionary activity of the Church is for each individual bishop a matter of definite, personal, grave obligation, by pontifical as well as by divine positive precept.

We may pass over the instructions on prayer, alms, and the education of the faithful given in the above-mentioned Encyclicals, for we are mainly concerned here with the obligations of bishops and those responsible to them in fostering vocations to the missionary priesthood in diocesan seminaries. Here is an instruction of Pius XI given to the bishops throughout the world. He says: "The united efforts of the bishops and of all Catholics are necessary in order that the number of the ambassadors of the Church may be increased and multiplied. If, then, there are in your dioceses *young men* or *ecclesiastical students* or *priests* who seem to be called by God to that most excellent apostolate, let your sympathy and authority support their zealous inclinations."

Benedict XV goes still farther and actually expects bishops to foster missionary vocations in the diocesan seminaries. He says: "The smallness of the number of missionaries must be remedied;

and in this, Venerable Brothers, we especially desire your diligence, which we hereby invoke. You will be performing an action most worthy of the love of religion if you are careful to foster both in the clergy and *in the diocesan seminary* the seeds of apostolic vocation which any subject may show himself to possess." Could anything be more definite, more indicative of the mind of these pontiffs? Pius XI tells each bishop in a preceptive form to let his sympathy and authority support students or priests of his diocese who seem called by God to the missionary priesthood, and Benedict XV desires and invokes the diligence of each bishop in fostering both in the clergy and in diocesan seminaries the seeds of missionary vocations.

My inference from the teaching of these Encyclicals is that a bishop has an obligation, and a grave obligation at that, to instruct the rectors of his diocesan seminaries to foster vocations for the foreign missions among seminarians whenever they find students who show signs of special inclination and fitness for the missionary priesthood. If a bishop neglects this duty and *a fortiori* if he refuses to permit the rectors of his seminaries to encourage missionary vocations, he is running contrary to the preceptive teaching of the Roman Pontiff in a grave matter and in such a case he cannot command the rector's obedience.

The extent of a bishop's obligation will, of course, always be limited by the circumstances and the true needs of his own diocese and his own particular duties in that respect. He must conscientiously decide for himself whether these needs are sufficiently grave to relieve him of the obligation of fostering vocations for the missions, but in making this decision he cannot overlook the fact that in this very connection Pius XI urges him to generosity in the wider interests of the Church. "Let not shortage of priests," he writes, "or the necessities of your diocese deter you or prevent you from giving your consent, for your people, having, as we may say, the aids to salvation within reach of their hands, are in a far better position as regards saving their souls than the pagans are."

Now what is to be said of the duties of the individual rector or the professors in a diocesan seminary to foster missionary vocations? If the rector chooses to stimulate missionary consciousness and even to direct vocations from the home diocese to the foreign missions, he is certainly fulfilling the mind of the Church and he is helping the bishop to fulfill his own serious obligation to the foreign missions. This obligation, as we have seen, is just as pressing, as far as the circumstances permit, as his obligation to his own diocese. Circumstances will permit ordinarily, because there is little likelihood that the deflection of a student's vocation or of many of them will injure his diocese either materially or spiritually, but will rather elevate the ideals and aspirations of the other students who remain under his jurisdiction.

Consequently, apart from a definite instruction from the bishop, a rector of a diocesan seminary is at least free to foster missionary vocations in any reasonable way that circumstances and his own zeal may dictate. The same is true of priests attached to seminaries and they should not in normal conditions be interfered with by any higher superiors except when serious interests of seminary discipline demand it. If the bishop has expressed a definite wish in accordance with the pope's instructions, then the rector and members of the staff subject to him are obliged to carry out the bishop's wishes, and the matter is grave. The gravity of the obligation is clear.

But there is even a more direct source of obligation derived from the Code of Canon Law itself, independent of any regulation made by an immediate ecclesiastical superior. Canon 1353 imposes a personal obligation on all priests to foster vocations to the priesthood. It reads thus: "Priests, especially parish priests, shall labor actively to preserve with special care from the contagion of the world, boys who show signs of an ecclesiastical vocation, to mould them to piety, to initiate them into the study of letters, and to foster in them the seeds of a divine vocation." There can be no question about the gravity of the obligation imposed by this law, and it is imposed on all priests without exception. It mentions parish priests especially because, since they have the care of souls, they have most opportunities and their efforts are most important, but it includes all priests, secular and regular, and certainly seminary professors and all priest teachers who, from the very nature of their office, have special responsibilities in the matter.

The expression in the Code, *dent operam,* implies action of a definite, positive nature. Priests are to be active. It is not sufficient to assist boys who come for advice. Initiative is called for, and not merely cooperation. Referring to this Canon, Pius XI further adds: "And those priests, when they judge the time to be ripe, shall take care to hand their students over to some seminary for training so that in the seminaries may be duly accomplished the work which the priests have begun." Thus the obligation imposed by Canon 1353 logically passes on to the rector of the seminary and the priest members of the seminary staff. The extent of the obligation in each individual case is limited only by the circumstances. The rector is bound in the first instance, and after him the members of the staff in proportion to their opportunities.

We note also that the prescriptions of this law are general. It is certainly not confined to fostering vocations for home dioceses but for the priesthood in general. The particular sphere of priestly work for which the student is to be prepared depends on the necessity of the Church, on the suitability of the boy and on his own desires or inclinations. All these factors have to be considered carefully.

Considering the necessity of the Church, the pagan missions have first claim unless the home diocese is also in grave need. Then the home diocese has first claim according to the rules of charity. The Supreme Pontiffs leave no doubt about the relative claims of home and foreign missions. Benedict XV, speaking of the obligations of the faithful, writes: "They are bound by the divine law to assist the sacred missions to the heathen. For God hath given to every man a command concerning his neighbor (Eccles. xvii, 12), and this command is the more binding according as the need of the neighbor is greater. And what class of men is in greater need of brotherly aid than the heathen, who, since they know not God, are bound by blind and unbridled lusts and serve the worst kind of slavery—that of the devil." Pius XI uses exactly the same argument in his Encyclical *Rerum Ecclesiae.*

The law springs from the Church's consciousness of her needs and obligations. She is not satisfied to leave the supply of priests to haphazard volunteering. That method has more or less failed. She turns to the clergy, the one body in the Church who can always assist, and she commands them to assist actively in recruiting priests. The most intense recruiting activity, therefore, must be carried on for that sphere of service where the need is greatest, and according to the Pope, that field is the pagan-mission field.

Since the student's personal inclinations and wishes must always be taken into account as a primary factor in deciding his suitability for vocation (and by vocation I mean nothing more than the official call of the Church), every aspirant to the priesthood should be given a reasonable opportunity of knowing the needs of the Church sufficiently to enable him to make an intelligent decision. His actual choice may in fact be influenced by his character and temperament, but he must at least get a chance of knowing where he can do most for the Church, considering all the circumstances, including his own mental and physical fitness. Seeing that the foreign missions are in the gravest need, those priests, whether parish priests or rectors of seminaries or others responsible for fostering vocations under the prescriptions of Canon 1353, will not be doing their full duty unless they put before their students the grave needs of the foreign missions.

If any priest or lay person, for that matter, positively prevents or seriously attempts to prevent a suitable student from choosing in favor of the foreign missions, he sins gravely because he prevents the student from performing the highest form of charity and from going to the assistance of his neighbor in grave need. St. Alphonsus teaches that any one who unreasonably diverts even a novice from religion, sins gravely. (Moral Theol. Tr. 5, Bk. 3, n. 662.) And if this is the case, surely to divert by word, act, or omission even one priest from the foreign missions, constitutes grave matter. Furthermore, if rectors of seminaries or other priests on whom the responsibility directly rests deliberately and consistently refuse or neglect to make the needs of the foreign missions known to their students, can they be excused from grave sin in view of this teaching of St. Alphonsus or the ordinary principles of theology? They are unreasonably withholding information to which their students have a right for guidance in making a decision of the gravest import to themselves and others. These priests are running an almost certain risk of being the willful occasion of some students' making decisions through ignorance that have the effect of diverting them from a notably higher charity towards their neighbor in grave need.

As to the practical means of developing missionary consciousness and vocations, the matter is so grave and the obligation of bishops and priests who control seminaries is so definitely laid down by the Roman Pontiffs and the Code of Canon Law that the questions should get at least as much consideration as any other branch of seminary education, if not more. Mission Study should be part of the curriculum. Mission days, Crusade work, lectures from missionaries and occasional sermons will accomplish a good deal, but they are too voluntary and haphazard and they do not meet a grave obligation in an adequate, serious way.

I do not mean that mission study should necessarily get as many periods as other subjects, but it should be prescribed in such a way that every student will have a reasonable opportunity of studying mission needs and deciding for himself with the help of his spiritual director, where he as a priest can be expected to accomplish most for God and the salvation of souls. At least the time given to Christian Doctrine should be sufficiently extended to give all students an opportunity of studying the history of the Church and its work from the standpoint of the commission of Christ. They should be able to appreciate its successes and its failures in the world today and they should know at least that it is in their power to help to remedy a failure for which human neglect has been so shamefully responsible.

TRAINING IN PURITY

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Paraphrasing the words of St. Paul: "The just man liveth by faith" (Gal., 3, 11), and applying them to the priest, we can say: "The priest liveth by chastity." And paraphrasing the other words of the Apostle: "Without faith it is impossible to please God" (Hebr., 11, 6), we can say: "Without chastity it is impossible for the priest to please God." Between faith and chastity in a priest the relation is very close and vital. Faith in God gives the priest the virtue of consistent purity. Purity in its turn safeguards and confirms the priest's faith.

The two Doctors of the Church, St. Jerome of olden, and St. Alphonsus of more modern times, seem to concur with other Fathers and Doctors in believing, that ninety-nine of a hundred persons who perish eternally go to hell because of impurity. The hundredth one also owes his damnation at least partly to impurity.

Since it is the business of the priest to save souls from hell, it is evidently his duty to rescue them from the demon of immodesty either by preemption or reclamation. Nothing will more qualify the priest to be zealous and effective in this work than his own definite, complete, and final addiction to sacerdotal virginity and purity.

Whoever, then, aspires to the priesthood must be well grounded in chastity. He aims at becoming, as St. Bernard says, another Christ, Who is "a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens." (Hebr., 7, 26.)

In His remote ancestors Jesus tolerated moral stains. Rahab and Thamar were not known as virtuous women; nor were David and Solomon uniformly chaste. But in His immediate environment and in His direct relationship Jesus tolerated no one who was not unimpeachably chaste. His Mother was purer than the angels themselves. His precursor, St. John the Baptist; His foster father, St. Joseph; His beloved disciple, St. John the Evangelist, were virgins. He permitted various and serious lapses among His disciples, but He did not allow any one of them to be tainted with impurity. Jesus even permitted Himself to be tempted exteriorly to divers sins, but He did not admit a temptation to impurity. He suffered Himself to be charged by His enemies with sundry and even gross misdemeanors; yet He allowed no one to make against Him the charge of immodesty. In His private discourses to His Apostles alone He emphasized the practice of many virtues; yet He never mentioned chastity expressly. He simply took if for granted that they knew and felt they could not dare to be in His company without being chaste.

From this rigid and inexorable attitude of Jesus against immorality it is evident that whoever desires to be His representative and ambassador as a priest, and become as close to Him as any one possibly can be on this earth, must duplicate in himself as much as possible the angelic virtue of the God-Man. If the seminary, the nursery of priests, has the duty to train the candidate for the priesthood in every sacerdotal virtue, it seems to have a special obligation to train him in purity. If he is trained in purity and holds his rebellious flesh in subjection with relative ease and consistency, he will be a grateful subject for all the other training he is to be amenable to as a seminarist.

Purity is the virtuous control of one's sex instinct, in keeping with the dictates of reason and faith. To train in purity means to qualify and enable one to procure and maintain this control in his state of life.

The training in purity cannot begin too early for an aspirant to the priesthood. In no domain more than in that of personal chastity are applicable the words of the Bible: "The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age? (Ecclus., 25, 5.) No unchaste student, indulging his fleshly weakness freely through his years of seminary study, can ever hope to be a pure, holy, and happy priest. Contrariwise, the student who remains thoroughly and constantly chaste in his entire seminary career need not fear he will ever be an unchaste priest.

The first and foremost factor in the seminary training in purity is the silent yet most eloquent and overpowering atmosphere of chastity noticeably pervading and completely possessing the seminary. It becomes evident at once to every one who enters there that "no defiled thing cometh into her." (Wisdom, 7, 25.) Even as the poet Dante in his *Inferno* places an inscription on the portals of hell, saying: "Leave all hope behind ye who enter here": so the very air of the seminary cries out unto all those who approach it: "Leave all impurity behind ye who enter here." As the voice of the Lord from the burning bush cried unto Moses: "Come not nigh hither. Put off the shoes from thy feet: for the place whereon thou standest is holy ground" (Exod., 3, 5), so the same voice cries unto the aspirant to the priesthood from every part of the seminary, saying: "Put away and keep away every impurity from thy body and soul: for the place whereon thou standest is holy ground."

This irresistible atmosphere of purity is known to be indigenous and traditional in Catholic seminaries; so much so, that if any habitually immodest person, in spite of the closest vigilance of the authorities, is admitted into one of our seminaries; or if one unfortunately falls a prey to immodesty while he is in the seminary, due to adverse circumstances of some kind altogether foreign to the sacred home of sacerdotal chastity, he at once feels out of place in it, ill at ease, decidedly uncomfortable, and out of joint with all his surroundings. To relieve and put an end to his intolerable unhappiness in this deplorable condition, he either has to throw off the addiction to impurity, or leave the seminary.

This potent atmosphere of purity is created and nurtured by the personal lives of the members of the faculty and the student body. Their entire attitude and outlook upon life, their personality and demeanor, their complete and final abstention from anything and everything that smacks of whatsoever concession to the flesh positively eliminate every intimation of impurity. The seminary's daily schedule of prayer, study, recreation, and rest in quiet and safe seclusion, and amid hallowed influences, is of itself a potent agency of purity. The firm, yet sensible insistence on the conscientious observance of the seminary rules, is the best preservative of the atmosphere of purity pervading it.

With rare exceptions the boys who come to our seminaries are the cream and elite of our Catholic youth, reared in genuinely

Catholic homes under the closest supervision, and imbued from their infancy with the spirit of Christian reverence for their bodies together with a positive dislike for anything that might in any way contaminate the purity of their soul. With such material to work on, it is a welcome task to the seminary authorities, with the strong and unfailing means our holy religion puts at their disposal, to confirm the young men entrusted to their care in the love and practice of the holy virtue to such a degree that it will abide with them for life.

Exceptionally, as was hinted above, a young man who is personally immoral will be admitted to the seminary, let the authorities be ever so vigilant in the process of matriculation. And just as exceptionally, a student who was pure when he was admitted into the school may become immodest in the school through influences entirely beyond the control of the seminary directors. When they become aware of the deprecable lot of the unhappy student, what are they to do about it?

If the immorality, in view of the student's attitude towards it and his general display of will power, is apparently curable in an appreciably brief time and a lasting manner, the student, if otherwise he manifests sufficient signs of a vocation to the priesthood, need not be summarily dismissed. He should rather be given every help and encouragement to throw off definitely and forever the galling rule of the demon of impurity before the demon succeeds in ruining his happiness for this life and the next.

Even Jesus, averse as He was to everything that even distantly savored of impurity, allowed Mary Magdalen to become one of His closest and dearest friends as soon as she alienated herself forever from the lusts of the flesh, and turned to Him in pure love and sincere penitence and with a firm purpose to pursue a chaste life ever after.

Some of the greatest priests among the saints of God are known in their youth to have had a shady period of life, which revealed to them their own weakness and their entire dependency on God, before they converted to God unto the pursuit of blameless chastity. The remembrance of their previous weakness made them the more effective as apostles of God and savers of souls because of their better understanding of and greater sympathy for those who sinned as they themselves had sinned.

Here the words of the Apostle come to mind: "The weak things of the world hath God chosen, that He may confound the strong. And the base things of the world and the things that are contemptible hath God chosen: and things that are not, that He might bring to naught things that are; that no flesh should glory in His sight. But of Him are you in Christ Jesus, Who of God is made unto us wisdom and justice and sanctification and redemption: that, as it is written: He that glorieth may glory in the Lord." (1 Cor., 1, 27-31.)

If a student is an habitual prey to immorality with himself or others, of the same or the opposite sex, and shows no improvement after several admonitions, and therefore offers no hope of ever being able to control the lusts of the flesh entirely and permanently, he plainly discloses that either he has never had or that he has lost the vocation to the priesthood; hence he should by all means be told to discontinue striving for the sacerdotal dignity. As no man is so happy as the chaste priest; so no man is so unhappy as the unchaste priest. It would, therefore, be disguised cruelty to decoy such an unfortunate young man into believing that despite his fleshly weakness he might continue his course in the seminary, hoping against hope that, although he cannot curb his fleshly appetites now, he may be able to do so later on, after his will power has grown weaker and his passions stronger through continued indulgence; and that after all God is good and prayer can obtain everything from Him.

Whatever God is willing to grant in answer to prayer towards the acquisition of chastity, He is as ready to grant to the candidate for the priesthood at once as He will ever be later on; hence, if with God's help he cannot prevail upon himself to be chaste now, he should on no account be supposed ever to be able to demonstrate this noble self-assertion in the future.

Furthermore, it is a decided injustice to the Church to permit such a youth to keep on pursuing the priesthood when he is obviously unworthy of it. The Church is in possession. She can and does fix the terms on which she is willing to admit any one into her sanctuary. These terms unbendingly include not only the ephemeral but the habitual practice of chastity. Who is not in possession of this virtue grievously defrauds the Church by entering the lists of the priesthood, unworthy, unbidden, and unwelcome. And whoever assists him in this sacrilegious fraud, becomes an accomplice to his very serious sin and sacrilege.

Many of the saddest scandals in past and present times have come to the Church through the smuggling of carnally weak candidates into her priestly ranks. A considerable number of these scandals would have been forestalled if the confessors and spiritual directors and seminary superiors of the unfortunate young men had told them, when they gave evidence of ungoverned fleshly propensities in the seminary, to quit studying for the priesthood at once and forever, instead of coddling them along through misplaced sentimentality and dubious humanity into believing that some time and somehow they might achieve a victory which their past experience and actual personality gave no one the least right to expect, neither according to the laws of human psychology nor of God's economy in dealing with souls.

Here the remark may be timely that this counsel of quitting the seminary is much easier given and followed in the earlier years than later on. Once the probation of the individual in question has been sufficiently thorough and long, and he has failed in it, no considerations whatever should hinder his spiritual adviser from bidding him to leave the seminary for good, the sooner the better. No priest is always immensely preferable to a bad or unworthy priest. Our Lord was never long in dismissing with short shrift from His discipleship any one who was vacillating in his allegiance to Him.

Of course, if the gross violation of chastity, because of its having become public, is a matter of external jurisdiction, the rules of the seminary demand an immediate dismissal of the guilty one. The same and a severer punishment will be visited upon him who through reliable and usable sources is known to the authorities not only to be guilty of serious immorality himself, but to be a factor of contamination to his fellow students through his actions, speech, and the literature he reads and passes around to others. As one rotten apple, if not segregated betimes, befouls a whole barrel of apples in short order, so one corrupt student can and will defile a crowd of virtuous boys, if he is not isolated at the very start of his impious propaganda.

It is universally held by men experienced in the work that virtuous youths, as our seminarians are all supposed to be, and with vanishing exceptions actually are, are more wholesomely stimulated to chastity by the favorable portrayal of the virtue, its pleasures, satisfactions, and other rewards in this life as well as in the next; and also of its outstanding and inspiring Christian heroes and heroines of all times, than they would be by the description of the opposite vice, its horrors, pains, and ravages, and of the unspeakably miserable temporal and eternal lot of those who are its luckless victims.

There are various points it will always be wise to emphasize again and again in the exhortation of students to chastity. First of all, they are to bear in mind that the practice of chastity is by no means impossible to a normal and well-meaning young man, let the urge and impulses of nature and the various temptations and fascinations of the flesh be what they will.

Unassisted nature, of course, cannot successfully cope with the situation and grant the spirit an enduring and thorough-going dominion over the flesh. But with the grace of God, which will be copiously bestowed on every student of the priesthood who duly asks for it in humble prayer, this dominion is rendered not only possible but easy.

Here the words of Jesus apply: "The things that are impossible with men are possible with God" (Luke, 18, 27); and the words of St. Paul: "I can do all things in Him Who strengtheneth me." (Philipp., 4, 13.) "There was given to me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord that it might depart from me. And He said to me: My grace is sufficient to thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me." (2 Cor., 12, 7-9.)

Given the means and helps of grace it is immensely easier in the long run for a young man to lead a chaste, than it is an unchaste life. The first is consonant with, the second is contrary to, nature. The first bespeaks interior harmony, composure, and peace, and begets a consciousness of gratifying honor, dignity, and self-control; whereas the second discloses internal upset, discord, and confusion, and is productive of a feeling of moral impotency, degeneracy, and disgust.

The just, placid, and firm rule of reason is infinitely preferable to the degrading, frantic, and merciless tyranny of fleshly passion. Victory and conquest are always a source of satisfaction and delight to a normal young man. The greatest and most glorious victory is the conquest of one's self. This conquest is hardly ever more honorable and gratifying than when it is entirely and unremittingly achieved over the unruly and rebellious flesh.

This accounts for the spiritual contentment and blessedness that is uniformly enjoyed, according to the promise of Jesus, by the youth who is pure of heart. He not only sees God, but senses by his experience of purity, that to serve God with a chaste heart is to rule in the best and sweetest meaning of the word. When in the world a young man of a normal mind commits suicide, to put a violent end to an existence he can no longer endure, he never does so because he leads a chaste life; but in many cases he does so because he leads an unchaste life.

The best proof of how possible and how delightful the continuous observance of chastity is rendered by God's grace is furnished not only by innumerable saints of the past but also by countless ecclesiastical students of today who are veritable heroes of chastity. In natural temperament and disposition and animal instincts they are not different from ever so many young men in the world who have long ago given up the struggle against their inferior nature in despair and surrendered unreservedly to the base and nauseating demands of the flesh. By appealing to God for help and using other means of self-control, the aforesaid seminarists have once for all mastered their lower nature and subjected it to the sovereignty of reason and faith, much to their better and higher enjoyment of life in general and their personal attitude towards life in particular.

It will be of no little help to a student who is harried by carnal temptations to reflect that lapses against chastity among his companions in the seminary are comparatively rare. And yet they are fashioned of the same human clay as he is, and are similarly tempted as he is. If, then, he is of a mettle suitable for the priesthood, he will decisively say with St. Augustine: "If they can do it, why can't I?"

If the world lures many of its gullible votaries into sin by impressing them with the universal yielding to sin on all sides of them, saying: "Everybody does it": we can also actuate faltering seminarians unto the consistent practice of chastity by referring to the great body of pure ecclesiastical students, and saying with holy pride: "They are all of them, with vanishing exceptions, chaste even as the angels of God. You can be like them, if you have the will so to be."

It will also behoove a candidate for the priesthood to reflect that, no matter what other vocation he would embrace, whether that of celibacy or bachelorhood in the world, or that of holy marriage, he would be bound to observe the chastity of his state of life; and in neither of those other two states is chastity easier than, or, taken all in all, even as easy as it is in the ecclesiastical or religious state for those who are called to it.

The young man in the seminary has not nearly the external temptations and occasions luring him to impurity that a young man in the world ordinarily experiences. And whoever knows anything of married life and its obligations of vocational chastity need not be told that the observance of this virtue is in very many instances far more difficult in wedded than it is in single life. Conscious of this truth the student will then say within himself: "Since to go to heaven I have to be chaste, no matter where or what I am; and since the pursuit of purity, in view of the much and constant protection and help which the seminary provides for the practice of it, is proportionately much easier in the seminary than it is elsewhere, I am definitely minded to keep myself chaste in thought, word, and deed all the days of my life."

The student who loyally lives up to this decision will have a foretaste of heaven. In keeping with the words of Jesus: "In the resurrection they shall neither marry nor be married, but shall be as angels of God in heaven" (Matt., 22, 30), by renouncing marriage, the chaste student shall be as an angel of God on earth. He shall see God as much and as ravishingly as it is possible to do so in this life. Being "without a wife," he "is solicitous for the things that belong to the Lord: how he may please God" (1 Cor., 7, 32): and he is never tempted to envy the young man who marries; for, as St. Paul says, "such shall have tribulation of the flesh." (ib., 7, 28.)

There are two kinds of abstinence from things we can do without: total and partial abstinence. Given normal conditions and at least a moderate strength of will, total abstinence is much less difficult and considerably more gratifying than is partial abstinence. Many have experienced this in regard to drinking, smoking, going to shows, gambling, etc. When a person is finally resolved to renounce something once for all, and is true to his resolve, the thought and desire of it gradually and well-nigh completely leave him; whereas, if he is minded to indulge his propensity for a certain pleasure only here and there and merely in moderation, the thought of and the desire for it like to obtrude themselves upon him, haunt and torment him in detriment of the peace of his heart and the equanimity of his soul. This is especially true with regard to abstinence from sexual pleasures. It is incalculably easier to resign them altogether and forever than to enjoy them, however legitimately in holy marriage, in moderation.

If, in spite of these and similar considerations, and in the face of his best efforts in the practice of chastity, a student of the preparatory seminary is convinced he cannot pursue celibacy virtuously all his life, either because of a strong and irrepressible leaning towards marriage, or other constitutional or temperamental causes, he will look upon this revelation of himself as an indication that he is not called to the priesthood. After due deliberation with his confessor and spiritual director and the rector of the seminary, in case they approve of the step, he will discontinue his course in the seminary and pursue a secular calling.

When the disciples hinted to Jesus, after he had intimated the moral difficulties of marriage, that "it is not expedient to marry" (Matt., 19, 10), He replied: "All men take not this word, but they to whom it is given. . . . He that can take, let him take it." (ib. 11, 12.) Virtuous celibacy, then, is a peculiar and eminent gift of God, given only to a few. Whoever is offered it, should accept it appreciatively and gratefully, as something that will conduce materially to his personal comfort, happiness, and salvation. But if one clearly recognizes that this gift has been withheld from him by God, he will not presume to continue towards the sacred priesthood without it. He would thereby merely jeopardize in a very serious manner his own and others' welfare.

In this connection, the comment is justified, that one may have received a vocation to the priesthood and with it, of course, the gift of celibacy, but through weakness and self-indulgence he may have lost both. If so, and the forfeiture has not been complete and final, he may, by dint of self-control and the recovery of chastity recover both permanently. Ever so many others like himself have achieved and are now in some seminary or other achieving this important recovery. With the grace of God and his cooperation with it he can do the same.

Every one who has had any experience in seminary work knows that a large number of incipient students quit the seminary for good after a brief or long trial of it. No doubt a large percentage of the defaulters become aware of their lack of a priestly vocation. They are honest, sincere, and upright in discussing it with their relative superiors, and they leave the seminary honorably with their endorsement.

There are others, however, and they are not few, who actually have had a sacerdotal vocation, but who have wantonly forfeited it. One seems to be justified in saying, that most of these delinquents, who leave the seminary to pursue a worldly avocation, have lost their priestly calling through carnal weakness and fleshly indulgences. They had the grace to remain continent, but they neglected to use it. The result was, they lost their vocation. They either left the seminary on their own account, or they were counseled to quit it, or were summarily dismissed from it: in most instances never to resume their ecclesiastical course again. It was a sad verification of the words of St. Paul: "If you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live." (Rom., 8, 13.)

In regard to the training in purity of students in the preparatory seminary a much-mooted question is, if it is or is not wise and desirable to initiate them gradually, reverently, and discreetly in the mysteries of life: its sacred origin and development; therefore also in the nature and purpose of the sexual organs and functions: or if it is preferable, in the spiritual instruction and direction imparted to them, to pass these subjects over in silence and awe and let the knowledge of them come to the boys when, where, however, and through whomsoever it may.

The latter method, of course, is by far the easier and more comfortable for the spiritual director; but the question is, which of the two methods meets more satisfactorily the present and future spiritual needs of the student.

The problem of the proper relative sex instruction to be given to young people will never be settled to the agreement of all. Viewpoints regarding what, how much, and in what way instruction in so delicate and sacred a subject should be imparted to youths in their period of puberty and adolescence will always be colored by the personal temperament, education, and experience of the parties that entertain or declare them.

All sensible spiritual directors of preparatory seminaries agree that, as in all other things, the two extreme theories and practices are to be eschewed. Even as it is fatal to tell these young men too much, or to tell the correct volume of the instruction to them in a tactless and shocking manner: so it is unfair to leave them in complete ignorance of a very necessary and vital subject of human and personal knowledge by telling them nothing at all of it on any occasion, public or private, or by telling it to them in so veiled and clouded a manner that they cannot understand it and do not grasp it.

Yet just how much sex instruction and what part of it, on what occasion, and in what manner it should be communicated to the students: this is a point that, as was said above, it will be impossible to settle to the satisfaction of all the instructors concerned. Personal taste and judgment and not seldom private as well as ministerial experience come in for a large margin of play in the matter. Hence it provides room for the verification of the proverb: *Quot capita, tot sententiae.* A parallel case, though of a different nature, is the difficulty of concurring on a catechism that will win the approval of all catechists.

Some spiritual directors hold that in the preparatory seminary no sex instruction should be imparted in public: say in sermons or conferences given by whomsoever, retreat masters not excluded. They seem rather literally to adhere to the words of the Apostle: "Fornication and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints: or obscenity or foolish talking or scurrility, which is to no purpose." (Ephes., 5, 3, 4.) They maintain that whatever sex instruction is conveyed to the students should be given them privately, preferably in the confessional only. The more secrecy and reserve you practice regarding sex matters in public and in private, they believe, the better will the student fare in the maintenance of purity. The very mysteriousness with which the subject is surrounded by its never being broached in public in any way, they say, is a very strong and continuous aid to a student to fight shy of every attention or reference to sex life in thought, word, and deed.

Other directors maintain that, in addition to the private and individual instruction imparted on special call, or at an express request in the confessional, it is not only advisable but mandatory occasionally to give the students in assembly a talk on sex matters, pertinent to their age and condition, in respectful, yet clear, understandable, and unmistakable language.

They say this is the only way of bringing it home and making it clear to many young men that, as is the case in numerous instances, they are considering to be unchaste and sinful what in reality is not wrong; and to many others, maybe more in numbers, that what in their personal practice they look upon as merely natural and therefore sinless, is actually unnatural and grossly sinful.

They add that usually the ones who most need to be instructed in purity are the least likely to ask directly or indirectly for this information in or out of the confessional. This applies to ecclesiastical students as well as to other young men. Hence, the only way to caution and guide and, if necessary, to correct and cure a number of youths who have started on the lubricous path of immodesty is occasionally to give them a solid and straightforward and sufficiently detailed talk on sex matters relative to their state of life. This is also the only way to enlighten, console, and direct many conscientious, but overly timid, and possibly incipiently scrupulous students regarding the personal spiritual problems that often cause them superfluous vexations and not a little religious discouragement.

All missionaries and retreat masters of a wide practical experience will unanimously and unqualifiedly endorse, I believe, the latter opinion. Human nature, as it is, and life as it is, and as they have found and find them in seminaries, too, force them to this endorsement. Much as they might be personally inclined to exempt young candidates for the priesthood from the common law necessitating clear and pronounced public allusions to sex matters, their experience in directing souls hinders them from making or approving of any such exemption.

But since it is inadvisable and impractical in public talks on sex matters to the students to go into sufficient details of the subject to cover every case demanding enlightenment, it is serviceable to have certain approved books on the subject available to the students. By their perusal of them they will obtain what knowledge they require. The spiritual director in his public talks on the matter—which will be prudently rare and circumspect, of course—will refer the students who stand in need of them to these books, which he offers to give them for their use upon request, adding that, if the reading of the book does not supply the answer to their personal difficulties, he will be glad to assist the petitioner towards further enlightenment in a private interview. For the sake of exceedingly sensitive and shy, yet sexually and spiritually distressed students, it is advisable occasionally to emphasize the value and wisdom and of course, the unquestionable propriety, and at times the evident obligation of such a timely private talk between a student and his regular or extraordinary spiritual director. Not seldom one such private tete-a-tete, in or outside the confessional, puts an end forever to a youth's torturing but fatuous misgivings, or gives him the light of the mind and the strength of the will he needs to rout permanently the demon of lust, and to establish himself in perennial peace of soul and joy of heart.

Delicacy, prudence, and tact will counsel the director against lending his services in the way of making a personal corporal inspection and examination of his ward. This might have a tendency to increase the embarrassment of the petitioner, and to jar and decrease the tender respect he has for the priest of God. The director's motives in performing this delicate examination might be liable to misinterpretation by the party he is trying to benefit as well as by others who would likely hear of it, more or less confidentially, and his good name might be seriously, however unjustly, compromised.

It will be wise, therefore, after hearing the facts in the case, and considering them to be of a nature as to warrant and postulate it, to advise the troubled student to submit without dread or scruple to a bodily examination by a conscientious and, preferably, a Catholic physician.

A number of books in the English language on personal purity are now available. Besides other valuable treatises on the subject there is, for example, "Watchful Elders," by Rev. Kilian J. Hennrich, O.M.Cap.; "The Difficult Commandment," by Rev. C. Martindale, S.J.; "The Heart of a Young Man," by Rev. Lionel E. Pire, C.PP.S.; "The Pure of Heart," by Rev. J. Lord, S.J., and, if I may add it, "Safeguards of Chastity," by the writer. The last named booklet appeared in 1929 as a publication of St. Francis Book Shop, Cincinnati, Ohio. It has been reprinted again and again since its appearance. And now I can candidly say that, if I have ever had any misgivings regarding the need and advisability of such a book on the sex subject for young men, these misgivings have all been dispelled by the effect the reading of the book has had upon countless youths, innocent or otherwise, who personally thanked me in writing for, or told me by proxy of, the great benefit they derived from it. Here reference may be made to the thorough and illuminating book on "Sex Education and Training in Chastity," by Rev. Felix Kirsch, O.M.Cap., designed more for teachers than for students.

There are spiritual directors of seminarists who, perhaps because of their own fortunate personal lot in their youth, and their immunity from sexual irregularities and difficulties in their seminary days, or because of their subsequent training in virtue, or their native temperament, or their maturity of years, are inclined to hold that their charges are singularly free from troubles, temptations, and sins of sex; hence it would be very unwise for themselves or a retreat master to touch upon this slippery subject in a public talk and thereby run the risk of originating sex problems of a more or less precarious nature in his hearers. Here again experienced retreat masters, who in virtue of their office and work get a more than ordinary insight into the intimate trials of students, can in no way agree with a view they know to be untrue to life as it is.

It is the part of wisdom in a mature man, whose physical vitality is on the decline, to guard against imagining that the young men under his charge are or should be as little affected by the elementary forces of biology in their adolescence and prime of life, as he is in the meridian of his years.

As was intimated above, discreet sex instruction in the preparatory seminary is not only a benefit to the students who may need a warning and a correction in sex life, but also, in the same degree, to the student who practices chastity uniformly in thought, word, and deed. To the maintenance of chastity as well as of every other virtue apply the words of St. Peter: "Be sober and watch." (1 Peter, 5, 8.) Sobriety, or good common sense is a powerful guaranty of true chastity. A strained, misguided, or ill-conceived attitude towards the holy virtue renders its uniform practice hard, taxing, and in many instances impossible.

Regarding purity particularly, St. Paul exhorts: "I beseech you, therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service." (Rom., 12, 1.) The observance of chastity must be reasonable to please God. In a student of a preparatory seminary it can hardly be reasonable, owing to his adolescent age, unless he has the proper knowledge of sex life, its nature, organs, purposes, and functions.

Very few growing boys or young men are given this knowledge by their fathers or guardians at home. It therefore devolves upon their spiritual guides in the seminary to provide them with this knowledge at a seasonable time and in an unobjectionable manner; in the way, for instance, as was outlined above. This is infinitely preferable to leaving the youths to themselves in this most important and delicate matter, which will force them oftener than not to procure haphazardly and not seldom in a sinful manner from corrupt agents or sinful sources the sex knowledge their teeming nature wants, craves, and needs.

A young man who has in no way been informed of sex life, its nature, object, and properties, must have but a hazy, indistinct, and confused idea of chastity, its essence, and obligations. He will, for example, easily consider all things and acts which nature and culture prompt men to conceal as much as possible from public notice and observation, such as the processes of bodily elimination, as impure. The involuntary sexual discharge will be and remain a mystery to him and will likely involve him in considerable perplexity and perturbation of mind. The very complete mysteriousness of the sex urge and the sex functions which he experiences is likely, by being accentuated by the unbroken silence and the designed secrecy in the matter on the part of his spiritual instructors, to engender and increase in him a pruriency that will make neither for his peace of mind nor for greater facility and success in the practice of chastity. It will finally be difficult for him not to harbor a sort of Manichean ideas regarding marriage, and not to wonder why and how God and the Church not only tolerate matrimony, but even declare it to be a great sacrament.

If, on the contrary, as his age calls for it, he is gradually made acquainted in a modest fashion with the mystery of sex life, and is taught that nature has nothing at all to hide in the matter, provided it is properly understood and duly appraised, the unwholesome itch of pruriency on the subject leaves him or is definitely preempted. Comprehending that chastity is nothing else than the sensible, manly, and virtuous repression of an instinct that may be lawfully indulged in only under the sacred warrant of holy marriage for the highest and most sublime purposes; and that any other willful satisfaction of it, complete or incomplete, is unnatural and therefore sinful and harmful, he will not find it difficult with the help of God's grace to prize, observe, and love chastity for its own sake.

Even as a young man will find abstinence from intoxicating liquor easier if he is taught the real nature, purpose, and virtue of this abstinence, than if with a hint or gesture of mysteriousness he is merely told he must abstain from said liquor: so chastity becomes much easier when it is placed on a basis of reasonableness, and the youth is told what it means to be chaste, and why he is bidden by nature and nature's author to be and to stay chaste.

Moreover, the study of biology and physiology and other branches of knowledge in the minor seminary, and of philosophy and theology in the major seminary, will be less fraught with real or imaginary temptations to the student, and will consequently cause him less dubiousness, scrupulosity, and mental dread if he approaches it fortified with a sensible knowledge of, and a wise attitude on, the mystery of reproduction.

Finally, the student who has a clear knowledge of sex life and its laws will not be a prey, as a number of conscientious seminarists unfortunately are, to the dangerous illusion that with the termination of adolescence, or through the reception of Holy Orders, the sex urge and the temptations incidental to it will grow appreciatively less and soon cease altogether. He will rather know and expect that, because of its biological purpose, the sex life, with more or less intensity will continue to assert itself practically to the end of his earthly sojourn. To be forewarned is to be forearmed.

In his recent encyclical on the subject of sex instruction, as much as our Holy Father Pius XI deplores and condemns the unrestrained and vicious dissemination of sex knowledge at large, and the ill-timed and ill-advised initiation of young people in the mysteries of sex without the delicacy and reserve prompted by virtue and religion, so much he commends and encourages the prudent, reverent, and timely tutoring of young people in this very necessary and consequential branch of human knowledge by reliable and responsible parties.

Just how much and in what way this knowledge is to be imparted to a given individual or group of individuals in a definite situation is left to the judgment and discretion of the respective tutor; yet some general principles may and should be conveyed to all the seminarists as soon as possible. Some of these principles are the following:

There is nothing bad or sinful of itself in nature. Everything that is, is created by the all-holy God; hence it is good. Something only becomes bad in a relative sense when it is abused or misused against the will of God. The human body with all its organs and parts and functions is created by God just as it is. Consequently it is thoroughly good. When God became man, He took man's body, just as it is; and He gave woman's body, just as it is, to His immaculate Mother. So the human body must be and is altogether holy. The entire body without exception is sanctified in holy baptism and again in Holy Communion. No part of it is less sacred than any other. If anything, the sexual organism is particularly sacred because of its God-given purpose to serve, if God so wills it, in the grand process of human generation; in other words, to share with God His own divine creative power and His sublime dignity of fatherhood.

From this it follows that, since everything in nature is good, there is nothing which one, given the circumstances that justify it, may not modestly and reverently think of, read about, or discuss with others. Moreover, whenever a good reason of health or cleanliness calls for it, it is lawful to look at, touch, or handle one's own or another's body. When taking a bath, for instance, one need not be scrupulous or absurd in his conduct as though the human body were intrinsically bad or sinful. Human nature would be deplorably weak, indeed, if a virtuous young man, for example, could not look at his own body for a good reason of personal hygiene or cleanliness without willful lustful gratification. Modesty and purity are always peremptory; but they must not degenerate into prudery or mental aberation.

As is well known, nature, in animal and fowl life, does not veil the purposes and function of sex with much secrecy. And as regards the human species, the holy Bible is in no way prudish in its reference to procreation. Our Lord Himself and His blessed Mother did not hesitate to allude to it without ceremony and apology when the occasion called for it.

Generation is at once so elementary and so wondrous a factor in the universe at large and in mankind in particular that God obviously wants every maturing mind to become duly aware of it and grow sufficiently acquainted with it in order to have a better and higher conception of and a keener admiration for God's infinite might, wisdom, and love which lead Him to make His creatures participants in His own outstanding divine power of creation.

This seems to be another argument in favor of the seasonable and discreet instruction of seminarists in the mysteries of sex life.

Another practical truth it is good for students to know respecting this delicate and important subject is, that it is always necessary to distinguish what is unchaste or indecent from what is merely uncouth and improper. For something to be unchaste, it is necessary that it directly or indirectly involves or proximately leads to willful sexual lust. If the element of sinful sexual delight does not enter into it expressly or virtually, immediately or mediately, the matter is not one of unchastity. It may be crude, vulgar, or in bad taste, as would be, for example, certain allusions to the functions of bodily elimination: but it would not be impure. Many jokes and anecdotes and double-meaning jests are improper in this sense without being immodest. It is wise to shun them, of course, since what starts in mere impropriety may easily, and often does, degenerate into obscenity. Yet, withal, scrupulosity in this phase of morality is almost as obnoxious and undesirable as is a tendency to laxity.

Furthermore, the remark is timely that, to forestall scrupulosity, it is wise to remember, as St. Gregory says,there are three stages distinguishable in the commission of a sin of impurity, as well as of every other sin. The first stage is the suggestion of impurity in some form or other to our consciousness. This is or may be the mere beginning of a temptation. It is of itself not yet a temptation. Often it goes by or is warded off without resulting in a real and actual temptation. Many passing thoughts, mental pictures, emotions, and sensations, caused through or without the immediate intervention of the senses, belong to this category. As long as they proceed no further, the less conscious attention one pays to them positively or negatively, the better. Happy indeed, is the young man who, because of a fortunate native temperament, or by dint of virtuous self-control, or both, takes an attitude towards sex life as though it did not exist, as far as he is concerned. He has simply risen above it and disdains to bargain with it in any way.

The second stage is reached when the aforesaid suggestion of impurity is accompanied by certain venereal or sexual delectations and an internal urge or inclination prompting its subject willfully to admit and enjoy it, although he is aware of the sinfulness of it. This is the real and actual temptation. It is not a sin in any way provided one is not culpable in having invited, dallied with, nursed, or prolonged it, and does not willfully accede to it. It may last ever so long and be ever so fierce, horrid, and persistent; so it besets us against our will and gets no voluntary acquiescence from us, it is not a sin, but a source of greater virtue and much heavenly merit.

If, however, realizing the gravity of the situation, one fully consents to the temptation of the flesh, and willingly indulges illicit sexual lust, or exposes himself to the proximate occasion of doing so, he has reached the third and ultimate stage of temptation, and is guilty of mortal sin. It is the consent of the will alone that constitutes the sin.

When this consent is freely and fully given, the person who gives it is aware of it. Especially a person who is habitually virtuous and conscientious in avoiding all mortal sins, particularly those of immodesty, cannot but be positively and indubiously conscious of having sinned mortally if he actually gave his complete consent to a temptation of indecency.

If, then, he is in any way in doubt whether he consented entirely to a temptation against chastity, he can safely take it for granted that he did not. Had he done so, he would and could not be in doubt about it, as was said above. This is psychologically impossible. He will therefore act wisely by paying no further attention to the matter. He will not recall it again for examination, nor will he be concerned about mentioning it with much detail in confession, if he mentions it at all. If he is scrupulous or inclined to be scrupulous, he should obey his confessor blindly and not refer to the subject in confession. If he is not scrupulous he may, but is not bound to, confess this doubtful sin for the sake of self-humiliation and spiritual guidance.

Far from being a safeguard of chastity, scrupulosity is likely to become, much as he who nurtures it may deplore it, a person's household enemy in the struggle against impurity. By yielding to and thus fostering scrupulosity he gradually impairs his nervous system, which is known to be a strong factor in sexual life as well as the connecting link between body and soul. The more the nervous system is unduly strained and consequently weakened and disarranged, the more morbid, complex, difficult, and perplexing becomes the sex life in impulse, thought, and action, and the harder it is to observe the proper attitude in its regard.

Besides, since scrupulosity likes to lead its victim to believe that certain things over which he really has no control are sins, say involuntary representations, thoughts, and sensations, he is tempted to lose heart, grow discouraged, give up the hopeless and useless struggle in despair and surrender himself to what he considers the unavoidable. Thus he easily, as is evidenced by not a few sad cases in actual life, passes from one extreme to the other; from maudlin scrupulosity to downright laxity. Only God knows where and how he will end.

It is the part of wisdom, therefore, to steer clear of scrupulosity as much as possible. When one is attacked by it, and is prone to see sin where there is no sin, to mistake a mere temptation for sin, or to mistake a venial sin for a mortal sin, he must do his best to stall it off and to hold on to the path of normalcy. It is quite natural for a conscientious young man to experience a siege of scrupulosity in the period of adolescence. Most good young men have such an experience. But he must fight it and overcome it, as most sensible youths do, by dint of his trust in God's mercy and goodness, his blind obedience to his confessor and spiritual director despite his own personal views, feelings, and fears, and by good common sense.

Good common sense will tell him that no temptation that is unsolicited, unwelcome, and unencouraged is a sin, whatever be its nature, vehemence, and persistency; that it is a natural thing, constituted as human nature is, to be tempted variously against purity; that all normal young men are variously and periodically tempted even as he is; that if by far the majority of seminarists can and actually do vanquish these temptations regularly, consistently, and easily, thanks to God's grace, and lead the life of the angels of God who neither marry nor are given in marriage, there is no reason why he cannot do the same by employing the same natural and supernatural means which they use.

Common sense teaches him furthermore that while, as theologians declare, every completely willful sin of outright unchastity, in thought, desire, sensation, word, or deed, is a mortal sin, the gravity of the sin of impurity in given cases is often materially extenuated and reduced through a certain amount of inadvertence to it on the part of the mind, or of hesitancy or non-compliance on the part of the will, and in consequence the sin is only venial. The same is true when the subject-matter is only indirectly unchaste, or leading to unchastity. Here, as all theologians admit, a *parvitas materiae*, or a veniality of the sin, is in certain instances admissible.

While the devil is unquestionably very much implicated in temptations of impurity, as by this vice he admittedly ruins almost all the souls that come under his sway, it is hardly reasonable to ascribe all temptations to his initiative. Many of the incipient and minor temptations are incidental to human life as it is actually constituted in view of the fundamental biological law of reproduction, and will, therefore, take place, devil or no devil. It is good to bear this in mind, as one is more likely to take and keep the proper attitude towards these temptations, if one has a clear and sober conception of their origin and nature. One will not be upset by them or taken by them unawares. He will simply consider them as physiological phenomena which he has neither the right nor the inclination to enjoy the natural pleasure of. Consequently he ignores them and lets them pass on naturally even as they come.

Of course, if a temptation to impurity grows exceptionally violent and is unusually insistent, there seems to be no doubt that the devil, going about like a roaring lion, seeking whom he may devour, is exerting his fiendish activity and strategy through it. Yet in this case, too, rather than fight it and him off directly by a positive counter attack, spiritual writers agree that it is ordinarily wisest to win the battle through a precipitous and definite flight. By this they mean the subject of the temptation ignores it altogether, as much as lies in his power, and diverts his thoughts into other channels, and occupies his imagination with other pictures. These thoughts and pictures need not be always of a sacred nature. They may refer to one's studies, recreation, or work of an honorable and engaging character, that will enlist his interest at once and withdraw his attention entirely from the perilous theme or tempting sensation.

The same artful deceptive devil that decoys a young man into impurity, tries to chain him to it by attempting to keep him from making a sincere and contrite confession after he has sinned. He does this by instilling in the youth's mind an exaggerated and distorted human respect, which dissuades him through fear or shame from revealing his sins in confession.

Or he makes an effort to dishearten the sinner by picturing it as altogether impossible for him to assert himself against his fleshly weakness and have true contrition for his sins, joined to an earnest purpose of amendment; hence, he suggests, confession in his case would only be fraudulent and futile.

A sensible young man will give no heed to these infernal and fatal promptings of the arch-enemy of his soul. He will rather trust in the words of Jesus, that with God everything is possible. No matter how humiliating the confession is, he makes it gladly and with all frankness. The more it puts him to shame the more he likes it, for he welcomes it as a punishment as well as a cure for his terrible sins. In case he has made sacrilegious confessions and received Holy Communion unworthily, he does not hesitate to mention these sins together with the rest. He is bent on obtaining forgiveness of sins and regaining the purity of conscience and he does not shrink from the cost. He knows that the best start on the way of chastity is a conscience cleared of every antecedent taint of unchastity. By a good confession his soul is cleansed of every sin and is made pure and immaculate, even as an angel in the sight of God.

In telling us how to banish and keep at a distance from us the devil of impurity, Jesus instructs us saying: "This kind is not cast out but by prayer and fasting." (Matt., 17, 20.) Prayer comprises not only the prayer at the daily regular periods, and the prayer on special occasions, for instance, before and during violent temptations, but also all forms of religious worship, especially the worthy and frequent, yea daily reception of the sacraments. Fasting embraces all methods of mortification and self-renunciation conducive to victory over the infernal champion of obscenity.

With reference to prayer, our Lord's words are final: "Without Me you can do nothing." (John, 15, 5.) His holy sacrament is the bread of angels and "the wine springing forth virgins." (Zach., 9, 17.) Prayer to the Blessed Mother and the imitation of her virtues are potent means of purity. The young seminarist, having in mind to renounce for life every love of an earthly woman as his helpmate and companion, from the very beginning of his priestly career, chooses Mary permanently as his one lady love, whom he sets out to imitate and please in all things. As his supreme homage to her he undertakes with her help and inspiration to slay with merciless and relentless constancy the monster of impurity within his unregenerate nature; and he does not rest until he achieves this feat in honor of the queen of his heart.

Certain practical applications of the purity factor of fasting or self-renunciation may here be mentioned with profit. First, it is immensely easier to forestall a temptation than to let it come on and then conquer it; to avoid an avoidable occasion of sin, than to tolerate it and remain constant in it. It is also immensely easier to vanquish a temptation by a firm and unequivocal repudiation of it at its very start—rather by way of completely ignoring it, as was stated before, than by positively resisting and fighting against it—than it is to dilly-dally or trifle with it, and thus allow it to increase in momentum, while our will power grows less in the meantime and, as often happens, ends in being defeated. Total abstinence in this slippery region of moral life is, as has been said, easier, safer, and sweeter than is semi-indulgence.

The chaste seminarist takes as his model Jesus, preparing Himself for His high-priestly career in the little seminary of Nazareth. The entire student life of Jesus is summed up in the words: "He . . . was subject to them." (Luke, 2, 51.) Through the grace and invitation of Jesus, the Catholic student easily and sweetly achieves the greatest and most splendid of all victories, the conquest of himself. He does this by fully imbibing the spirit and conscientiously abiding by the rules of the seminary. Even as he cannot imagine Jesus in His youth trying stealthily to evade the supervision of Mary and Joseph and to circumvent their rules and precepts of discipline and training in his regard, so little is he inclined to elude the vigilance of his superiors and to violate the rules of the seminary made for his protection and benefit.

His will be the grand reward of purity, exhibited by the divine Youth of Nazareth as an inspiration to all young men, especially to all honest aspirants to the priesthood, of all times. It is epitomized in the few but pregnant words: "And Jesus increased in wisdom, and age, and grace with God and men." (Luke, 2, 22.) A greater and more worthwhile reward can come to no one on this earth.

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